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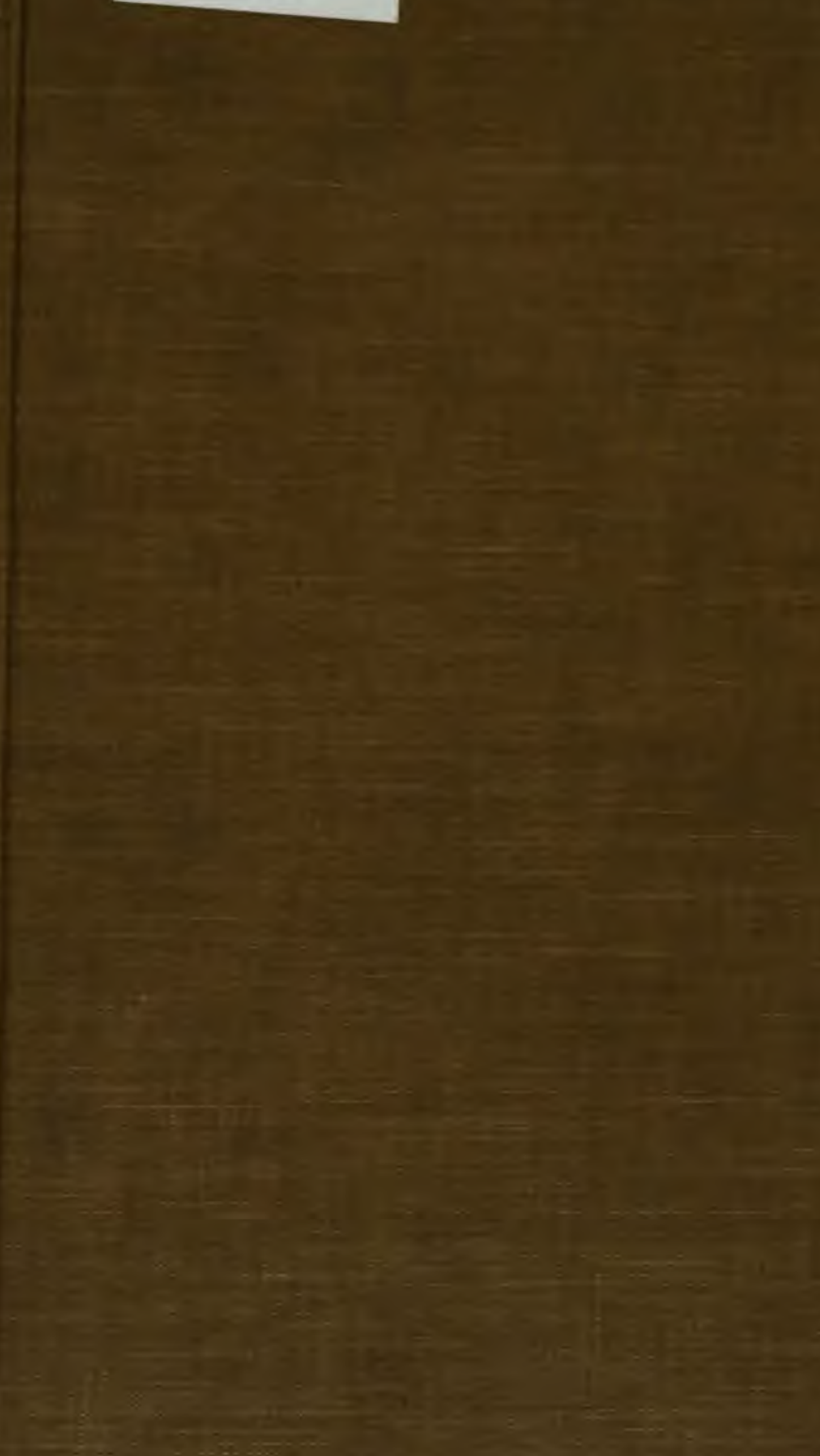
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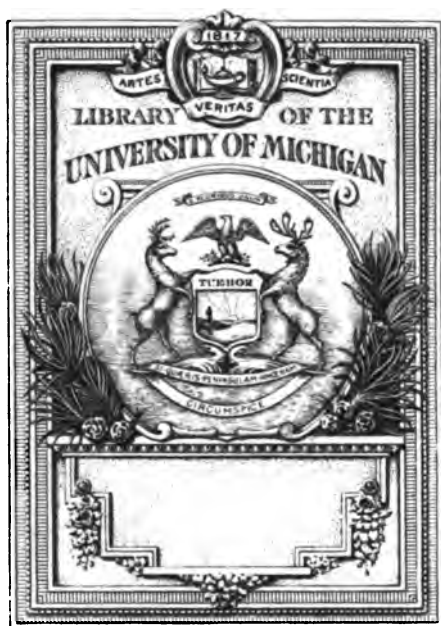
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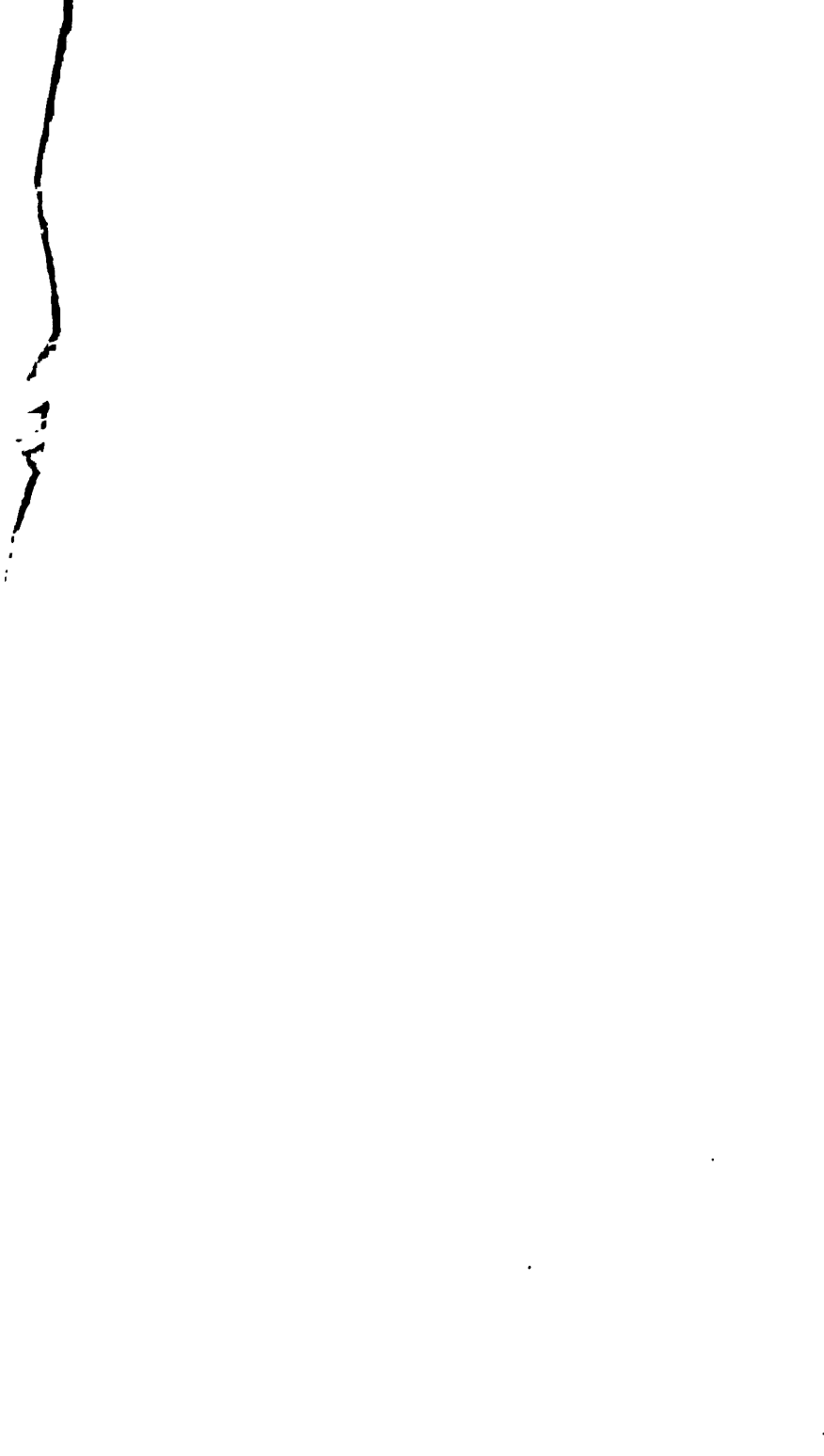














THE  
BRITISH CRITIC,  
*A NEW REVIEW,*

FOR  
JANUARY, FEBRUARY, MARCH, APRIL, MAY,  
AND JUNE.

M DCC XCV.

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*Sunt ex iis qui mirer antiquos : non tamen, ut quidam, temporum  
nostrorum ingenia despicio.* PLIN.

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VOLUME V.

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# P R E F A C E.

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**W**E return, as usual, at our stated period, to select the flowers of British Literature, and recapitulate those productions which we have had the satisfaction to commend. As this is the most pleasing part of our task, it is satisfactory to us to be informed, that our Readers also look with pleasure to it; and expect the closing of a volume, as the settling of a complicated account, by which they are assisted in the calculation of their gains. If there were a library endowed sufficiently to collect all valuable productions that appear, to such a record it would naturally apply; and the reports of a court of criticism, though not pretending to infallibility, would undoubtedly be consulted, if not with more use, at least with more pleasure, than the reports of a court of law. We are happy therefore to provide, either for the general collector, or the more confined selector of literature, an assistance of this nature; and for the mere speculator on the mental progress of his country, so pleasing and so interesting an object of contemplation.

## DIVINITY

Takes its turn in the present half year, to be but scantily provided with works of magnitude or primary

mary importance. Single sermons, and small tracts, of considerable excellence, have abounded perhaps more than usual. We do not say that this has literally been the case, in the productions from the press; because it is not possible for us to follow with minute exactness the order of publication; but so it has happened with respect to the order in which they have been presented to our observation. In this class of publications the *Charge of the Bishop of London* to his Clergy\*, first demanded our attention, which we found it very highly to deserve, as containing a masterly and useful view of the state of religion in foreign countries, its influence here, and the consequent duties of the clergy. The republished *Charge of the Bishop of Durham*† confines its view more entirely to the state of things within this country, but conveys in an able manner much religious and political instruction. Of the sermons preached on occasion of the Fast, we are conscious that several are yet accidentally unnoticed, which deserved perhaps an earlier attention; but, among those which have fallen under our consideration, we could not fail to distinguish that of *Mr. Jackson*, at *Lincoln's Inn*‡. Among those which have been preached on other public occasions, those of *Mr. Hay*, before the House of Commons§, and *Mr. Glaspe*, at the *Bishop of London's Visitation*||, demand particular mention: as do also the consecration sermon of *Mr. T. D. Whitaker*¶, that of *Dr. Glaspe* before the magistrates of Middlesex,\*\* of *Mr. Griffith* for the Sons of the Clergy††, and *Mr. Twining* before the corporation of Colchester‡‡. It is pleasing to observe, on so many different occasions, good learning, sound divinity, and manly eloquence, applied to various topics, wherein good principles

\* No. I. p. 55. † No. III. p. 260. ‡ No. V. p. 541. § No. III. p. 300. || No. II. p. 176. ¶ No. III. p. 302. \*\* No. IV. p. 428. †† No. V. p. 542. ‡‡ No. VI. p. 669.

were to be supported, and good deeds recommended. As a discourse, which, without the call of any stated celebration, brings itself forward by its own intrinsic value, we cannot omit to mention the sermon of *Mr. Jones*, entitled *The Age of Unbelief*\*, in which he states so very strikingly the unhappy prevalence of the reason of man in setting itself up against the wisdom of God, with the dreadful consequences to be seen and expected from that cause. Nor should we leave unnoticed that discourse in which the late worthy, and too early lamented *Mr. Keate*, brought forward an important *Interpretation of the 109th Psalm*†, which had hitherto lain hid in the comments of a few ingenious men, of this and foreign countries. Among publications in Divinity of rather greater magnitude, we have only to mention, at present, the *useful View of the Prophecies*, by *Mr. E. Whitaker*‡, in which he has brought, with great skill, the reluctant adversary Gibbon to bear testimony to the truth of Revelation. The *Demonstration of our Saviour's Divinity*, by *Dr. Wyper*§, which gained the prize at the Hague, has very properly been published here, where efforts are so zealously carried on to overturn that Christian doctrine. We return with pleasure also to commend the *concise View of the History of religious Knowledge*||, which, though a small volume, and anonymous, conveys the result of much reading and judgment, in a manner that is likely to be useful. Such a writer can have little reason to conceal his name, and the book deserves the aid which it would derive from one which is, we doubt not, respectable. But if these narrow limits contain all we have at present to bring forward under the important title of Divinity, there is a work of magnitude and worth, immediately after to be men-

\* No. IV. p. 426. † No. II. p. 157. ‡ No. V. p. 50.  
§ No. V. p. 666. || No. I. p. 76.

tioned, which stands, as it ought, on the firm basis of Religion, though its professed object is

#### MORALITY.

Our readers will easily anticipate, that under this description we are about to recall their attention to the great work of *Mr. Gifborne*, entitled *An Enquiry into the Duties of Men, &c\**. a book which, for the accuracy and comprehensive nature of its views, the purity of its precepts, and the elegance of its diction, will not soon be equalled, and has not often been surpassed. We could dwell with pleasure on a topic so interesting to society at large, but such is not the plan of our present recapitulation: and we hasten onward into other classes, where we have much merit to remark, though not in general, so important in its kind.

#### HISTORY.

The eye of historical science, which pervades by turns all countries, has been attracted lately to the East, in consequence of the increased cultivation of the Asiatic languages by Europeans; and among the stores which this direction of study has produced, few have been more valuable than *The History of Dekkan*, translated by *Captain Scott*, from *Ferishta*†, and continued from other native writers. These authentic accounts, taken from authors who were either eye-witnesses of the events they relate, or had the best means of information at command, must be stored among the treasures of History, the main object of which is that truth which tends to illustrate human nature, by a just representation of human actions. *Mr. Gifford's History of France*‡ is of course a work of a very different nature; compiled with vast labour, from a prodigious number of authorities; it amounts to four large quartos; and certainly presents one of the

\* No. IV. p. 329. + No. III. p. 209. and V. 516.

‡ No. IV. p. 379.

completeſt hiſtories of a foreign country that has yet appeared in our language. *Mr. Mayo's Chronological Hiſtory* \*, or rather tables, from 1678 to the cloſe of the year 1792, muſt be acknowledged to be uſeful for reference, and compiled with conſiderable labour. The book is not calculated for popular ſale, either by its form or method, but it will find its place in libraries. Of hiſtories more limited in their object, that of *The French Clergy, during the Revolution*, by the *Abbé Barruel* †, is of a nature peculiarly intereſting, and comprises ſome details in which, even the infamy of thoſe who were the authors of the cruelties that were perpetrated, is not more conſpicuous than the heroic fortitude, and ardent piety of the innocent ſufferers. As the account of a ſhort period, given by an agent in the ſcenes he deſcribes, *Colonel Money's Hiſtory of the Campaign of 1792* ‡, may be conſulted with advantage.

## BIOGRAPHY.

The moſt important addition lately made to this branch of literature is the *Life of Biſhop Warburton* written by *Biſhop Hurd* §. This, though called *A Diſcourſe, by way of Preface to the Quarto Edition of Biſhop Warburton's Works*, and ſold only to the purchaſers of that edition, is an intereſting piece of Biography, and one which ought to be more widely circulated. Some objections we found it neceſſary to make to the ſentiments delivered in particular parts; but, on the whole, it is a reſpectable production. It is not, indeed, what it might have been, had the author choſen to undertake a critical examination of the works of his illuſtrious friend; or rather had that taſk been executed by a writer of equal talents, with a leſs partial bias in favour of the Biſhop, whoſe genius

\* No. II. p. 175.  
§ No. VI. p. 645.

† No. V. p. 471.

‡ No. II. p. 111.

furnished the materials: yet still it is the life of a great man, and written by a friend well worthy of him. Mr. Hayley's *Life of Milton*\*; prefixed to Boydell's splendid edition of that author's poems, resembles the preceding, in conveying a strong panegyric on the subject of the narrative. The partiality in the former case was occasioned by personal attachment, in the latter partly, at least, by an honest admiration of transcendent genius. Mr. Hayley draws the character of Milton from his writings, and though we know this source of information to be in general rather fallible; we think the juvenile productions of an author, on which the greatest stress from this instance is laid, most likely to convey his real character. *Stoever's Life of Linneus*†, a translation from the German, by Mr. Trap, must be mentioned in respect to the illustrious subject of it, but by its prolixity and trifling minuteness of information does little honour to the judgment of the original writer. The Biographical Sketches accompanying Mr. Chamberlain's collection of *Portraits from Holbein*‡, are so good as to entitle them to be mentioned in this place. They were written, as was notified before, by Mr. Lodge, whose abilities for Historical researches are well known.

#### ANTIQUITIES.

In the first number of this volume we concluded our account of Mr. Maurice's *Indian Antiquities*§; a work of great labour and acuteness, and preparatory only to another of equal, if not superior difficulty, his History of that country in its early periods. Mr. Maurice, as may be seen even in his *Antiquities*, is a man of genius, and a poet; but nothing roils with the vigour of genius, when its zeal is actively employed

\* No. VI. p. 569. † No. VI. p. 591. ‡ No. III. p. 264. § No. I. p. 62.

in its pursuit. The misfortune is, it toils too often for a tardy or inadequate reward, but we hope this omen will be here averted. In a much more confined walk of local Antiquities, Mr. Tindal has published an entertaining and useful volume entitled *The History and Antiquities of the Abbey and Borough of Evesham*, and we took from it a specimen sufficiently illustrative of the curious nature of its contents. Mr. Edwards's beautiful *Missal*, executed for John Duke of Bedford, Regent of France, well deserved to have its singular contents recorded, and we therefore noticed with pleasure an *Account*†, judiciously drawn up by a very able hand.

## GEOGRAPHY.

Mr. Cary's new *Map of England*‡, in the form of a book, or in sheets, accompanied by an accurate and extensive index of places, was announced, and justly commended, in our sixth number.

## TOPOGRAPHY.

A small octavo volume, containing only introductory *Sketches towards a Topographical History of the County of Hereford*§, is all we have had to notice in this line. As far as it goes it is well executed. The author is of the same name with the Biographer of Holbein's personages, (*Lodge*), but a clergyman, and resident, we believe, in the county he describes. We understand there are two projects going on for a History of Herefordshire.

## POLITICS.

Amidst waggon-loads of political trash, there is, alas! but little that repays the attention of the critic,

\* No. III. p. 249. † No. I. p. 80. ‡ No. VI. p. 657.  
§ No. IV. p. 363.



or deserves to live in any collection, or in any record. *Montgaillard's* State of France in May, 1794, was noticed in our last volume; in the present we speak of his *Suite*, or Continuation of it\*, written partly in answer to a pamphlet entitled *Rassurez vous*. Our account also of *M<sup>r</sup> Kenna's Political Essays* was commenced in Vol. IV.†. It was concluded in this‡; and the result of the examination was, that though in some points we differed from the author, we bore testimony, on the whole, to the moderation of his spirit, and the justness of his views. *Mr. Bowles's two Tracts of Reflections, submitted to the Consideration of the combined Powers*§, gave us, as usual, occasion to commend the patriotism and sagacity of the author; and are among the temporary productions which bid fair to live. *Mr. Young*, generally original in his views, and happy in an impressive manner of communicating them; gave us an excellent specimen of these powers in his *Idea of the present State of France*||, though the state of France continues still to be so variable, that to follow it requires at least a new *Idea* every month. In daring to bring forward any thing like the doctrines of Sir Robert Filmer, *Mr. Whitaker* certainly exhibited a proof of courage; and his tract entitled *The real Origin of Government*¶, contains the strongest marks of the vigour of his genius, and the boldness of his expressions. If the latter are candidly interpreted, we do not think they can be justly censured; and in his principle, if he goes no further than we represented, we certainly go with him. As an historical tract, replete with the most instructive information, we must not omit to recall to the attention of our readers, the *short Account of the late Revolution in Geneva*, by *Mr. D'Ivernois*\*\* ; which displays in the completest manner the profligate selfishness of the French, in their wanton interference with other people, and gives an accurate picture of the part they would have played in

\* No. I. p. 78. + P. 600. ‡ No. I. p. 29. § No. II. p. 97.  
 ¶ No. II. p. 167. ¶ No. IV. p. 413. \*\* No. V. p. 545.

every country in Europe, had the rest been as much within their power as the small republic of Geneva. Having mentioned this, we recollect nothing which ought longer to detain us in the field of politics. We proceed therefore to the far more pleasing topic of

## POETRY.

One of our earliest claimants for celebrity in this department, was *Lady Burrell*, the first volume of whose poems was very justly commended in our second number\*. Her ladyship now again comes forward, not only with a continuation of that set of poems, but with two new poems, of magnitude sufficient to be published separately, *The Thymbriad* and *Telemachus*†; the former taken from the *Cyropædia*, the latter containing only the Episode of Eucharis in the Island of Calypso. In considering these additional productions we found no occasion to retract a title of the praises we had given. *Mr. Jephson* (a name much longer known in the regions of Poetry) ventured upon a new line of composition; and has given us, in his *Roman Portraits*‡, a collection of historical sketches, drawn with knowledge and with vigour; and if not sufficiently finished, in point of poetry, to have established a poetical fame, certainly not of a kind to taint his former laurels. For young readers, it will afford both study and amusement, of a very valuable nature. The completion of the modern *Versions of Chaucer*, by *Mr. Lipscomb*§, uniting the whole in one publication, will gratify a considerable class of readers: and *Mr. Jones's Relicks of the Welsh Bards*||, introduces other ancient poetry to notice, in a very acceptable manner. The completion of this collection, in a second volume, is of course an event to be desired. The *Poems of the late Mr. Mickle*¶, translator of the *Lusiad*, deserved undoubtedly to be collected

\* Vol. I. p. 146.    † No. II. p. 125.    ‡ No. III. p. 244.  
§ No. IV. p. 372.    || No. II. p. 107.    ¶ No. VI. p. 635.

in a handsome volume, and will be sought by the lovers of poetry. These are the most considerable accessions lately made in this department. But of smaller publications, several have considerable merit. *Mr. Bowles's* republished *Sonnets*\*, with the addition of some original poems, form a volume which, though small, taste will not overlook. Nor will she fail to dwell on several single poems: such in particular as the animated *Elegy on Sir William Jones*†, written by *Mr. Maurice*, already mentioned as the author of the *Indian Antiquities*; *Mr. Smith's* poem, entitled the *Coffee House*‡, *Wrangham's Restoration of the Jews*§, and *Moore's Private Life*||. *Mr. Le Mefurier's* Translations from *Petrarch*, *Metastasio*, &c.\*\* deserve also to be mentioned: and as a familiar representation of the incidents of a Campaign, the poetical *Sketch* of that in 1793††, will be read with satisfaction. Though written in a dead language, published in a foreign country, and not easy to be procured in any, *Lord Hampden's* splendid volume‡‡ contains too noble a tribute of patriotism, to the honour of Britain, and too strong proofs of learning and abilities to be passed in silence by the critic. A small but elegant edition, which might prove how well the types of Britain can rival those of Parma, would be a welcome present to the learned world. Our present volume contains nothing, in the dramatic line, poetical enough to be included under this article, or important enough to require a separate class. Several writers have forsaken the British Muses, to invoke literally those of Greece; or rather have chosen to dress the modern dames in the habits of antiquity. Our sentiments of these productions will be found at large in the places referred to in the margin §§.

\* No. II. p. 173.      † No. V. p. 510.      ‡ No. IV. p. 422.  
 § No. V. p. 537.      || No. VI. p. 661.      \*\* No. II. p. 144.  
 †† No. VI. p. 641.      ‡‡ No. II. p. 187.      §§ No. II. p. 132.  
 III. p. 234. and VI. p. 625.

# P R E F A C E.

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## BRITISH POETS REPUBLISHED.

The magnificent edition of *Milton*\*, already alluded to under the article Biography, claims the foremost place in this enumeration: the first volume has given an earnest of such a publication as has not often been produced. On a much smaller scale, Bulmer's selection of Poems by *Goldsmith* and *Parnell*†, contains as beautiful a specimen of typography as can be met with, and one not less extraordinary, of the art of engraving on wood. Some copies taken on vellum, and one on satin, are very highly curious. The *Collection of Scottish Songs*, by *Mr. Ritson*‡, though the author has exposed himself to objections which we could not pass in silence, forms a good companion to his volumes of English Songs, and will be purchased by collectors in general.

## EDITIONS OF CLASSICS.

The *Poetics of Aristotle*, published from the notes of *Mr. Tyrwhitt*§, were an object of great expectation to the learned world; and that the work when it appeared, was fully adequate to the hopes which had been formed, will be seen in the account we have given. The publication of the first unrolled MS. of *Herculaneum* was also a matter so earnestly expected, that on the arrival of the volume containing the *fourth Book of Philodemus on Music*||, we could not refrain from expatiating on it; and now transgress our usual rules by mentioning it again in this place, as an acquisition common to this country with the rest of Europe. On *Mr. Wakefield's* Edition of *Horace*¶, we treated more at large than the number of his notes might seem to demand, because that editor is so particularly fond of

\* No. VI. p. 569. † No. III. p. 279. ‡ No. V. p. 490.  
§ No. I. p. 44. || No. VI. p. 682. ¶ No. I. p. 58. II. 148.  
and IV. 344.

bringing forward conjectural alterations of the text, that unless attention were paid, the integrity of a favourite author might rather lose than gain by such interposition. We thought it curious also to notice the variations in the opinions of the same critic.

#### TRANSLATIONS OF CLASSICS.

Though we cannot very zealously recommend, we think it right to mention, *Mr. Beresford's Translation of Virgil*\*; a work not particularly wanted, because there was already a translation in blank verse, by Trapp; and one which must undergo a prodigious labour of correction, before the complexion of the whole can be made equal to the merit of particular parts. The imitations of *Tyrtæus* by *Mr. Pyet*, are executed with the spirit and animation of a poet, and with a very patriotic design. So much for poetical version. In the line of prose translation, by far the most considerable is that of *Aulus Gellius* by *Mr. Beloe†*. The original, though a work of great variety and difficulty, is here represented in a correct and pleasing manner to the English reader; and so illustrated by notes, as to increase the interest, and remove the obscurities, of an author, hitherto but little known except to scholars. The translation of *Xenophon's Hiero*, by *Mr. Graves‡*, is a small but elegant addition to the collection of English versions.

#### NOVELS.

These may be considered as a commodity, with which the market must be stocked, in a certain quantity, every season; the appetite of the consumer rendering it in general unnecessary to attend to the delicacy of the article. A few literary epicures may per-

\* No. III. p. 219. † No. IV. p. 455. ‡ No. V. p. 449. VI. 698.  
§ No. I. p. 20.

haps stroll round the stalls with discontented countenances, but they cannot expect often to be gratified by such luxuries as *Mr. Cumberland's Henry\**; which, after all, has rather too much *haut-gout* for very correct palates. To prevent feeling an absolute famine, in this line, recourse may be had to such productions as *the Haunted Priory†*, and *Caroline de Montmorenci‡*; but among the rest, were we not obliged to sit down whether we have appetite or not, we should in few instances have chosen our dishes.

### NATURAL PHILOSOPHY AND HISTORY.

The conclusion of our account of *Dr. Russel's Natural History of Aleppo§*, having been reserved for this volume; we here again congratulate the public on the completion of a work, (originally well begun) in a manner worthy of the author of that wonderful proof of scientific acuteness, perseverance, and courage, the account of the plague. When such authors write on Natural History, it is no barren curiosity that is gratified by their labours. As a scientific work also of great importance and merit, must be mentioned *Mr. Kirwan's* first volume of his *Elements of Mineralogy||*. The students in this branch of natural history will expect the remainder with impatience. *Mr. Walker's Treatise on Magnetism¶*, is a publication of considerable value: and *Mr. Forsyth's Botanical Nomenclator\*\**, may be resorted to as a useful index by those who are willing to adopt, his mutilations of the Linnæan system.

### MEDICINE.

*Dr. Darwin's* first volume of *Zoonomia*, or the laws of organic life††, we should certainly have placed

\* No. V. p. 478.    † No. III. p. 299.    ‡ No. V. p. 540.  
 § No. I. p. 12.    || No. IV. p. 401.    ¶ No. V. p. 487.  
 \*\* No. V. p. 552.    †† No. II. p. 113.

within the former class, had not the author described it himself, as intended to form the foundation of a medical system. Had we considered the promise of utility apparent in the work, rather than the celebrity of the writer, or the ingenuity of particular parts, we perhaps should not here have mentioned it at all. We can by no means agree in opinion with this poetical philosopher, that a preconceived hypothesis in the mind of a physician, is likely to clear up his notions in examining particular diseases; unless indeed that hypothesis were the very truth itself, which we presume will never be said of that exhibited in *Zoonomia*. Such are the varieties of nature in disease, as well as in other cases, that every grain of hypothesis is, in most instances, equal to its weight of prejudice. The *Treatise on the Blood, Inflammation, and Gun-shot Wounds*, by the late *John Hunter*\*, is a present to the public of a very different kind. It contains such a store of facts and experiments, that, independently, of the conclusions drawn from them by its author, it must always be of value; and in general the sagacity of the author was sufficient to turn his observations to the best account. The *Memoirs of the Medical Society of London*†, as confined to that single branch of science, may perhaps be mentioned here with more propriety than among the general transactions of public bodies. It contains a collection of observations creditable to the authors, and the society, and of considerable value to the public. To enumerate smaller medical tracts would perhaps carry us too far, without proportionable advantage to the reader. Suffice it to say, that *Mr. Abernethy's* second volume of *Surgical Essays*‡, proved worthy of the first; and that *Dr. Ewart's* two *Cases of Cancer*§, raised an expectation of advantage, which we understand has since been totally overthrown by the relapse of both the patients.

\* No. III. p. 267. and IV. 365. † No. VI. p. 576. ‡ No. II. p. 128. § No. VI. p. 619.



## TRANSACTIONS OF LEARNED SOCIETIES.

The transactions of the *Royal Society of London* are always of importance. Our present volume contains an account of both their publications for the year 1794<sup>\*</sup>; in the former of which we were particularly entertained by the curious experiments of Sir Benjamin Thompson, on light and coloured shadows. Many valuable papers in different branches of science were also commended by us, the particulars of which cannot in this place be repeated. The *Linnean Society* continues to publish its *Transactions*†, with increasing reputation. As a general account of the transactions and publications of all the learned and philosophical societies in Europe, a work entitled *Memoirs of Science and the Arts*‡, has been undertaken on a very judicious plan; which, under the sunshine of public approbation, will probably be matured into a very admirable record, as commendable in its execution, as it was from the first in its design. The *Memoirs of the Medical Society* have been already noticed.

## LAW.

The professors and students in this branch of learning will find at least two useful publications recorded in our present volume. *Tidd's Practice of the Court of King's Bench*§, and *Fonblanque's* improved Edition of *Ballow's Treatise of Equity*||. Of smaller publications, a few of some utility have been noticed, but hardly of sufficient consequence to stand in a recapitulation of this kind.

## GENERAL LITERATURE,

Connected in some measure with the arts of painting and design, and of no small value in the eye of

\* No. IV. p. 338. V. 459. and VI. 598. † No. II. p. 89.  
‡ No. II. p. 180. § No. I. p. 80. || No. IV. p. 384.

taste, is *Mr. Price's Essay on the Picturesque*\*; in which, though there is some controversial sarcasm, there is much also of general utility. As a periodical paper, of some rank in that now numerous class of books, we gave with pleasure an account of *The Looker-on*†, a publication begun and carried through by the almost unassisted efforts of *Mr. Roberts* of C. C. Oxford; and evincing considerable taste and originality of thought. In a humbler line, in some points of view, but respectable for utility, may be reckoned books of education. Of this kind we have had occasion to mention with praise, *Salmon's Hebrew Grammar*‡; and the continued efforts, of the benevolent and sensible *Mrs. Trimmer*, to facilitate the instruction of the lower class of children§, particularly in the most important branch of knowledge, that of religious truth.

That the retrospect of six months only should regularly produce so much that deserves on some account to be recorded, is a consideration not unpleasing. While the minds of various men are actively employed in their respective pursuits of knowledge or of fame, the general philosopher sits and counts the acquisitions made upon the whole, and enjoys the progress of improvement. We, whose task it is to wade through bad as well as good, to witness the blunders of ignorance, and the efforts of malignity, as well as the exertions of wisdom and benevolence, are glad occasionally to forget our mortifications; and, with an honest pride, in presenting each new volume to the reader to promise him instruction and advantage. We can, metaphorically at least, repeat the famous invitation of Heraclitus, "Enter boldly, for here also there are Gods."

\* No. II. p. 160. III. 394. † No. III. p. 260. ‡ *Hebraicae Grammatices Rudimenta*. No. VI. p. 679. § *Sequel to the Teacher's Assistant*. No. I. p. 81.

# T A B L E

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THE

# BRITISH CRITIC;

For JANUARY, 1795.

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\* Non possum scire an ei profuturus sim, quem admoneo : illud scio, alicui me profuturum si multos admonuero." SENeca.

" I cannot tell whether any particular individual will profit by my advice, but this I know, that if I advise many, some one at least will receive advantage from it."

---

ART. I. *The Description of Greece, by Pausanias. Translated from the Greek, with Notes, in which much of the Mythology of the Greeks is unfolded, from a Theory which has been for many Ages unknown, and illustrated with Maps and Views elegantly engraved. In Three Volumes. 8vo. 1l. 1s. Faulder. 1794.*

THE popular works of the Abbé Barthelemy and Mons.  
du Pauw have excited a considerable spirit of enquiry into the subject of Greek Antiquities, even among those whose sex or whose education has precluded them from a knowledge of the learned languages. No work whatever can be more calculated to gratify this spirit than a translation of Pausanias, properly executed. This author, who to a strong impulse of curiosity in himself, joined a laudable desire of satisfying it in others, traversed the various countries of Greece, for the purpose of examining into those remains of their history, religion, and arts, which tradition still preserved, piety foster-

B

ed,

BRIT. CRIT. VOL. V. JAN. 1795.

ed, or the devastations of time and war had spared. He travelled at a very favourable period, when the munificence of the Emperor Adrian, as well as of private citizens, had restored to Greece some of its brightest ornaments, and had repaired, in some degree, the ravages to which it had been a prey. His accuracy in describing seems to have kept pace with his diligence in exploring; for he has given in his work a minute account of every town and place of note, of the public buildings contained in them, particularly those devoted to pious purposes, and of the various decorations with which architecture, painting, and statuary, so profusely furnished them. Nor does it present a mere detail of names interesting only to the profound scholar, or to the laborious antiquarian. The minuteness of topographical research is suspended often for excursions into the wider field of history; and the recital of the labours of the artists, is enlivened by occasional anecdotes. There are, no doubt, peculiarities in the style of Pausanias, and his transitions are often abrupt. Nor will a judicious reader fail to remark the tinge of credulity and superstition which sometimes pervades his descriptions. But these defects are amply compensated by a variety of important information, which the industry of Pausanias alone has rescued from oblivion. Convinced that a work like this would interest our countrymen in proportion to its value, we heard with pleasure that it was to enrich the stores of English literature. But we must confess this pleasure is considerably abated upon a careful survey of the translation before us.

It is executed by Mr. Taylor, who has appeared as a translator before, though of works very different in their nature, but who has made the present, as well as his other performances, the vehicle of many extravagant notions upon the superior excellence of the Pagan Theology.

Mr. Taylor's preface led us to expect some inaccuracies in his performance, since he there informs us that the whole work was executed in ten months; and makes an explicit avowal of his contempt for Philological studies. As to the short time in which this voluminous translation was completed, we have to observe, that we know of no necessity under which an author lies, to obtrude an unfinished or negligent work upon the public. If this is ever to be justified, it is in subjects of a temporary nature, when an unseasonable delay might entirely frustrate the intent of the publication. Notwithstanding, if the work had possessed merit on the whole, we should have been glad to have sheltered all errors, under the author's plea of haste. We should have forgotten particular defects in general excellence, and have been glad to urge, in all their latitude,

titude, those fair claims to indulgence which the translator of so arduous a work has a right to expect.

To the contempt expressed for Philology, which is in fact an higher department of grammar, and absolutely necessary to the accurate knowledge of language, we shall content ourselves with replying, that a translator, who professes to despise it, as Mr. T. does, and who is *really* as unacquainted with it as Mr. T. is, will translate an ancient author as Mr. T. has done. That our readers may understand this remark the better, we shall proceed to a comparison of the translation with the original, after explaining what, in our opinion, the public has a right to expect from a work of this nature. The translator of an ancient author ought undoubtedly to possess a general knowledge of the idiom and structure of the original language. We do not require him to be profoundly versed in criticism, but he should have sufficient industry to profit by the labours of such critics, as have contributed to elucidate his author. We include in this observation former translations, since we consider them as a perpetual comment upon the meaning of the original. Of course we do not mean that he should servilely adhere to any single translation, but in every difficult passage he should consult them all, and choose that sense which appears to be the best. Hence, in our opinion, Mr. T.'s boast, of not making use of any other translations, is at least unnecessary : and, as far as concerns the Latin, though we trust we are not "*malevolent critics*," we must own, that from a comparison of the Latin with the Greek, and the book before us, we have been sometimes a little incredulous on the subject of this declaration. Besides, if the work to be translated, from a reference to peculiar customs, or to events not within the compass of ordinary readers, be of a nature to require elucidation, we consider the translator as bound to furnish the information necessary for clearing up the difficulties of his author. In a word, we think he ought to place his readers, as much as possible, on a level with the readers of the original work.

Having premised thus much, we proceed to lay before our readers the result of a careful comparison of the English Pausanias with the Greek. And this we are compelled to do at some length, for which we shall make no apology to our readers, since we could not justify our censures, nor could they form any decisive opinion, by a few partial extracts from so long a work.

Vol. I. page I. "Ptolemy the son of Lagus." The Ptolemy here spoken of by Pausanias, was not the son, but the grandson of Lagus—Ptolemy, the son of Lagus, hav-

ing died before this event took place. It may be alledged, that the original, which is Πτολεμαῖος ὁ τῆς Λάγης, justifies the error in the version. But as the passage has been rectified by Kuhnus, and as it is made clear by what occurs in the 8th chapter of this very book, it ought undoubtedly to have been noticed by the translator.

Pag. 2. "They say that Mnestheus sailed from thence towards Troy, and prior to him Theseus, in order to punish Minos for the death of Androgeus." The latter part of this sentence betrays an unpardonable ignorance of the History, as well as language of Greece. It is well known that Androgeus, the son of Minos, was slain by the Athenians. Theseus, and his companions, were to be punished for his death by being given as victims to the Minotaur. The original expresses this, and is therefore exactly the reverse of the translation. But δῶσονίᾳ Μίνῳ δίκας, which means, "to give Minos satisfaction," or, "to be punished by Minos," is rendered as we have quoted above. *ibid.* Νεώσονται should have been translated "docks," not "harbours."

Pag. 3. "Jupiter and the town are represented." Our readers would hardly imagine that by "the town," a statue to represent the people, or commonwealth of Athens is meant. The same translation occurs also twice in the 3d chapter. Pliny has rendered the word Δῆμος much more properly by imago plebis Atticæ, l. 35. c. 11. and in another place has retained the Greek word in a Latin form. *Demon Atheniensium*, &c. c. 10. *Ibid.* "But of these temples the more ancient is called Doris, the next to this in antiquity, Acræa; but the most recent is called by the multitude, Cnidia, but the Cnidians themselves denominate it Euplæa." The different names by which the Goddess was distinguished, are here bestowed upon her temples. The passage ought to be thus translated. "The more ancient is that of [Venus] Doritis; the next, that of Acræa; the most modern, of her, who is generally styled Cnidia, but by the Cnidians themselves, Euplœa," and an explanation of these titles ought to be added.

Page 4. "And this, it seems, was not injured by the Mede." Speaking of a temple of Juno near Athens, which has neither doors, nor a roof; Pausanias mentions a report that it was set on fire by Mardonius. "But the statue which is now there, as they say, was the work of Alcamenes. Οὐκ δὲ τὐτὸ γὰρ ἔ" "Μῆδος ἤ.η λελοθῆμένος. This, at least, the Mede could not have "injured." Alcamenes flourished some years after Mardonius. Hence Pausanias's remark is natural enough.—This we think to be the spirit of the passage, which the translator has not caught.

Pag. 6. "It likewise contains the house of Polytion, in which certain of the Athenians, and these by no means the most ignoble, are said to have been initiated in the Eleusinian mysteries." This refers to a drunken frolic of Alcibiades; who, with some of his indiscreet companions, is mentioned by Plutarch to have held a mock celebration of the Eleusinian mysteries. Mr. T., if he would have conformed to his author, ought to have employed a term expressing the profanation, not the celebration of those rites. Ibid. The meaning of Meipomenos and Musegetes ought to have been explained.

Ibid. "In the same place, there is likewise the Eleutherensian Pegasus, who first introduced Bacchus to the Athenians, being assisted by the Delphic Oracle, which caused him to remember the prediction, that the Advent of Bacchus would take place in the times of Icarius." As Mr. T. is so extremely tenacious of the veracity of the ancient Oracles, he should have taken care how he tarnished the credit of the most illustrious among them, by making it refer to a past event, as if it were future. The passage in the original means this: "There is also a statue of Pegasus of Eleutheræ, who introduced the worship of Bacchus among the Athenians. In this the Delphic Oracle assisted him, by reminding them that Bacchus had formerly abode among them in the time of Icarius."

Pag. 7. "A building called the royal porch, in which the King sits, who holds an annual government, which they call a kingdom." An English reader, we doubt not, would be surprised to see that royal authority was exercised at Athens, and would be anxious to know at what time this innovation upon the democracy took place. The office here alluded to was not civil, but sacerdotal. The fact is, and it is a curious one, that the name of King, so odious to the Roman and Athenian ears in civil concerns, was retained by them both in religious matters. Mr. T. seems to have been ignorant of this circumstance. The passage, which at present is unintelligible, certainly ought to have been worded differently, and an explanation given of it in a note.

Pag. 9. "But the legislators were painted by Caunius Protogenes." *Θεσμοβίτας* should be rendered Thesmothetæ, under which name the six junior Archons of Athens were included. We object to "Caunius" instead of "of Caunus," but on the subject of proper names we have more to say hereafter.

Pag. 12. "An anchor." This should have been "the Anchor," since the town Ancyra derived its name from it. And the reader should have been told that Ancyra means "an anchor."



Pag. 13. *ἑπώνυμοι*, those Heroes, from whom the Athenian tribes were named, are awkwardly termed "sur-names."

Pag. 14. "But his sons, being again ejected by the Metionidæ, returned from Megara to Athens." This ought to be: "But his sons, who had been driven out with their father, returned from Megara to Athens, having in their turn expelled the sons of Metion."

Ibid. "Ravished Philomela, and slew her afterwards with his sword." The well-known fable charges Tereus with cutting out the tongue of Philomela, but not with slaying her. *Ov. Met. l. vi. v. v. 554-667.* The Greek, *τὸ σῶμα ἔτι λαβὼν σάμενος τῇ παιδί*, agrees with the received account: but Mr. T. in this instance seems to have been deceived by the Latin, which says "*puellæ insuper corpus ferro violâisset.*"

Pag. 15. "The Hebrews, who dwell above Syrus," *ὑπὲρ Σύρων* means beyond the Syrians.

Ibid. "Partly by their negligence." Pausanias means not that the writers were negligent, but neglected. The Latin errs as well as the English.

Ibid. "But they say, that Ptolemy performed other splendid actions in Asia, and that he assisted Alexander when in danger among the Oxydracæ, more than all his other royal allies." For this action Ptolemy obtained the name of Soter, or preserver. It must, however, be remembered, that he was not an "ally" of Alexander, nor at that time "royal." Pausanias says, that he assisted his master, *μάλιστα τῶν ἑταίρων* "most of all his attendants" or "companions." We think the translator's eyes must have glanced upon the Latin, which has "*præ cunctis regis amicis,*" and have read "*regiis*" for "*regis.*" *ibid. lin. ult.* The story evidently points to Ptolemy, but we here find Philip usurping his place.

Pag. 16. "But Perdicas, for the purpose of adorning his army (according to appearance) brought with him Arideus, the son of Philip." For *σβαλίης* we would read with Sylburgius *σβαλίης*, since the sense evidently is not as our translator has it, but "that he might have a more specious pretext for his expedition."

Ibid. "But the death of Perdicas immediately excited Ptolemy to political measures." These measures were of a warlike nature. The Greek says simply, "The death of Perdicas immediately roused Ptolemy to action." *Ἐς τὰ πρᾶγμα καί τιςται.*

Ibid. "He prepared to take vengeance on Antigonus, and Cassander, the son of Antipater; and persuaded Lyfimachus, who governed in Thrace to become his associate in the war." Every one, who is critically acquainted with ancient authors, knows that an obscure or contradictory passage is often reconciled by a change in the punctuation. This  
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has happened to the text of Pausanias in the present instance; but as the sense has been restored by Kuhniius, and as the passage in it's present state palpably contradicts the tenor of the narrative, a translator, properly attentive to his task, would not have suffered the error to remain. We read in this very chapter that Antigonus marched against Lysimachus, Cassander, and Seleucus. For these three Kings, together with Ptolemy, were leagued against Antigonus. The translation ought to be—"He himself prepared to attack Antigonus: and persuaded Cassander the son of Antipater, and Lysimachus, who ruled in Thrace, to join him in the war."

Pag. 20. "For his sister Arsinoë, whom he had married, died prior to her delivery," The original, in which the learned reader will observe a singular Grecism, is, τὴν δὲ οἱ συνοικησάσθαι ἐδούραν κατέλαβεν ἔτι πρότερον ἀποθανεῖν ἄπαιδα. But surely the translation of the last words (which only imply that Arsinoë died without having borne any children) is improper. The Latin, antequam pareret, appears to have suggested the mistake.

Ibid. "This Attalus then was the son of that Attalus who was the brother of Philetærus, and who possessed the kingdom; which was delivered to him from his cousin Eumenes." The text of Pausanias is intricate. It appears from Strabo, that there were three brothers, Philetærus, Eumenes, and Attalus. Philetærus, being an eunuch, died without children. Attalus had a son of the same name with himself; so also had Eumenes. The younger Attalus received the kingdom from his cousin the younger Eumenes. This explains the passage in question, the sense of which is imperfectly given by Mr. T. Perhaps the text of Pausanias is right, if a colon be placed after Φιλεταίρου.

Pag. 22. "Pindar, who deserves other rewards from the Athenians as well as a statue, because he has celebrated them in verse." The word, rendered "deserves," is *ευερέματος*, "who obtained." The Latin says "meruit," which means either "obtained" or "deserves." Who can doubt in this instance the source of the English translation? The fact is, as Pausanias has stated it, that Pindar did obtain other rewards from the Athenians besides a statue. For when the Thebans imposed a fine upon him for extolling Athens so highly, the Athenians sent him double the amount of the fine imposed.

Pag. 24. "But Ptolemy dying soon after this, the Athenians, for the benefits which they had received through him; decreed him many honours, which it is needless to mention, and erected brazen statues of him and Berenice." We think, though in opposition to the joint authority of the Latin and English translations, that, πολλὰ τε καὶ ἄξια ἐξηγήσεως, refers to the

the favours conferred by, Ptolemy, not to the honours decreed him. We therefore translate thus: "The Athenians, who had received many favours from him, which it is unnecessary to mention, erected, &c."

P. 25. "Lyfimachus therefore obtaining the command of that part of Thrace which we have mentioned, made war first of all upon his neighbours the Odrsyians, and afterwards upon the Dromichætes and Getæ:" we confess that the perusal of this page fills us with much perplexity, particularly since Mr. Taylor professes not to have followed the Latin translation. Now, of the sentence which we have printed in Italics, not one word is to be found in the Greek, although the Latin has "*Ejus igitur Thraciæ partis compos factus Lyfimachus.*" We next observe, that Mr. T. has taken Dromichætes for the name of a people, and not, as it really is, the name of the Prince of the Getæ. Hence, in a following sentence we meet with this unintelligible passage.

"But Lyfimachus, who, in other battles afterwards was not more fortunate, and not considering the captivity of his son as a trifling matter, made peace with the Dromichætes, gave up that part of Thrace, which is beyond the Ister, to Getæ, and promised his daughter in marriage; complying, by this means, with the necessity of the times." The meaning of this passage, in the original, is literally this: "Lyfimachus being worsted in subsequent engagements, and not considering the capture of his son as a trivial matter, made peace with Dromichætes, ceding to the Getan so much of his territory as lay beyond the Ister, and giving him his daughter in marriage, more from necessity than choice."

"Complying with the necessity of the times" is from the Latin, "*temporum necessitati obtemperans.*"

P. 27. "Finding him dead on his arrival." Demetrius is said by Mr. T. to have found Alexander, the son of Cassander, dead on his arrival, and therefore to have taken possession of the Macedonian Government. Pausanias, on the contrary, says, that he murdered Alexander, (ἀνέβη τε Ἀλέξανδρον φονεύσαντα) and then took possession of his kingdom, Utri vos, Quirites, credere debetis?

P. 28. "Lyfandra having obtained his dead body with much intreaty, Alexander, the son of Lyfimachus by Odrysiades, carried it away and buried it in Chersonesus. And there, even now, his sepulchre is to be seen between the street Cardia and Παῖα." Mr. T. has before told us, that Alexander was the son of Lyfimachus, by his wife Odrysiades. The words of Pausanias are υἱὸς μὲν Λυσιμάχου, γαμβρὸς δὲ δὲ Ὀδρυσιάδου γυναικός. We are strongly inclined to think these words import that he was the son of Lyfimachus by an Odrysi-  
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man. But certainly there is no such female name as *Odrysides*, and we can only impute the use of it to that strange misconception of the Greek names which our translator so often displays. However, we have a more serious charge to bring against the passage we have cited. We arraign it of a complete perversion of the sense of Pausanias. Of this our readers will judge by comparing it with the following literal translation. "Alexander having obtained the dead body of *Lysimachus*, with much entreaty, from *Lysandra*, carried it afterwards to the *Chersonesus* and buried it, where indeed, his tomb is still to be seen, between the villages of *Cardia* and *Pactya*."

P. 29. "He called the cities, which even now remain by his own name," &c. This ought to be, He gave the city the name it still retains, from himself, &c.

P. 30. An English reader will find the same person represented under the following different appellations. *Pyrrhus*, the son of *Arybbas*—the son of *Æacides*—*Æacides*. This is such a confusion of identity and diversity, that it calls for all the metaphysical subtlety of Mr. T. to unravel it. If he had known so simple a thing as a Greek patronymic, he would have learned that *Æacides* may mean any descendant of *Æacus*, and then might have adopted his translation a little more to the comprehension of his countrymen. We are compelled to observe, that the same fault prevails throughout all the proper names introduced in the course of the work: almost all being rendered in such a manner as not only to show the translator's ignorance of Greek, but also to betray more knowledge of the Latin version than he chooses to own.—We find *Pefinutes* for *Pefinus*; *Apamen* for *Apame*; *Calaureas* for *Calauria*; *Thurius* for *Thurium*; *Hieronymus Cardan* and *Cardianian* for *Hieronymus the Cardian*, or, of *Cardia*; *Phera* for *Pheræ*; *Anaxandrus* for *Anaxander*; *Olympia* for *Olympias*; *Megara* for *Megara*; and (in spite of Mr. T.'s arguments for the usage) *Delphos* for *Delphi*, &c. &c. &c.

P. 39. "But after this, an embassy called *Pyrrhus* into the *Sicily* of the *Syracusans*." Such a translation as this speaks too plainly for itself to need any comment from us. We shall only observe, that the gross error Mr. T. has committed originates from his misconstruing the Latin and not the Greek. We shall quote them both to convince our readers of this fact. Πύρρος δὲ ἐς Σικελίαν ἀπὸ τῶν ἀπὸ Συρακουσίων.—

The construction here is such as scarcely to admit the possibility of a mistake. But the structure of the Latin is more ambiguous. *Pyrrhum post hæc in Siciliam Syracusarum advocavit legatio.*

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We shall adduce a specimen of historical ignorance, equally preposterous with that which we have now exhibited in a matter of geography. We imagined every child had heard of the victory obtained by the Greeks at Platæa over the Persians, But Mr. T. tells us (Vol. III. p. 5.) that "the Greeks erected a trophy for their victory over the Platæenses." μάχης τῆς ἐν Πλαταίαισιν.

P. 35. "Molossian Pyrrhus offers these shields to thee, Itonian Minerva, as trophies seized from the bold Gauls, whose army was vanquished by Antigonus." We are told just before that Pyrrhus vanquished Antigonus and his mercenary Gauls; but Mr. T. in opposition to Pausanias and to himself, chooses to represent Antigonus not only as conquering when he was conquered, but as conquering his own auxiliaries. We should imagine that a very small portion of common sense, without the aid of learning, would be sufficient to preserve any author from such unaccountable mistakes as these. But Mr. T. is not to be measured by common rules. He sometimes seemingly grasps at errors, where an ordinary man would be startled at the irreconcilable contradictions they produce. An instance of this kind, among many others, we find in p. 51: where we are told, "With respect to that part of the city which they call *the Gardens*, and the Temple of Venus which it contains, there is nothing in these worthy of being noticed. For there is not any thing remarkable in the statue of Venus which is near the temple, &c." But, immediately after we read, "The statue of Venus, in *the Gardens* is the work of Alcamenes, and is one of the things at Athens which deserve to be inspected." In fact, the first of these passages ought to have been rendered thus: "concerning the place which they call *the Gardens*, and the temple of Venus, there is no tradition extant among them. Not even concerning the statue of Venus, which is near the temple." Thus again, p. 377, we are told "the Spartans did not exact of the Messenians any *annual* tribute, but ordered them to carry to Sparta half of all the produce of their agriculture," which, indeed, was the severest annual tribute they could impose. The Greek only says, they did not impose any stated sum for a tribute, φόρον ἐπιμημένον, which makes the whole perfectly intelligible, the produce of land being variable.

Page 41. "Among the Athenians likewise there is a palace of the Athmonensians, the officers of which assert, that Porphyryon, &c. The officers of this palace, however, &c." Our readers having heard of a King at Athens, are now told of a palace. This is another of those errors which is much  
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more blameable than an ignorance of words, since it shows an author totally unacquainted with the manners and customs of the people, a description of whom he professes to translate. The words rendered "palace" and "officers of the palace," are *Δῆμος* and *Δῆμοι*, by which terms every one, in the least conversant with Greek history, understands the districts into which the Athenian tribes were subdivided, and the inhabitants of those districts. The 31st chapter of this very book gives a full account of these *Δῆμοι*. Now the Latin words answering to these are *curia* and *curiales*; the former of which may be misunderstood to mean palace. Hence, and not from the Greek, the absurd translation of Mr. T. undoubtedly originated.

The story of Minos, p. 46, furnishes another curious instance of Mr. T.'s alacrity in mistake; but we begin to think we have sufficiently convinced our readers of the merits of this translation. We can assure them, the more we have scrutinized the work, the more instances we have found of incorrectness and negligence, to use no harsher terms. Desirous of rendering full justice to the translator, we have examined every volume, and sorry we are to pronounce, that as the result of that examination, the work before us, is by no means a faithful copy of the original.

As the main part of this book is so defective, much need not be said concerning the notes. We shall, therefore, only remark, that the chief end of them seems to be to explain and recommend the author's favourite system of theology, namely the Pagan. Wild as the age is for new doctrines, and wide as the passion for change is spread, we do not apprehend any danger from the strange chimeras of Mr. Taylor: at least, if his opinions were to be dreaded, his manner of explaining them would disarm them of their terror.—*Εἰς τὴν χάριν.*

We have discharged a painful task in our examination of this book. We have trodden a rugged path, without a single pleasing prospect to cheer us on our way. We have explored dark recesses and unravelled intricate labyrinths, with no enlivening object to relieve our fatigue: and after all, we may expect to encounter the *threatened frowns*\* of Mr. Taylor; but it is our duty to disregard alike the smiles and the frowns of individuals, while we keep steadily in our eye the great ends we have ever proposed to our labours—truth and public utility.

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\* Vid. his Preface ad fin.

ART. II. *Russel's Aleppo.*

[Concluded from p. 467.]

**WE** willingly resume our account of a work, which must ever rank very high in the catalogue of English literature. It often happens, that the writers on subjects of Natural History, possess the talents suitable to their more immediate and professed object, but nothing beyond it. From such pens, when we receive the Natural History of a place, the title limits both the author's talents and the reader's curiosity. Men and manners, the cause of morals, of science, and of philosophy, are placed on that side of the sphere, which their sun does not irradiate, and which is consequently an opaque and gloomy body. With Dr. Russel, the case is very different. He communicates all which the title of his volumes teaches the public to expect, but he does a great deal more. The History of Aleppo, exhibits a model, which future writers on similar subjects will do well to imitate. It systematically pursues its end, and yet is agreeably diversified, not by trifling or unimportant discussions. Nor has he refuge for enlarging his book to dull and uninteresting anecdotes, but the whole may fairly be considered as forming a material portion of the history of man, as it is connected with the productions of nature, the vicissitudes of climate and of manners, the system of morals, and the ways of Providence.

Our observations in a preceding review, may be considered as comprehending the first of Dr. Russel's volumes. We now therefore enter upon his second: This is divided into three parts: the first is on the Europeans residing at Aleppo; the native Christian and Jewish inhabitants, and the present state of literature. The second is on the quadrupeds, birds, fishes and insects, with the plants growing in the environs of the city, and the third on the weather and epidemic diseases.

Having explained this to be the arrangement of the work, and having affirmed that the whole is executed with skill, taste, and ability, our task should seem to be fulfilled. Dr. Russel's character is too well established, to require farther encomium from us. But as it becomes us to consult the amusement of our readers, and as to promote this, we have so ample a field from which we may select, we do not hesitate to descend more into particulars.

From the first chapter we learn that the language, generally spoken at Aleppo, is the Italian, and, which must necessarily be

be a great source of consolation to the Europeans, that they may live undisturbed in the city, may trade with security, and are seldom attacked by the usual epidemic distempers. The fourth chapter which treats of the present state of literature at Aleppo, cannot fail of being peculiarly interesting. We learn from this part of the work the agreeable intelligence, that literature, which the Turks generally affect to neglect, is in the present century, seemingly revived. They have schools, colleges, and libraries. There are even some individuals who make it their business to collect manuscripts. One mark of ignorance, credulity, and the most contemptible superstition, is still impressed upon this singular people; a belief in judicial astrology. Some of the grandees go so far as to retain an astrologer among their dependants; they believe in sorcery, and have their charms against scorpions, serpents, bugs, and other vermin. That which is employed to protect the houses from musketoes deserves to be mentioned.

"This charm consists in certain unintelligible characters contained in a little slip of paper, which is pasted upon the lintel of the door, or over the windows. The charm, or rather divine gift, has descended hereditarily in one family, which distributes the papers gratis, on a certain day of the year, and some of the gravest Effendees are employed in writing them previously to the anniversary. On the appointed day, the people repair to the gate of the house early in the morning, and to each in turn is delivered the papers required, together with a quantity of paste sufficient to fix them up. Certain conditions are indispensably necessary to give efficacy to the charm. The person must be fasting, and must preserve inviolable silence, till after the paper has been fixed in its proper place. It may be easily conceived that a multitude parched with thirst, and crowding close together in a May morning, some pushing forward, others endeavouring to return with the prize, amid a hundred obstacles; the mischievous petulance of such as mingle in the crowd merely to provoke others to a breach of the conditions, and the hard task exacted of the females to remain mute amid numberless temptations to scold; should in the event prove favourable to the Musketoes. The Effendees who distribute the papers, go through their part of the farce with admirable solemnity of countenance, and in most of the Turkish houses of lower rank, those and other papers of the like kind may be observed formally pasted up."

P. 103.

The fourth book is entirely employed on subjects of Natural History. The account of the varieties of sheep found at Aleppo, of which also an excellent plate is exhibited, may teach those who pride themselves on their incredulity, to be diffident in making their own experience, and opportunities of observation, the standard of truth. The carcase of one of the species of these sheep, without the entrails, head, feet, or skin,



skin, will weigh from fifty to sixty pounds, of which the tail makes up fifteen pounds. Some of the largest, when fattened with care, will weigh one hundred and fifty pounds. The tail alone composing one third of the whole weight. Dr. Ruffel, describes the tail as broad and flattish, as composed of a substance between marrow and fat, and which serves very often instead of butter, and which is sometimes cut into small pieces as an ingredient for various dishes. This particular species of sheep is mentioned by Herodotus, [See Beloe's translation and note, vol. 2. p. 133.] and Mr. Pennant, observes that the shepherds are obliged to put boards with small wheels under the tails to keep them from galling. Mr. P. says, that some of these tails, weigh fifty pounds each. We have to notice a mistake, of which Dr. Ruffel is guilty in his account of the *Jerbua*, at p. 162. He affirms that the specimen of the *Jerbua* in Lever's Museum has no spurs; on the contrary it certainly has spurs; the truth is, that this specimen is the Siberian *Jerbua* of Pennant, and is a very different species from the *Jerbua* of Aleppo.

In his notes on the subject of the camel, Dr. Ruffel successfully vindicates the assertion of Mr. Bruce, against the late Mr. Hunter, and many other modern naturalists, and on this part of the work involves also much curious matter on the pace of the camel, and is entirely original; we shall insert the whole of it.

"The peculiar mode of the Camel's walk, though described by Aristotle, has been remarked by few of the early, or of the modern travellers: of those I have perused, I only recollect Cantacuzene who has taken notice of it.

Finding Aristotle's description variously understood by several gentlemen whom I consulted on the occasion, I have transcribed the original passage; with a translation, for which I have been obliged to a friend.

Αἱ δὲ κινήσεις, τῶν ζῶων, τῶν μὲν τετραπόδων καὶ πολυπόδων, κατὰ διαμέτρων εἰσι, καὶ ἰσᾶσιν ὅτως. Κατὰ σκέλος δὲ βαδίζουσιν ὅ τε λέων, καὶ αἱ καμηλοὶ ἀμφοτέραι αἱ τε Βακτριαναὶ καὶ αἱ ἀράβιαι. το δὲ κατὰ σκέλος εἰν, ὅτε ἢ προβαίνειν τῷ ἀριστερῷ τὸ δεξιόν, ἢ ἀλλ' ἐπακολουθεῖ. (Hist. de Animalib. lib. ii. p. 156. Jul. Cæs. Scaliger. Interpret. Tolos. 1619.) (Isaac Casaubon. Edit. p. 480. Lugdun 1590.)

"The motions, (or steps) of animals in general, both Quadrupeds and Polypeds, are made in the line of their diagonal; (that is, in the direction of their two opposite quarters) and in this position they stand. The Lion, and the two Camels, the Bactrian and the Arabian, in contradistinction to other Quadrupeds, do not perform their steps in the line of the diagonal, but in the line of the legs, or sides, (that is, in the direction of the two contiguous quarters of the right and left.) I call moving in the line of the sides, when the legs on the right side do not advance together with those of the left, but follow them."

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The translator's remarks or Scholium:

"Aristotle does not say the motion of animals, but their motions; because their movement is not continuous but by steps. We are therefore to consider what he says respecting their successive steps."

"(The motions of animals in general.) By the words "in general" I have expressed the force of the particle  $\mu\iota\upsilon$ , which indicates that what is here said of Quadrupeds and Polypeds, stands in opposition to something which follows. We soon find that something,  $\kappa\alpha\iota\lambda\alpha\sigma\sigma\iota\delta\epsilon\varsigma$ , where the steps of the Lion and Camels are contrasted with those of other Quadrupeds."

"In the line of the diagonal, or diameter) The Greek mathematicians and mechanicians apply the word diameter to rectilinear as well as curvilinear figures. See Aristotle (Problem. xv. and Mechanical Questions passim.)"

"In the line of the diameter, and in the line of the sides). This is the proper sense of the preposition  $\kappa\alpha\tau\alpha$ , coming after a verb of motion, and governing the accusative. In this sense it is continually used by the Greek Geometers, and by Aristotle in his physical works: where the primary and specific meanings of all the Greek particles will be found."

In fact, the Camel in his ordinary walk, moves his legs exactly as described by Aristotle; and when he accelerates his pace, it is in the same manner as a horse ambles: though, to the rider, ten times more jolting than the hardest trot of a horse. I do not recollect having ever seen the Camels gallop: but, by Olearius they are represented (at least one species) both as galloping and trotting. [Ambassador's Travels into Muscovy, Tartary, and Persia, p. 307. London, 1662.]

Another circumstance respecting the Camel, mentioned in the text, (p. 167.) is his remaining so long without drinking; and which has usually been ascribed to some peculiarity in the structure of the stomach different from other ruminating animals.

"Il y a dans le Chameau, indépendamment des quatre Estomacs qui se trouvent d'ordinaire dans les Animaux ruminans, un cinquième poche qui lui sert de réservoir pour conserver de l'eau. . . elle y séjourne sans se corrompre, & sans que les autres alimens puissent s'y mêler." Buffon (Hist. Nat. xi. p. 227.)

"I shall refer to M. Daubenton for the anatomical description of the parts on which M. Buffon's opinion is founded, without entering into a discussion of the propriety of reckoning what he terms the reservoir a distinct stomach from the Bonnet, (honey-comb) in other Ruminants, and thus increasing the number of stomachs to five, contrary to the universal opinion of former naturalists. It will be sufficient to remark here, that he describes a peculiarity in the internal structure of the cells, and actually found a considerable quantity of water contained in them; though the animal had been dead ten days, and was brought from a distance of fifty leagues. The water, which was clear, almost insipid, and drinkable, issued from the cells upon compression, but re-entering on change of position of the Viscus, it disappeared again. From all which Daubenton infers that, what had been asserted by travellers of killing Camels for the water preserved in their stomachs, is very probable. (ut supra. p. 252.)

M. Perault, who dissected a Camel in 1676, was of the same opinion (*Memoire pour servir a Hist. Nat. Paris, 1676.*) (*Memoir. de L'Acad. des Sciences, Tom. iii. Part i. and Part ii. p. 286.*)

"That water, in cases of emergency, is taken from the stomach of Camels, is a fact neither doubted in Syria nor thought strange. I never was myself in a Caravan reduced to such an expedient; but I had the less reason to distrust the report of others, particularly of the Arabs, seeing that even the love of the marvellous could in such a case be no inducement to invention. It may perhaps be superfluous to produce the authority of an Arab Historian (Beidawi) who in his account of the Prophet's expedition to Tabuc against the Greeks, relates, among other distresses of the army, that they were reduced to the necessity of killing their Camels for the sake of the water contained in their stomachs. Sale (Koran, p. 164.) Gibbon (Decline of the Roman Empire, vol. v. p. 245.)

"On my return from the East Indies in 1789, hearing accidentally that my friend Mr. John Hunter had dissected a Camel, and was supposed to have expressed an opinion that the animal's power of preserving water in its stomach was rather improbable; I took an opportunity of conversing with him on the subject, when (to the best of my recollection) he told me "that he by no means drew any such absolute inference from his dissection; that he saw no reason for assigning more than four stomachs to the Camel; though he could conceive that water might be found in the paunch little impregnated by the dry provender of the Desert, and readily separating, or draining from it."

"In hopes that other particulars might be found among the papers of my lately deceased friend, I applied to his brother-in-law Mr. Home, who informed me that he had examined them, but without discovering any observations on the subject. That gentleman however, who had assisted at the dissection of the camel, has obligingly favoured me with the following remarks. "No experiments were made upon the stomach, at the time of dissecting the camel; the chief object being to prepare the different stomachs in such a way as to dry them in their relative situations in order to show their internal structure and communication with one another, which could not have been done had they been opened in the recent state."

"From this preparation, (which is in Mr. Hunter's Collection) the number of stomachs is found to be four, as in other ruminating animals; it therefore cannot be said that there is a distinct reservoir for water; but the second stomach has a very peculiar structure, being made up of numerous cells several inches deep, with their mouths uppermost, and orifices apparently capable of muscular contraction."

"When the animal drinks, it probably has a power of directing the water into these cells, instead of letting it pass into the first stomach, and when these are filled, the rest of the water will go into the first stomach. In this manner a quantity of water may be kept separate from the food, serving occasionally to moisten it in the passage to the fourth or true stomach."

"The testimony of travellers, to water being found in the stomach; and Daubenton, upon dissection, meeting with it in the second stomach,

mach, when compared with the structure of the parts, seem to confirm the above conjecture." Thus far Mr. Home.

"To the testimony of travellers may be added that of Mr. Bruce. "Finding, therefore, the camels would not rise, we killed two of them, and took so much flesh as might serve for the deficiency of bread, and from the stomach of each of the camels, got about four gallons of water. It was indeed rapid, and of a bluish cast, but had neither taste nor smell." (*Travels to discover the Source of the Nile*, vol. iv. p. 596.)

"Mr. Bruce did not pretend to be an anatomist, and on the present occasion, may be wrong in his physiological reasoning; but to what he asserts respecting the water taken from the stomachs of the camels, I without hesitation yield my full assent.

"It was the misfortune of that traveller (who is now no more) to have known that his veracity had too often captiously, and sometimes capriciously, been called in question; owing (besides the nature of his adventures) partly, I believe, to a certain manner in conversing as well as in writing, which alienated many who were less than himself disposed to take offence. He is now beyond the reach of flattery or humiliation! and I trust it will not be imputed merely to the partiality of friendship, if, as a small (but just) tribute to his memory, I repeat here what I have often before asserted in occasional conversation, that, however I might regret a constitutional irritability of temper, so injurious to its owner; or however I might wish to have seen him at times condescend to explanations which I have reason to think would have removed prejudices; I never, either in course of our acquaintance, or in the perusal of his book, found myself disposed to suspect him of any intentional deviation from the truth." P. 423.

Of this volume, the appendix is by no means the least curious or important part. It gives an account of the principal Arabian medical writers, as well under the Eastern as Western empire of the Saracens. To the whole a copious index is added, in which great care appears to have been exerted. The value of an index is not easily to be appreciated. It is alike useful to the learned and the unlearned; to the latter when desultory reading, or want of skill, will not easily enable them to separate what they require from the mass; and to the former, when, after a first perusal, wanting the aid of such a publication as the present as a work of reference, they cannot easily allow the necessary time to search through two quarto volumes, for what a good index will with little trouble, in a moment place before them.

This, as it is a splendid, is also an expensive work. We think splendor, when exhibited on insignificant and paltry publications, is generally detrimental to the cause of literature. An undertaking like this of Dr. Russel, justifies, and indeed demands it.

C

ART.

**ART. III.** *Fifty Years' Correspondence, English, French, and Latin, in Prose and Verse, between Geniusses of both Sexes and James Elphinston: in eight Pocket Volumes, including an Appendix miscellaneous. The original Letters to be seen in the hands of the Editor.* Price 1l. 8s. the eight Volumes bound. Sold by W. Richardson, &c. 1794.

SIX of these volumes appeared in the year 1791, under the title of *Forty Years' Correspondence*, and we should therefore hope, by the appearance of the additional two at this time, that the worthy author had found a sale for the former sufficient to satisfy his expectations. Indolent as the age is, and unwilling to seek advantage through difficulties, it is an argument of no small merit, if this publication has been able to force its way, notwithstanding the striking disadvantage of that peculiar orthography which Mr. Elphinston chooses to employ; a specimen of which our readers will see in the title, which we have copied exactly. We dispute not with him the propriety of his spelling; that is, whether it may not represent the sounds that are pronounced, better than that which is actually in use, (though here we could mention many points in which we differ;) but we can assure the respectable author, that the attempt to overturn so totally the whole form of a language, is of all others the most impracticable. His knowledge of the world, at the age of 72, (as he is by his own statement, Vol. I. p. 3) might assure him of this truth; but it is not at seventy-two that men learn to give up fancies they have long cherished.

Mr. Elphinston first became generally known to the English Literati by re-publishing the *Rambler* at Edinburgh in 1751, in eight neat pocket volumes, with translations of many of the mottos, so well performed that Dr. Johnson afterwards adopted them. This task he undertook, as he tells us (Vol. I. p. 35) at once for the honour of his friend, and the improvement of his country; for he was at that time a friend and correspondent of Johnson, several of whose letters appear in this publication. Two of these Mr. Boswell has inserted in his *Life* of that author. (Vol. I. p. 186, 8vo.) So strictly was Mr. Elphinston guided by friendship in making these translations, that, as we find by his own information, he translated not another motto, after he understood that the author had sold the property; though he continued his care of the Scotch edition to the last. This edition has now become scarce and valuable.

In

In 1765 Mr. Elphinston published, in two neat volumes duodecimo, an elaborate treatise on the Principles of the English Language: full of very acute as well as very laborious investigation. In this, however, there are few, if any traces of the orthography he has since invented, and endeavoured to, enforce. About the year 1782 appeared his translation of Martial, a work that did not answer the expectation raised by his imitations of the mottos. But in 1786 was issued his great work on Orthography, in two volumes quarto, which he styles *Propriety ascertained in her Picture*, a title much favouring of the taste of the 16th century; and this has since been followed up by *English Orthography Epitomized*, with *Propriety's Pocket Dictionary*, a small volume, duodecimo.—The present collection, however, most fully exemplifies the Elphinstonian system; for the author not only writes his own letters in his new orthography, but converts those of his correspondents into the same form: and we much fear that most English readers, instead of attempting them as they stand, would be inclined to call for a translation. Not even proper names of men or places escape him. We have Samuel Jonson, Eddinburrugh, &c. Mr. Elphinston has long been established as an instructor of youth, in consequence of which occupation doubtless it is, that much of the miscellaneous part of the last volume consists of papers from the Spectator, and other periodical works, letters from Pope and others, &c. turned into *Mr. E.'s own language*, into Latin, and into French.—Among his correspondents, throughout the fifty years, many respectable names appear; the connections of the author have been manifestly such as a man of merit and learning ought to acquire. Some French letters, carried down as late as December, 1792, form a very curious part of the correspondence. The fifth and sixth volumes are poetical.

In such a variety it is difficult to select, but as we have mentioned the letters inserted by Mr. Boswell in Johnson's Life, we shall take as a specimen a letter of Mr. E. to that gentleman, on the subject of those insertions. In translating it into the usual orthography, we are certain we shall gratify almost all persons, except the author, who, as the letter itself proves, is not wanting in partiality to his own system.

## LETTER CCCCXXVI.

*“ James Boswell, Esq. Portland-street, London.*

SIR,

*Islington, July 20, 1791.*

“ In your Life of our friend Johnson, I found too much real enjoyment not to hint a few petty instances in which the next edition

may be rendered still more worthy the candour, conspicuous in your labours.

"Of the two letters to me, the transposal was innocent, as one chanced to have no date. This therefore proves the twelfth, and the other but the eighth, of my Forty Years' Correspondence. In your exhibition, however, Sir, both are doubtless literally more genuine pictures of the originals in my possession: for English orthography was no more known to their author, than to most of my other correspondents.

"He might, indeed, well retain a scholar's reverence for antiquity, who pronounced, in one of the *Ramblers*, the most polished of modern European languages, but barbarous degenerations, and in an *Idler*, the English tongue so little analogical, as to give few opportunities for grammatical researches. Nor is it less certain, that a scholar, so immersed in the dictions of antiquity, might compose a dictionary, valuable at least for its authorities, in a *vernacular idiom*, *supposed insusceptible as unworthy of orthography*.

"But in your second volume, Sir, page (I think) 207, less guarded recollection seems to have exposed our celebrated friend, as if rattling in a manner at once unworthy of himself and inconsistent with that kindness, which so honoured me, when I first intimated my translation of *Martial*, as warmly to say, 'I am sorry I was not your first subscriber.' As for Garrick's vapouring on the subject, no one who knows me will believe that I ever consulted him on any subject, or that I could prostitute to his criticism, what I never would submit to his master's.

"It is needless to touch here on other topics I could mention, did you wish a conference: for neither your subject, nor its author, can ever be indifferent to a person, who so justly venerates the one, and values the other, as does,

"Sir, your most obedient servant,

"JAMES ELPHINSTON."

Prefixed to Vol. VII. is a portrait of Mr. Elphinston, which expresses so much character that we should guess it to be a strong likeness.

ART. IV. *Hiero, or the Condition of Royalty, a Conversation from the Greek of Xenophon. By the Translator of Antoninus's Meditations.* 8vo. 138, pp. 2s. 6d. Cruttwell, Bath. Robinsons, London, 1793.

JUDICIOUS selection of ancient authors to translate, and elegant rendering of their sentiments, may always be expected from a writer so qualified as Mr. Graves, the present translator of the *Hiero*, whom the public well know to be no less happy in his efforts as an original writer\*, than as a diffuser

\* In the *Spiritual Quixotte*, *Euphrosyne*. &c.

of ancient wisdom. In giving this tract of Xenophon at present to the public, he is professedly actuated by the laudable motive of diminishing that blind envy of high situation, which so much contributes to increase the bile of discontent. The truth is, that every high office, and particularly that of a sovereign, is a seat of care, which those alone think enviable who are ignorant of its evils, or goaded by ambition to despise them. But this lesson may, it must be confessed, be more advantageously taught than by the *Hiero* of Xenophon. *Hiero* is a tyrant, that is, an absolute prince, whose situation differs essentially from that of a limited and legal monarch. He is also represented here, such as he was in the early part of his reign; not yet fully informed either of the duties, or of the advantages of his situation: and whatever he delivers despondingly, concerning the miseries to which he felt himself exposed, is fully answered and refuted in the concluding admonitions of Simonides. To say that the mere situation of a monarch will make him happy, is to talk ignorantly; but to deny that the noble exercise of those virtues which are peculiar to his station, may counterbalance the evils of it, and give him as much of that mixed happiness, which belongs to mortality, as mortals ever attain, is to do injustice to virtue, which in no situation wholly loses its reward.

The style of this translation is elegant, and sufficiently faithful to the original. The introduction and notes judicious. As a specimen of the dialogue itself, and of the translation, we cannot select any thing more striking than the conclusion, in which Simonides points out in what manner even an absolute monarch may make himself beloved and happy. After passing some censure upon the favourite ambition of *Hiero*, that of excelling at the Olympic games, he thus proceeds.

“ But, if you would listen to me, *Hiero*, permit me to advise you to enter the lists against the governors of other states: and if you can render the city, over which you preside, more happy than those, you may be assured, that you obtain the victory in the most noble contest in which a mortal can engage.

“ And, in the first place, you will succeed immediately in the grand object of your ambition, the gaining the love of your fellow-citizens: and, in the next place, this victory of yours will not merely be proclaimed by a single herald, (as at the Olympick games) but all mankind will concur in celebrating your virtue,

“ And you will not only attract the respect of a few individuals, but the love of whole cities; and not only be admired privately, within the walls of your own palace, but publicly, and by the whole world.

“ You may also, if you desire it, either go abroad to see any thing rare or curious, or satisfy your curiosity though you remain at home. For there will always be a crowd of those about you, who will be



proud to exhibit whatever they have discovered, either ingenious, beautiful, or useful; and of those who will be ambitious to serve you.

"Every one who is admitted to your presence, will be devoted to your person; and those who live at a distance, will passionately desire to see you. So that you will not only be respected, but sincerely and cordially beloved by all men. You will be under no necessity of soliciting the favours of the fair sex, but must even suffer yourself to be solicited by them. You will not be afraid of any one, but every one will be anxious for your preservation.

"Your subjects will pay you a voluntary obedience, and carefully watch for the safety of your person. And should you be exposed to any danger, you will find them alert, not only to assist you, but to protect you, and avert the danger, at the hazard of their own lives. You will be loaded with presents; nor will you want friends to whom you may have the pleasure of imparting them. All men will rejoice in your prosperity, and will contend for your rights, as earnestly as for their own. And you may consider the wealth of your friends as treasure laid up for your use.

"Take courage then, Hiero, enrich your friends with a liberal hand; for by that means you will enrich yourself. Augment the power of the state, for thus you will render yourself more powerful, and secure alliances in time of war.

"In a word, regard your country as your own family; your fellow-citizens, as your friends; your friends, as your own children; and your children, as your own life: but endeavour to surpass them all in acts of kindness and beneficence. For if you thus secure the attachment of your friends by acts of beneficence, your enemies will not be able to resist you.

"To conclude, if you regulate your conduct according to these maxims, be assured, Hiero, you will obtain the most honourable and most valuable possession which mortals can possibly enjoy; you will be completely happy, yet unenvied by any one." P. 108.

It is pleasing to recollect, that, whether Hiero learned this lesson in truth from Simonides, or gathered it from his own reflections, he practised it during the latter and the chief part of his reign, and thus actually became beloved and happy.

In chap. 6, by a very commendable liberty, the translator has removed a most strong objection to the original; which they who undertake to read the Greek will find opposed to their progress, in the most glaring deformity. No where does the depraved licence of the ancients appear in a more disgusting form. This blemish being removed, the dialogue exhibits an excellent example of the simple elegance, and perspicuous wisdom of Xenophon; and well deserved the labour of the translator, as his version does the attention of the English reader,

ART. V. *An Account of the Bilious Remitting Fever, as it appeared in the City of Philadelphia, in the Year 1793. By Benjamin Rush, M. D. Professor of the Institutes, and of Clinical Medicine, in the University of Pennsylvania.* 8vo. pp. 363. Price 6s. Philadelphia, printed by Thomas Dobson, 1794. Dilly, London.

THE first pages of this book, are employed in accounting for the origin, and reciting the symptoms that attended the disease, as it affected different parts of the system; as the sanguiferous system, the liver, lungs, &c. This part is not only unseasonably tedious, but abounds with many fanciful theoretical notions, which tend rather to render obscure, than to throw any light upon the history of the disease. It was the less necessary, as the author says, "his only design in publishing so prematurely, was to obviate as much as possible the danger of the disease, should it unhappily appear again in the city, in the course of the present season." But this had surely been better done, by giving a plain, succinct description of the fever, and of the method that had been found most successful in treating it. We will give a specimen of the author's theory.

"The blood vessels, he says, (and not the stomach and bowels, as Dr. Warren teaches) are the seat and throne of this as well as of all other fevers, I have publicly taught, he adds, for several years, that a fever is occasioned by a convulsion of the arterial system. When the epidemic, which we are now considering, came on with a full, tense, and quick pulse, this convulsion was very perceptible; but it frequently came on with a weak pulse; often without any preternatural frequency, or quickness, and sometimes so low as not to be perceived without pressing the artery at the wrists. In this case the convulsion was not perceptible."

How then, it may be asked, does the author know that it existed, or how does he perceive it, when the pulse is quick, full, and tense. Convulsion is an irregular motion, but the pulse is as regular when quick, full and tense, often more so, than when slow. The pulse is often quick, full, and tense after labour or any quick motion; are the arteries then convulsed? But the position, does not require a serious refutation.

"The stomach and bowels, Dr. Rush says, were affected in many ways, in this fever. The disease seldom appeared without nausea and vomiting. In some cases they both occurred for several days, or a week, before they were accompanied by any fever."

This

This would lead one to incline to the opinion of Dr. Warren, that the stomach and bowels, and not the blood vessels, were the seat and throne of the disease. A little further on, he says, "the vomiting and costiveness, in the first stage of this fever, he believes, were occasioned chiefly by the morbid state of the brain." The brain therefore, and not the blood vessels, appears to be the seat and throne of the disease. These are the errors the author falls into, by attempting to account for what lies probably beyond the reach of our capacity to comprehend; by reasoning instead of describing. We will produce one more passage, in which there is a confusion of ideas not easy to be developed.

"There was frequently, on the 4th or 5th day, a discharge of matter from the stomach, resembling coffee impregnated with its grounds. This was always an alarming symptom. I believed it to be at first a modification of vitiated bile, but I was led afterwards, by its resemblance to an appearance in the urine, to suspect that it was produced by a morbid secretion in the liver, and effused from it into the stomach."

We know of no secretion in the liver but of bile, and the author seems to call it by that name in the next paragraph, for we suppose "the matter discharged from the stomach of a deep or pale black colour," must be the same as this coffee-coloured discharge. This the Dr. thinks was bile, in a highly acrid state. But it is probable they were neither of them bile, but blood effused into the stomach. After this view of Dr. Rush's mode of reasoning, the reader will not expect us to follow him in detailing the symptoms in the order he has given them. It would extend this article much beyond the limits to which we wish to confine ourselves: and convey, we fear, but very little real information. But there are a few detached observations which deserve notice, some of those we shall examine.

"A great proportion of all who were affected by this fever, Dr. R. says, were attacked in the night." This is contrary to the general observation of Dr. G. Fordyce, who says, \* that at least, ten fevers take place between eight in the morning and eight in the evening, for one that takes place between eight in the evening and eight in the morning. Whence so marked and decided a contradiction, in the results of observations made upon so simple a matter, as the time in which fever makes its attack, could happen, we are unable to guess.

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\* See our last Number, p. 617.

Dr. F. does not pretend to account for this, or any other appearance of fever. It is to be remembered, he says, that the history of fever is to be given here as it arises from observation, and not from any supposition. Dr. R. on the contrary, finds from the theory he had adopted, that the first approach of fever should be by night, "Sleep, he says, induced direct debility, and thereby disposed the contagion which floated in the blood, to act with such force upon the system as to destroy its equilibrium, and thus to excite fever." But although this disposition to theorize may have warped the author's mind to a certain degree; yet the number of cases that occurred in the space of a few weeks, must, if the fact had been the reverse of his theory, have overcome that propensity. We hope older physicians who lived on the spot, where this great calamity happened, will favour us with their thoughts on the subject. At present, certainly, the rule laid down by Dr. Fordyce, cannot be considered as established in all fevers.

The pulse frequently intermitted, Dr. Rush informs us, and in some cases was reduced in frequency, to 64. 48. 44. and in one patient to 30 strokes in a minute. The intermitting pulse occurred in persons who were so slightly affected as to be able to walk about, and continued some days after their recovery.

"The slowness of the pulse, was occasioned by the stimulus of the contagion, acting upon the arteries with too much force to admit of their being excited into quick and convulsive motions. Milton, he adds, has described a darkness from an excess of light. In like manner, we observe in this small intermitting pulse, a deficiency of strength, from an excess of force applied to it."

The author seems here to be more obscure and unintelligible, in his explanation of this phenomenon in fever, than Milton, in the boldest of his poetical flights.

This low intermitting pulse, the author calls the undescribable, and sometimes, the sulky pulse. But enough of this subject.

"All ages, the author observes, were attacked by the fever, but persons between 14 and 40, were most subject to it. Men were more subject to it than women. It had been thought that Africans were not liable to it, but they took the disease in common with the white people, and many of them died with it. Three butchers only, out of nearly an hundred, who remained in the city, died of the fever. Out of forty scavengers who were employed in collecting and carrying away the dirt in the streets, one only caught the fever and died. Very few grave diggers, compared with the number who were employed in that business, were infected. During the whole time the disease prevailed

vailed, the weather was warm and dry, and the air was very little agitated with wind."

For the first three or four weeks, during which time the fever was extending itself to all parts of the city, and the mortality had reached to 16 or 17 persons in a day, the people were unwilling to believe it was of an infectious nature. But the disease continuing its ravages, and the mortality increasing, its contagious nature became too obvious to be any longer doubted. During the month of September, the amount of the deaths increased from 18 or 20, to 60, 70, 80, and 90, in a day. And in the middle of October, when the disease was at its height, from 100 to 120 in a day. At one time, the author thinks, there were not fewer than 6000 persons confined by the fever. The number destroyed by it, was 4044.

On the 15th of October, the state of the air was altered, the clouds, we are told, dropped health in showers of rain, which continued during the whole day, and were succeeded, for several nights afterwards, by cold and frost. The mortality did not immediately cease, but few died after that time, who had not been previously infected. On the 9th of November the pestilence ceased.

The author laments the dissensions that prevail among the physicians at Philadelphia, relative to the nature, cause, and mode of treating the disease. This, by distracting the minds of the inhabitants, and destroying their confidence in the remedies that were employed, added, he thinks, much to the fatality of the fever. On this controversy, which appears from Dr. Rush's account, to have been carried on with acrimony, and to have occasioned dissensions that are not likely to be soon appeased, it would be improper in us at present, to give an opinion; as there can be no doubt, but some one of the opponents to the author's theory will publish an answer, and we shall probably thence obtain a more distinct and complete account of the disease, than we think can be gathered from the work before us.

The opposition in opinion, among the physicians, was very remarkable; the one party declaring, that the disease, in the very commencement, was highly putrid and infectious, scarce admitting the mildest evacuants; while Dr. Rush, on the other side contended, that it was to the highest degree inflammatory, and only to be successfully combated by repeated bleedings, and strong drastic purges. When this method was followed, in the beginning of the disease, the Dr. says, it was scarcely attended with more danger than a catarrh, or the measles.

This

This language is doubtless too strong. A disease that might be subdued with so much ease and certainty, could never have been rendered so instantaneously fatal, by the exhibition of only fifteen drops of the tincture of opium, which the author says he saw happen. But that wine and other cordials, bark, camphor, and opium, administered in the early stage of the fever, as was practised by some of the physicians, might be highly mischievous, and add to the fatality of the disease, we readily join the author in believing.

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ART. VI. *Some Information respecting America, collected by Thomas Cooper, late of Manchester.* 8vo. 240 pp. 4s. Johnson. 1794.

WHEN this book was first announced, we were inclined to consider Messrs. Imlay and Cooper as two rival auctioneers, or rather two show-men, stationed for the allure-ment of incautious passengers: "Pray ladies and gentlemen, walk in and admire the wonders of Kentucky."—"Pray stop and see the incomparable beauties of the Susquehanna." Mr. Imlay being agent for the disposal of landed property in Kentucky, and Mr. Cooper a large contractor for land on the Susquehanna. But we since learn, from common report, that Mr. C. has dissolved his contract, the lands not being found at all to answer the expectations of the intended settlers.

Mr. Cooper left this country, to which he now professes to return only to take final leave, chiefly on the following motives, which he so explains that we shall let him speak for himself.

"Perhaps some part of my predilection for America may be justly attributed to my political prejudices in favour of the kind of government established there. It certainly does appear to me preferable to the present British government; and being convinced (as I am) that the majority of the people in this country are of an opposite opinion, and not being an advocate for propagating liberty by the bayonet, or terrifying a nation into freedom by the guillotine, I chose for this also, among other reasons, to quit a country whose politics I cannot approve.

"I believe the same inducement will have its weight with many others in Great Britain; and, in my humble opinion, it will contribute, not only to the happiness of individuals, but to the peace of the country, to give vent to the disturbed spirit of the nation, rather than by compulsion and confinement to increase the political acrimony already too prevalent in this island." Pref. p. 4.

We

We certainly think it more honourable to leave a country than to disturb it. To the thinking part of the nation, however, there will not appear in the publication before us very strong allurements to emigration. On the contrary, Englishmen will be astonished to find that, while the comforts and conveniences of life are scarcely to be obtained at all in America, and at the best, at an enormous expence, the price of common necessaries, in any of the populous parts of that country, is not much below that which they bear in the populous parts of Britain, and much higher than in the remote parts of the kingdom, and particularly in Wales.

At New-York, for instance, the price of board and lodging is 40s. per week, exclusive of wine; and though our author hints, that inferior accommodations may be obtained somewhat cheaper at Philadelphia, we can assert (from our own knowledge) that living is equally expensive, and house-rent in both places, as dear as in London, or any of the great towns in England. The following extract will serve to show the state of things more to the southward.

**PUBLISHED RATES AT THE EAGLE TAVERN, RICHMOND,  
IN VIRGINIA.**

- “ Breakfast 2s. currency, i. e. 1s. 6d. sterling.
- “ Dinner, with grog or toddy, 3s. currency, i. e. 2s. 3d. sterling.
- “ Cold supper 2s. currency, i. e. 1s. 6d. sterling.
- “ A bottle of porter 2s. 6d. currency, i. e. 1s. 10½d. sterling.
- “ A quart of punch the same.
- “ A quart of toddy 1s. 6d. currency, i. e. 1s. 1½d.
- “ A quart of grog 15d. currency, i. e. 11¼d.
- “ A bed-room furnished, if above stairs, 1s. 6d. i. e. 13½d. sterling.
- “ Horses kept at livery 3s. (2s. 3d. sterling) per 24 hours: servants 3s. (2s. 3d. sterling) per day.” P. 96.

At Albany, which every reader knows is an inland situation, and at a considerable distance from New-York, the prices are—butter 15d. a pound, beef 5d. cheese 9d. pork 5d.—These prices are indeed in currency, but still they are high.

At a farm about eight miles from Albany, we learn.

“ Prices of provisions hereabout, and at Skeneclady (which is inhabited chiefly by Dutch), beef 3d. cheese 9d. butter 15d. apples 2s. 6d. a bushel, wheat 8s. ditto.

“ About ten miles beyond Skeneclady, up the Mohawk river, beef 24s. per cwt. pork 6d. a lb. turkeys 2s. 6d. geese 2s. 6d. Fowls 15d. butter 1s. salt 14s. per bushel, cheese 9d. a lb. wheat 7s. a bushel,  
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wood 6s. a cord. Wages of a labourer 2s. 6d. to 3s. in summer, and 1s. to 2s. in winter ; carpenters 2s. 6d. masons 3s. besides victuals. P. 142."

It is evident that a principal cause for the dearth of provisions, &c. is the high price of labour ; but even of this the poor are not enabled to take advantage. There are no manufactures, no room for the exertion of arts, no scope to industry, but in one particular line, husbandry ; and even in that there is little prospect of the poor man attaining independence, as farms are not usually let out to rent ; but a large capital is required to purchase the ground, and afterwards to clear it.

Under these circumstances there appears to be but little encouragement for emigration. The man of fortune, besides relinquishing his old connections, the pleasant haunts of his youth, the cheerful scenes which had enlivened his gayest and most happy hours, must also make a large surrender of those comforts and advantages which he enjoys in a more advanced state of society ; the merchant or manufacturer will find little room for the exertion of his talents or his spirit ; and the artist no encouragement for his ingenuity. Every man who goes to America must drudge on in the beaten track of husbandry, and even in that, those who have adventured know there is considerable risk, especially to those who are new to the employment ; and consequently to those also who are unacquainted with the modes of tillage adapted to the country.

This publication may therefore be said truly to contain such information as may be useful to those inclined to emigrate ; most useful, perhaps to themselves if it divert that inclination : useful certainly if they depart, because the author has been taught by experience ; and, as he says, has inserted nothing but what he should have been glad to know when he went out. The Commercial Tables, &c. will be useful, we should conceive, to many persons who do not think of quitting England.

#### ART. VII. *M'Kenna's Political Essays.*

[*Concluded from Vol. IV. p. 611*]

**I**N this third chapter of his work, which we were considering, Mr. M'Kenna has omitted to bring forward what, in our opinion, is the most material argument that its subject engaged



gaged him to consider. With respect to the established church, the members of the Romish communion are dissenters: and they will make a common cause with all other dissenters, in points of interest, as far as their religious opinions permit them. The weight of two thirds of the inhabitants of Ireland, added to the dissenting interest in parliament, must greatly endanger the security of the possessions belonging to the establishment; if before there existed any certain signs of its being weakened. Now one unequivocal sign of that kind exists: the tithe of fattened bullocks and cows, must be a very valuable part of the income of that church; and it is vested by the law of the land, in the incumbent of each parish. The Irish House of Commons, some years ago, passed a vote declaring every lawyer an enemy to his country, who should be, in any way whatever, concerned in any cause, for the recovery of such tithe.\* Now as the legislators of one of the three estates, have already forbidden the execution of a law, unrepealed, unsuspended, and necessary to the support of one branch of the legal possessions of the establishment; in terms which seem to call upon the multitude, to take upon themselves the punishment of all contraventions of their prohibition; it may surely be thought not without danger to that institution, to add any weight to an influence, which has been able to carry its attack so far: even although the new allies of this party, should come somewhat short of Mr. M'K's. idea of perfect justice; which is "to leave to heaven, whom they profess to honour, the care and security of religious establishments."

Some arguments, to show that dangers of this kind may arise from the emancipation of the Roman catholics, Mr. M'K. rejects, as the same with those that were advanced against the repeal of the test act; which he says the experience of fourteen years has shown to be groundless. Into the merits of the question, we shall not here enter: to the conclusiveness of this reasoning, an exception may be taken. A member of the establishment would say, "Time or violence may displace a block of marble from the pedestal of a column; and, contrary to expectation, it may continue to stand: but it cannot be on that ground alone urged; that if the basis be further weakened to a considerable degree, it will not fall." But Mr. M'Kenna's appeal to experience may be met more directly, by showing that the effects of this repeal, be they more or less, have been suspended during the whole term, by the operation

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\* Young's Tour, v. 2. p. 186.

of very powerful causes; so that no experience (properly so called) has been yet had on this subject. For though no one can censure many alterations in their government, which the Irish have attempted and carried since the repeal, to the observation that nothing has been attempted against the establishment in the interval, it may be replied, that the zeal for alteration has been fully employed during the whole period: in so much that in the last fifteen years, the country has six times assumed the appearance of imminent rebellion; that, being fully occupied in the use of other instruments, their zeal has not been sufficiently at leisure for the application of this new power it had acquired. Besides, the juncture was such, that it would have been great impolicy to have brought it into use in this period. It would possibly have irritated many of the sincere followers of the church of England, whom the friends of such a change might want to conciliate, or to persuade into a co-operation with them, to pull down the supremacy claimed by Great Britain: and they might reasonably foresee, that when by their assistance, a full renunciation of her claims was obtained, the establishment might be attacked with greater probability of success; as the direct aid it might before have received, would have been cut off, partly by its own act.

The strictures Mr. M'Kenna has made, on the history of the political conduct and principles of the clergy of the establishment, lay claim also to some examination, to which we shall here give a place. In his introduction, he remarks, "for the honour of the established hierarchy, the reserve of that body on a subject which might be supposed to inflame its passions: some were distinguished among the favourers of the Roman Catholic emancipation, few ranged themselves with its active opponents:" and from these few, a considerable proportional deduction perhaps may be made, to determine the real number of those opponents, who were educated in the principles of the establishment. Some of them he says, were conforming catholics: among them we should conjecture, were likewise to be found, conformists from other dissenting sects. It is therefore to be inferred, that the number of the clergy, educated in the principles of the establishment, who were among the active opponents of the measure, was very small indeed. The conduct which drew from him this acknowledgement in his introduction, might have induced him in the republication of his essay, to have suppressed his menaces against a "haughty hierarchy," of being levelled in a common slaughter of oppressive pretensions: as they had obeyed his interdiction against making "idle experiments on the pride or patience" of certain "most moderate men,"  
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who might otherwise have effected this business. Thus much might be said by any one, who was even disposed to admit, that originally there was a due decorum preserved, in speaking thus of a body of men, not undistinguished in rank, in cultivated talents, in liberality, or manners. The policy likewise of using the language of irritation \* and defiance, in the first instance, may be doubted; when employed against those whom he had recently stated to "have in their hands the power to confer kindness or to offer injury," before he was convinced on good grounds, that their intentions were hostile: the contrary to which he now admits. In the compositions of all writers, and especially in those of political polemics, there may exist another fault which may call for censure as justly as bad arrangement, bad logic, or bad grammar.

Although the establishment has not been inimical to the plan of Mr. M'Kenna; he appears to have been inimical (from political views) to establishments in general, and that of the church of England in particular. He represents it to be strange, that "its partisans can ever allude to a religion of freedom." The foundations of liberty, he observes, were laid by the English, when members of the Roman church;

"In the school of presbyterianism, the sacred doctrines of man's native dignity and freedom, were first promulgated; and the just powers of society defined. And we can scarcely allow to the church of England, the credit of retaining what it accidentally had acquired. Without the strong curb of the sectaries, passive obedience had, at this hour, been the current loyalty of the inhabitants of these islands. It was the language of prelates, it was inculcated in pulpits, it was sanctioned by universities." And he affirms that the "religion of freedom must be dissent, in some of its wildest shapes, and most excentric modifications."

Not to notice this extraordinary definition of a religion of freedom, or other points which lie open to remark, the follow-

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\* We shall here give two more instances of the same kind. It is to be presumed, that he admits the clergy of the establishment, to be as well entitled to be treated as "men of taste and erudition," as a distinct order (for here individuals are not to be considered) as any other class or order of men: but when he couples "expectant persons," with "dependant guagers;" he incurs his own rebuke: "they certainly merited at the hands of a scholar, a less coarse treatment." And gentle reader! hardly will it enter into thy benign heart to conceive, how much further his anger has sometimes carried him: for, by the manner in which he speaks of some over zealous defenders of the protestants ascendancy, it should seem that he could have seen "their lives and fortunes perish by an earthquake," with the utmost apathy.

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ing statement may certainly be advanced in defence of the Church of England.

The rudiments of the doctrine, that all secular power, including that of Kings, was founded on the consent of the people, were first advanced by the Italian canonists of the Romish communion; more particularly those resident in the Papal dominions: and most probably in the heat of the contest between the popes and the emperors. From this origin of the royal power, they attempted to show its inferiority to that of the papacy; founded as they contended, on divine institution. These notions appear not to have travelled far from the place of their nativity, and were in a shape to attract little regard; until the jesuits, who afterwards arose, took them up, and called them forth into notice: mixing such impurities with the principles of liberty they might contain; that the whole taken together formed a more deleterious mixture, than even any of those compositions, by which the public mind has lately been attempted to be poisoned. They taught that an heretical king ought to be deposed, by *the people his sovereigns*; and that he might in certain cases be punished by them; and that any individual might assassinate a tyrant.\* In consequence of these doctrines, two kings of France, Henry the IIIrd. and the IVth. fell successively by the knives of assassins. Men of probity, in that age, staid not to separate what was good from what was bad, in a system of new opinions which produced such execrable effects. In France in the year 1615, at a meeting of the states, the third estate condemned as pernicious, all doctrines which made the authority of monarchs depend on any thing besides God.† With weapons forged likewise in the same workshops, the Jesuits attacked the reformation and religious liberty in England, in the person of Queen Elizabeth. General Politics were not then a cultivated branch of moral philosophy. The clergy of England saw the fatal effects of this poisonous compound: but the skill to analyse it, and to separate the pure metal from the arsenical matter with which it was combined, did not exist. In their zeal for religious liberty, they went a step too far: like the commons of France, they asserted, that kings were accountable to God alone for their actions. Much is to be excused on account of the motive which at first led them into this error, the establishment of religious freedom; necessary then perhaps to enable us ultimately to acquire rational

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\* Bayle's Dictionary, Art. GUIGNARD and LOYOLA.

† Ibid.

notions of civil liberty. We shall finish the remainder of this account in a few words: the opposition made by the Puritans, to the principles which the established church opposed to the Jesuits, had little weight with its teachers: nor were they much enlightened by the miseries of the civil wars, when the fanaticism of liberty spread oppression and tragedies on every side,\* in 1682, the danger of a second civil war, induced every county and every town, to address the throne, in the language of passive obedience and non-resistance; and last of all, the university of Oxford was swept along in the torrent of popular delusion.

As for the eulogy which Mr. M'K. bestows upon the Presbyterians, that the doctrines of freedom were first promulgated in their schools, and the just powers of society defined; if he be supposed to mean here, only such principles as would coalesce with our mixed government, and that they first ascertained the rights and proportion of power, of the three estates of the English constitution (and his able defence of those principles, in a tract contained in this volume, proves that he would give his approbation to no other) it certainly is very ill-placed. It has been said, on very solid grounds, that the first regular definition of the constitution, according to the present ideas of it, that occurs in any English composition, is found in the declarations and remonstrances of Charles I. at the beginning of the civil war: they were drawn up by Mr. Hyde, afterwards Earl of Clarendon; whose virtue preserved when minister, the constitution of which he first traced the boundaries; and many royalists are said to have blamed the philosophical precision of the king's penman.†

Mr. M'K. concludes this tract, by discussing in the fifth chapter, the danger to the constitution from the popery laws: and in our review of this, we shall join what is to be found on the same head in different parts of his work; together with what he has said on the bad effects of this rigid code, on the national welfare, considered in other points of view.

With much weight he represents, that, by the oppression of those laws, the Roman catholics are degraded into an inferior cast: that the suspicion by which they are therein marked, weakens the sense of honour in them, which seldom survives unmerited and long continued disgrace. Thus likewise is the

\* See Bishop Hurd's Dialogue on the English constitution.

† Hume's History, year 1642, note.

emulation of three quarters of a nation, and the progress of useful improvements to be expected from it, put a stop to, the laws also which directly exclude them from liberal and active professions, almost enact their perpetual ignorance and indolence. From this combination of causes it happens, that the disparity is not more clearly marked, between any two race of men on earth, than the Protestants, and Roman Catholics of the lower ranks, in Ireland. The latter in his own country is servile, spiritless and sluggish; yet this is no feature of the national character: those who have settled in America or in other countries, have been found indefatigably laborious.

So great a proportion of the people being disfranchised, the liberties of Ireland, he also argues, stood on too narrow a basis. The electors for a county forming so small a body, a few opulent individuals may get the nomination of members into their own hands; or procure factitious majorities, by granting temporary freeholds to needy Protestants, to outvote the real proprietors, and thus some counties have become closed boroughs. Hitherto, he alledges likewise, it has been esteemed presumptuous in the Roman Catholics to give any opinion on the public measures or public men. Hence after a session of parliament, when a member for a county returned into the country, his neighbours did not think themselves entitled to pass any judgment on his public conduct: and he was so far removed from the censorial power of the opinion of the society he lived in; a situation dangerous to public character. If there be any truth in the charge of the greater versatility, and more open venality of the representatives of Ireland, than is observed in other elective estates, it is partly to be ascribed to this cause: and one remedy, the emancipation of the Catholics, redresses the two last mentioned evils. To both these arguments jointly the following observation applies.—In proportion as the number of voters will be increased by the measure, it is to be admitted that these effects will take place; but no further: and by Mr. Young's account, the Protestants possess nineteen twentieths of the lands of Ireland: now if we should suppose, that the admission of the Roman Catholics to vote, should encrease the number of votes one tenth or one twelfth, it would not be an adequate preventative to the evils he complains of. One consequence, however, appears fairly deducible from the proportion of the landed property of the two parties, which in equity ought to be here given. That is, if it be supposed that at some future time it would have become expedient to grant the elective franchise to the Roman Catholics, considering the measure without reference to any

other circumstance, the earliest period must be the best ; as it seems that the instantaneous change of the proportion of power of the two parties would be less than at any distant term. For as the Roman Catholics have now the power of acquiring landed property, their share of it will perpetually increase, until it becomes proportioned to their numbers, industry, and parsimony conjointly : therefore, at any future period that change would have been greater, and as the danger of such a change appears very much to depend upon its initial magnitude, if it had been deferred until they had acquired much more landed property, it would have been effected with much less safety.

Mr. M'Kenna has likewise demonstrated that, under the popery laws, the immediate interest of the Roman Catholic church attached them to the crown ; in opposition to the constitution, which considered them as aliens, and the laws which oppressed them : and an aspiring prince, by their assistance, might have raised himself above the power of the law.

We now come to the smaller pieces of Mr. M'Kenna. Among these we find three public declarations drawn up by him : that of the Roman Catholic society of Dublin, setting forth their object, the repeal of those acts by which they are aggrieved, as members of the Roman church. A second, by the members of that communion at Waterford. And a third, by those of Cork, occasioned by the resolutions of certain grand juries to oppose the emancipation of the Roman Catholics, with their lives and fortunes ; and herein he answers a charge of seditious practices brought against them.

The first of the remaining tracts, is the preface to the second edition of his first essay ; in this he professes not to treat the subject on the principle of the equality of men ; but on that of the English constitution, that franchise is the fruit of property ; he censures the intemperate proceedings of the county of Armagh against the Roman Catholics, and to the charge brought against them of having formed confederacies of requisition, he answers that they were compelled into it by confederacies of denial.

We next meet with his address to that body, relative to the proceedings in the summer of 1792, and on the means and practicability of a tranquil emancipation. This is a kind of supplement to his first dissertation ; and many of the arguments here brought forward have been already considered in our observations on that tract. We shall confine ourselves, therefore, to the observation, that he ably attacks every thing which can be called a half measure, and contends for full emancipation.

The greater parts of the remarks which we might have made upon this author's thoughts on the present politics of Ireland, in his letter to R. Simms Esq. have been already anticipated in our account of the preceding tracts, except those which relate to Mr. Flood's plan for the reform of his Irish representation. This, he affirms, by increasing the weight of the lower Protestants in county elections, would have transferred every foot of valuable ground in Ireland from the industrious improving Roman Catholic tenants to the Protestant : while, by granting a vote to every inhabitant of a borough of the latter party, it only rescued those corporations from dependence, to consign them over to profligacy and corruption.

The Essay on a Parliamentary Reform, and the evils likely to ensue from a Republican constitution in Ireland, is the last essay of this collection which remains for our consideration, and, in many respects, the most honourable to the author. The Republican principles which had been circulated in that country, under the pretext of reform, gave birth to this tract. Mr M'Kenna here appeals to the uniform tenor of history to prove, that a Republican government cannot long subsist in a polished nation. He affirms that the causes which will ultimately subvert the American Constitution, may be easily traced ; but, were it otherwise, nothing could be inferred from the example of America : the circumstances of its inhabitants being such, that a form of government for it, will admit a greater proportion of democracy than for any other nation ; for its whole population consisting of yeomanry, and men of middling fortunes, unmixed with any of that needy class called mob, that country becomes the easiest to govern of any in the world. He observes also, that the blood of no citizen was shed in Rome, while the patricians retained their supremacy ; the troubles excited by the Gracchi brought the state nearer to a democracy ; and from that time, Rome was a scene of assassination and carnage. The spirit of a Republican, he alledges, is severe to those below, and refractory to those above him.

A Society in Dublin, for the sake of carrying their political views into effect, had published an exhortation to the people to revive the volunteer corps. Mr. M'Kenna therefore expatiates on the bad consequences which must arise, from perpetuating the practice of grafting the character of the soldier on that of the citizen. He maintains that less is to be dreaded from the direct Republicans than those, who seeking to diminish the influence of the Crown, are bringing the constitution insensibly to a Republic. That in every government, a motive for attachment to it must be provided. In despotisms

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potisms and democracies the terror of the axe restrains disaffection ; in a limited monarchy influence prevents it. Such a government, he adds, must totter, unless supported by gratitude for favours received, or expectation of future benefits, but he denies that any approbation of indefinite means of corruption is herein intended to be implied.

Mr. M'K. also defends the hereditary peerage of Ireland, which had been attacked as useless, because wisdom is not hereditary : by showing that when a country is fully peopled, distinction of ranks necessarily takes place, it being even discernible in the society of Quakers, in despite of all their contrivances to avoid it ; and that if power and precedence be denied to opulence and birth, their possessors will associate to elevate the Crown, that they may in return be raised by its assistance above the people. He points out, that by the separate assemblies of the Peers and the Commons, every measure undergoes a double deliberation, frequently of the greatest utility in national transactions. If the Crown had the periodical nomination of the members of the Upper House, it would acquire too much influence there ; if it were periodically elective, it would imbibe the spirit of popular assemblies, but to an hereditary peerage there lie no such objections.

Another great division of his subject leads him to examine whether there be a necessity for a reform in the constitution of the Irish House of Commons : and here he shows, that the parcelling out the country into districts of nominally equal importance, would vest the representation in the hands of mere country gentlemen, to the exclusion of the monied and learned classes : and he might have added, of the mercantile interest. He maintains, that every plan of representation must be vicious, which excludes a due proportion of eminent and deserving persons, selected from the different professions of importance, from seats in Parliament. This he lays down as a principle, and this we think well worthy of consideration. Even in behalf of the most discredited part of the Commons, the members of the closed boroughs, this writer affirms, that if none of them had existed, the most useful and independent men who ever sat in the House would have been lost to Ireland.

To inflame the passions of the multitude and make them demand this reform, an abolition of taxes had been held out as an effect to be expected from it. The absurdity of a government subsisting in the present state of society without taxes is evident ; but Mr. M'K. informs us, that the taxes of Ireland compared with its abilities, are lower than those of any other civilized country : and, due correction being made for

the mis-statement of Paine, the different values of money, and the circumstances of the two countries, the President of America enjoys a more princely revenue than the King of Ireland. From a tract so excellent as this, it would be unpardonable not to produce some specimens, and the following seem to be well calculated to give a just idea of it.

“ The political speculators of the present age appear to have divided themselves into two sects; of these, the one estimates very highly, the other moderately, the good qualities of our species; the former apparently convinced that honesty, justice, and temperance constitute the outlines of the human character, incline to think that we cannot be too little controuled; the latter, observing how frequently these virtues are mixed with an alloy, are desirous to provide for the possible operation of the kindred foibles. The first are fond to refer whatever does not coincide with their ideas of right, to the vice of systems and wickedness of rulers; the second, admitting that such accusations may be, and often are, well founded, attribute general effects to general causes; human societies, like him of whose nature they partake, are not destined for perfection, and like him, are confounded in incoherency when they pursue it. With the former, all arrange themselves whose scope of observation is not very extensive, all who have thought little and not profoundly. In this class also, a benevolent man may find himself, especially if he should happen to be also a man of not much reflection. But tenderness is not always the characteristic of this sect of politicians; severe to those below, refractory to those above him, the public spirit of the Republican is not unfrequently animated by envy; his desire of equality seldom reaches lower than his own rank: his reluctance to acknowledge a superior is sometimes, rather inconsistently, combined with a repugnance to renounce his own pre-eminence. With the latter description we usually discern those who having read, observed, and investigated minutely, perceive the present rather a close representation of past ages, and that the page of history, like the theatre of politics, is tarnished by depravity. These latter are willing to strike a compromise, sacrificing barren rights for productive happiness. Aware that we must be governed, they think the manner of governing a secondary consideration. So far they certainly are right. To enjoy the advantages of order is the most important of all privileges.” P. 165.

“ The dangers of this age seem to impend rather from the people than the monarch. Monarchy, exactly poised, as is that of England, is highly estimable. It has all eminent writers on its side. But it has more, a double experience justifies it; that of England, in which it has produced great good; that of every other form of government, none of which have ever procured permanent and radical happiness. The oppressions of absolute monarchy, the convulsions of democracy, constitute alike the panegyric of the English constitution. The recent events of France instruct us, that the practice as well as the theory is valuable. It is not sufficient that there be a king, the throne will totter unless by the means of influence with which he is invested,  
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many are taught to look to the monarch with expectation and gratitude ; hence the necessity of a very extensive patronage. Unless he be decorated with superior dignity, opulent nobles will outshine him in the public eye, and become his competitors ; hence the utility of a most splendid revenue." P. 176.

From the account, and the passages, we have here given, our readers will doubtless have formed a very advantageous idea of the merit of this essay ; and we think it entitled to a distinguished place, even among those on the same subject, which have been received with popular approbation. Universal praise, however, is seldom deserved, and should as seldom be given : accordingly, without entering into any discussion upon it, we condemn the following principle : " Society is a combination of those who have, against those who have not." We are inclined likewise much to doubt the policy of the wish, " that every county in Ireland may, ere long, be a manufacturing district." This does not seem to agree very well with the natural distribution of labourers over the face of a country. We have besides heard that weavers, having been settled upon small farms, in some parts of Ireland have thereby become indifferent weavers and bad husbandmen. Nor are the benefits of the end he means to obtain by it clear ; he expects that these manufacturers, becoming forty-shilling freeholders, will counterbalance the votes of the more opulent farmers, at county elections, and thus weaken the landed interest. For our parts, we expect no benefit to arise from weakening the natural landed interest in the counties, or the mercantile interest in manufacturing towns.

The writings of Mr. M'Kenna have been, as we before observed, the proximate cause of uniting the professors of the two religions in Ireland into one people. A much fuller account than ordinary has therefore been given of these tracts separately ; it remains to say something of their general character. Mr. M'Kenna has therein displayed great facility in the discovery of arguments to enforce his opinions. Many of them are distinguished by their weight, their originality, and the manner in which they are brought forward. But this fertility, which has mostly some connection with that splendid but dangerous quality of exuberance, has betrayed him not unfrequently to occupy unnecessary or untenable ground. Suspicions have sometimes led him into unjust censure, and censure into asperities. In the arrangement of his arguments, so as to make them afford mutual support to each other, and impress the fullest conviction, he does not appear to have done all that might be expected. His greater essay, that on the Constitution of Ireland, may be given as an example : it

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is divided into five chapters; in some of the first of these he has anticipated what should be included in the latter; and in these again many things are contained which evidently should have been inserted in some former division. His style is good and has much strength and vivacity; yet in a few instances, he runs into defects by endeavouring at elegance, as when he talks of "scowling the milder virtues." The phrases, "A man six feet tall," "I take you as to the entire upon that," are not English. He likewise uses, like other persons not natives of England, one auxiliary verb for another, "as we will create disgust" for we *shall*. The plea of writing hastily, which he urges, might have some weight for a few errors of this kind in the first edition, but certainly does not excuse their continuance in a re-publication; and the greater the probability is that a work will be generally read, the more it is incumbent upon us to remark faults of this kind.

In the sketch of the contests of the English party, first with the native Irish, afterwards with the Roman Catholics; he acquits himself of the part of an advocate for the two latter, with brilliancy and acuteness; but though his pleadings be good, there are other reasons to withhold our acquittal from his clients, beside those the occasion led us to specify. In a word, in the compositions of this author, there is much precious metal, debased with a certain quantity of less pure materials. The faults we have been obliged to note are found in many writers by no means of the lower order; but in general merit Mr. M'K. occupies a very high rank: and we hope and trust, that the present age and posterity will, from happy experience, find new causes perpetually arising to give this work that praise for solid utility, that it so well at present promises to deserve. The extent of the author's original plan was moderate, and he never lost sight of that moderation in the *measures* he recommended in the pursuit of it, opposing all conventional meetings for that end, so dangerous to the peace of the state, and so liable when called together for the most praise-worthy purpose, to be perverted to the most dreadful. But in his speech to the Roman Catholic Meeting, on their proceeding beyond their delegated powers, their turbulent unsupported views, and their errors of conduct, he has shown himself entitled to be esteemed as a man who can point out to the popular current where it ought to flow, but who cannot himself be overborne by it.

ART. VIII. *Travels through Switzerland, Italy, Sicily, the Greek Islands to Constantinople; through part of Greece, Ragusa, and the Dalmatian Isles; in a Series of Letters to Pennoyre Watkins, Esq. from Thomas Watkins, A. M. F. R. S. in the Years 1787, 1788, 1789. Second Edition. 2 vols. 8vo. pp. 463 and 376. 12s. Owen. 1794.*

THE author recommends the second of these volumes, in particular, to the notice of reviewers. We shall oblige him in this respect; and the more willingly, because it appears to us the better written of the two: whether it was that practice had improved the author's talent for writing; or that, treading chiefly upon *classic* ground, he derived an increase of animation and vigour from it. As, however, this is only a re-publication, with very few and inconsiderable additions, we must confine what we have to say within a narrow compass. Had the book appeared originally within our time, we should have given a fuller account of its contents.

The travels commence at Geneva. Its situation, history, government, commerce, buildings, population, &c. are set before us in a concise and entertaining manner. The same is done in most other places of importance which the author visited. He candidly acknowledges, that "like *all* modern travellers (this is somewhat too unqualified) he has done little more than translate from the histories of the country."

At p. 207. of Vol. I. a remark occurs which we think not well-founded: "About two miles from La Venerie (near Turin) is a large elm, held in universal admiration; and I leave you to judge how much more deservedly so, than the oak that afforded an asylum to our weak and worthless monarch Charles II." &c.

Now Englishmen venerate this Royal Oak, not from any personal regard to Charles II. (though weak is surely an improper epithet for him) but because in him, the restoration of monarchy, since that time admirably modified, delivered this country from the confiscating, plundering, base usurpation, of Republicans in profession, and detestable tyrants in practice. If such an oak could have been found for Louis XVI. and the like consequences had attended his preservation, how venerable and inestimable would it have been to France, and to all Europe!

One extract from Vol. II. p. 324, will convince our readers, that the author has seen and reflected upon objects like an enlightened and feeling traveller.

"Having now seen and reseen every thing that Athens and Attica contain deserving of inspection, having pried into unfrequented places;

places; in short, having made every spot of it familiar to me, I lately ascended Mount Anacsimus on the north-eastern side of the city, and there, before the door of a small chapel, lay down to contemplate the prospect. I looked over Athens with a mixed sensation of affection and sorrow: of affection, because it had been the first of cities, the nurse of literature and refinement, having in almost every art and science produced the greatest masters the world ever knew: and of sorrow, because it was now sunk in barbarism and misery. Is it not surprising that this same Athens, which sacrificed every thing for liberty and the preservation of Greece, which treated with virtuous contempt both the enmity and friendship of a despot, who led millions of troops against it, should now be the property of the Kissaar Agà, a castrated black slave of the Seraglio? Its temples are mouldering to the breath of time, and in another century perhaps, the remains of its beauty will be lost for ever. I said to myself, "Many an ancient traveller, such as Pausanias, hath ascended to this point, where I now lie, to behold the city in all its glory: and oh! how different was it in their time from what it is in mine." "I then fancied the splendid festivals, the public games, and solemn processions of the Athenian people, in all the pomp and elegance of superior refinement. In a word, my imagination had *carte blanche*, and highly was it gratified with the various and pleasing pictures which it painted."

He speaks with rapture of the Ragusans; pronouncing them, "the wisest, best, and happiest of states." So kindly did they receive him, that every reader must wish he had been of the happy party. Very flattering compliments, in Latin verse, were paid to him at his departure. But perhaps the Abbè Zamagna is the first poet who has used the word *reditus*, as a *participle*, Vol. II. p. 352. or *redditus* inter aliquos as any phrase at all. It should be *Redditus Angligenis*, "restored to the English."

"Accipe, Watkinsi, Zamagnæ carmina, et inter  
Angligenas reditus, sis memor Illyriæ."

It may be observed also, that the verses on the authors departure from Ragusa, cannot very classically be entitled, "*In decussu Rachusio Thomæ Watkinsi, Angli.*" The additions, though mentioned in the preface, are really too small to require particular notice. Those readers who require copiousness of information, or profoundness of remark, will not perhaps be fully gratified by the perusal of this book. But they who wish to know *something* of the places which it describes, will find it the lively and interesting journal, of a man of letters and a gentleman.

ART. IX. *Aristotelis de Poetica Liber Græce et Latine. Lectio- nem constituit, versum refinxit, Animadversionibus illustravit Thomas Tyrwhitt: 4to. 2l. 2s. 8vo. 4s. Oxonii è Typographeo Clarendoniano. 1794.*

**I**T has not often fallen to the lot of any Critic to obtain such universal admiration for the acuteness, elegance, and justness of his remarks as has been paid to Mr. Tyrwhitt.—His Dissertation on Babrius, and other tracts, have been sought with great avidity, in foreign countries, and there re-printed with high encomiums. Harles, in particular, re-publishing his conjectures on Strabo, says, “the perspicuity as well as elegance of his genius, the subtlety of his judgment, and the extent of his learning, would be sufficiently demonstrated even by this small tract, if he had published no other, but he has already, by many publications achieved a name of great celebrity, with the estimation of a most acute Critic and most learned man.” Harles then subjoins a list of all his publications. The merit of Mr. Tyrwhitt was no where more justly estimated than at Oxford, where he was educated\*. Considering, therefore, the great reverence in which this treatise of Aristotle has always been held at Oxford, where it is a constant lecture-book, no conjuncture of circumstances could easily have been more fortunate, than that the papers of Mr. Tyrwhitt prepared for a new edition, should, after his death, have fallen to the care and superintendence of that University.

The Curators of the Oxford Press, anxious to do full justice to Mr. Tyrwhitt, and to circulate his work as much as possible, have issued at once these two editions. The one a

\* The following memoranda of Mr. Tyrwhitt's life, written by himself, are given in the preface to the octavo edition, p. viii.

T. Tyrwhitt. Natus Mar. 29, 1730.

Missus ad scholam apud Kenfington Jun. 1736.

———— ad Etonam Jan. 1741.

———— ad Coll. Reg. Reg. Oxon. 1747.

Electus in Coll. Mert. Aug. 1755.

Subsecretarius ad R. B. Dec. 1756.

Cler. Dom. Com. Aug. 1762.

Liber factus, Jan. 1768.

To which is added, Obiit Jul. 1786.

quarto, for beauty of paper, ink, type, and form, seldom if ever exceeded, to gratify connoisseurs, and occupy a dignified place in all respectable libraries; the other a cheap octavo, for the use of students of all kinds, without laying too great a tax on their finances. Mr. Burgess, to whom, for the purposes of the University, the heirs and friends of Mr. Tyrwhitt communicated these papers, superintended the publication of the octavo edition, which he has dedicated to the Bishop of Dutham. He has also prefixed a preface, in which he gives an account of the state of Mr. Tyrwhitt's papers, which were left almost entirely prepared for publication, and of his own care respecting them. The quarto appears without a dedication, and with a preface in the name of the Curators, written by another pen, in which a more particular account is given of their religious care, not to obtrude any thing as Mr. Tyrwhitt's which did not proceed from him, and of the method they pursued when any doubts arose. Here also is so elegant, and at the same time so just an encomium of Mr. Tyrwhitt, that we are tempted to insert it.

"Is enim erat noster, qui cum in omnibus quæ in arte Critica primaria sunt, exculso ingenio, doctrinæ copia, et limato judicio ante alios eminebat, nihil tamen unquam temerariè agere voluit, ambitiose nihil, nihil ex superbia erga alios, vel ex inanis gloriæ quoad seipsum æcupio: non ille acervatim supellectilem suam congregabat, utcunque illi, ut in hoc ipso opere, multiplex et undequaque conquistata ad manus fuerit, sed curiose eligebat et delibabat ea quæ maxime ex re forent? neque tamen recusabat idem iterum atque iterum singula patienter expendere. Ita vix quisquam, ad instar illius, in subtilibus tam eleganter, in salebrosis et molestis tam nullo molimine se expediebat \*."

The quarto edition contains also Mr. Tyrwhitt's arguments to his own sections. These are forty-seven in number, formed without any regard to the usual division into chapters, which, indeed, is so palpably erroneous and inconvenient as

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\* "Such was our Critic, that, though he excelled in all the chief requisites of his art, polished genius, extensive learning, and refined judgement, he never allowed himself to hazard any thing rashly, was never actuated by ambition, by pride with respect to others, or vain-glory respecting himself: he never heaped his materials together, though, as this very work will show, he always had abundance collected from all quarters, but with curious nicety selected a small part of such as were most pertinent: nor did he ever shun the labour of weighing and re-weighing the same things. Hence is it that hardly any critic ever acquitted himself in matter of subtlety with equal elegance, in matters of obscurity and difficulty with equal ease."



to deserve very little attention. In other respects there is little difference between the quarto and octavo: an appendix is subjoined to both, containing various readings, collected from a manuscript at Venice, by Giacomo Morelli, keeper of St. Mark's Library, from one at Leyden by Ruhnkenius, from one at Wolfenbuttle by Heyne, and four at Paris (marked 1741, 2038, 2040, and 2938, in the Royal Library) by an un-named Parisian friend, at the instance of Mr. Burgetts; who promises, at some future opportunity, the readings of a MS. at Madrid, procured by Morelli, and of one in the Vatican, a transcript of which he has received from another friend. There are also indexes prepared or sketched by Mr. Tyrwhitt.

As we cannot give a full detail of all the valuable materials in this edition we shall confine ourselves to that which is most important, the new readings proposed by Mr. Tyrwhitt; noticing only such of his interpretations as are most remarkable. As we may suppose our readers not yet to have purchased Mr. Tyrwhitt's edition, those at least who consult our article for information, we shall refer also to the pages and lines of the last Oxford edition, published by Mr. Winstanley in 1780.

Win. p. 2. l. 12. Tyr. 8vo. p. 3. l. 5. αἱ τῶν ὀρχησάντων, which, as τυχὴν is understood throughout the sentence, is much more probable than Heinsius's conjecture of οἱ πολλοί.

Win. p. 2. l. 15.—Tyr. p. 3. l. 8. ἡ τοῖς μέτροις, he explains, *that is* in metre: considering λόγοι ψιλοὶ as meaning only words without music, &c. and thus destroying the strong hold of some false critics about poems in prose. This is confirmed in chap. 24 (p. 88 W. 90 T.) where Aristotle allows only hexameter to epic. So far is he from thinking metre unnecessary.

Win. p. 3. l. 4.—Tyr. p. 3. l. 12. He very ingeniously suggests and argues that the Σακραῖκοι λόγοι, here mentioned, were Dialogues by Alexamenus the Teian, and written in verse; which, we presume, by a reference in the quarto edit. is further confirmed by a passage of Eustathius on Il. Φ. v. 142. This whole note is full of ingenuity and acuteness.

Win. p. 4. l. 1.—Tyr. p. 4. l. 3. εἴ ὡς τις καλεῖ, &c. he would omit τὸν.

Win. p. 4. l. 8.—Tyr. p. 4. l. 10. he proposes ἵπποισι κενίαυρον, μίκτην βαφειδιαν, ἐξ ἀπαντῶν τῶν μέτρων, ἐκ ἧδη ἢ ποιητῆν προσαναγορεύον, by which he understands, that the Poet is not to be named from this mixture of measures, παμμέτροποιος, or any thing of that kind. There seems, however, something wanting to the terseness of this sentence so corrected. Κενίαυρον for ἵπποκενίαυρον had been proposed by others.

Win.

- Win. p. 2. l. 1.—Tyr. p. 7. l. 1. for *ὡς Περσας, καὶ Κυκλωπας, Τιμοθεος, λ. τ. π.* he proposes *ὥσπερ Ἀργας Κυκλωπας, καὶ Τιμοθεος, καὶ Φιλοξενος, μιμησάμενοι αὐτῆς*. This is one of the most ingenious conjectures we have ever seen. The discovery of Argas as a writer of *Nomoi* (for he reads *νομος* not *μιμος*) expressing bad characters, and thus introducing him, Timotheus, and Philoxenus, as forming the threefold distribution stated in the preceding instances, is one of the neatest combinations of learning and critical skill that can be wished. *πέργας*, which is frequent even in all the MSS. collated since, adds much to the probability of it.
- Win. p. 13. l. 2.—Tyr. p. 13. l. 1. He adopts the words found in some MSS. *παρεφάνισεν δὲ τῆς τραγῳδίας καὶ τῆς κωμῳδίας*, very judiciously.
- Win. p. 16. l. 12.—Tyr. p. 17. l. 5. For *μέχρι μοῦν μέγα μέγα λογαμίμῃσι* he proposes *μέχρι μοῦν τοῦ (οὐ μὲν τοῦ) μέγα μιμήσις*. &c.
- Win. p. 17. l. 11.—Tyr. p. 18. l. 5. Either *ἐν ἱθαμείοις* with Victorius, or by conjecture *ἐν μέγῃ*, or, which he thinks still better, *ἐμμελῶν*.
- Win. p. 18. l. 1.—Tyr. p. 18. l. 9. The celebrated definition of Tragedy is thus read and pointed by Mr. Tyrwhitt, *Εἰς ὃν τραγῳδίᾳ μίμησις πράξεως σπουδαίας καὶ τελείας, μεγεθὸς ἐκείνης· χωρὶς ἱκασῶ* (for *ἱκασῶ*) *τῶν εἰδῶν ἐν τοῖς μοῖοις· δρῶντων, καὶ ὃ δι' ἀπαγγελίας· δι' εἰσὺ καὶ ὁδοῦ κ. τ. λ.* omitting *ἀλλὰ* before *δι' εἰσὺ*. It is but justice to former critics to state, that the substance of this reading was fully proposed by the acute and learned Mr. Winstanley, in his note upon this passage, by Mr. Twining in his note 44, p. 230 of his translation, and adopted by Mr. Pye in his version, excepting the alteration of *ἱκασῶ* to *ἱκασῶν* which is peculiar to Mr. Tyrwhitt, and very judicious. 'The *παθημαῖων καθαροῖς* is illustrated by the well-known, and often cited passage of Aristotle's Politics, the best clue, undoubtedly, that is extant, but, unfortunately rather obscure.
- Win. p. 18. l. 6.—Tyr. p. 19. l. 2. Mr. T. would omit *καὶ μέλος*, "*ut ex glossmate ortas.*"
- Win. p. 21. l. 5.—Tyr. p. 22. l. 10. He defends *ἀγαθὸς ἠθογραφῶς* the reading of the MSS. as Mr. Twining had also; but confirms it by a passage of the Politics which is not decisive.
- Win. p. 32. l. 8.—Tyr. p. 34. l. 2. *Τὸν δὲ ἀλλῶν μύθων* proposed for *ἀπλῶν*.
- Win. p. 32. l. 13.—Tyr. p. 34. l. 8. *Κρίλας* for *ὑποκρίλας*, which is the reading, not only of some former MSS. but of the Wolfenbüttele, and of the Paris 2040 now collated. Mr. T. well supports the reading by argument.
- Win. p. 40. l. 2.—Tyr. p. 43. l. 2. He transposes *ἀπλῶν* and *διπλῶν*, which reconciles the sense to the former doctrines, by reversing it, and carries *ὥσπερ τινες φασὶ* after *ἐκ δυσυχίας*, which seems unnecessary, for surely some people might say that the simple fable was best.
- Win. p. 52. l. 7.—Tyr. p. 56. l. 1. *ἡ τῆς κερκιδὸς φωνή*, admirably illustrated by a passage from the Scholia to the Hecuba, where Euripides

Euripides uses *κερκis* for the thing woven; and by another from Achilles Tatius, where that author says of Philomela, that she *τη κερκιδι λαλει*. The following passage of the Ion of Euripides may be also adduced.

στ' ἐπὶ κερκισιν, ὅτε λογοῖς  
φατὶν αἰὼν.

Probably the expression of *κερκιδος φωνη* was taken from the play cited.

Win. p. 54. l. 10.—Tyr. p. 57. l. 8, Mr. T. proposes *το δε, ὡς δε κεινυ*, for *ο δε, ὡς δι' κ. τ. λ.* it is remarkable that *το δε* is in five of the newly collated MSS. *δε* is unsupported, but may support itself.

Win. p. 56. l. 7.—Tyr. p. 59. l. 4. *η μανικυ*, our editor explains *η* to be equivalent to *μαλλον η*, and confirms it by examples: the old interpretation may, however be supported, particularly by the citation from Aristotle's Problems in Mr. Winstanley's note on *εξεταστικοι*, p. 56. l. 8.

Win. p. 56. l. 8.—Tyr. p. 59. l. 5. *εξετατικοι*, for *εξεταστικοι*, after Victorius. Toup had made the same correction in his Longinus, p. 358, which Mr. Winstanley approved.

Win. p. 57. l. 11.—Tyr. p. 60. l. 10. *τη Οριση* for *εν τη Ο.*

Win. p. 57. l. 15.—Tyr. p. 61. l. 1. *μικρος* for *μακρος* after one MS. Mr. Winstanley also strongly asserted this reading. By the mode in which it is noted in the Appendix, it should seem that all the new MSS. read *μικρος*, except the Wolfenbüttele.

Win. p. 58. l. 11.—Tyr. p. 62. l. 2. *εξ ε' μελεδαινει εις ευτυχιαν*. Mr. Tyrwhitt adds *η δυο τυχιαν*. The addition is certainly necessary to the sense; and though Goulston had conjectured *ατυχιαν*, as suited to that species of plot which Aristotle prefers, both are necessary, for the Iphigenia to which he had just referred ends in *ευτυχια*. We had made the same conjecture long ago.

Win. p. 59. l. 2.—Tyr. p. 62. l. 9. *τοσαυτα γαρ και τα μερη ελεχθη*. We had thought these words a mere interpolation. Mr. Tyrwhitt conjectures, *τοσαυτα γαρ και τα μυθων ελεχθη*, "for so many kinds of fables have been specified," which makes a satisfactory sense.

Win. p. 59. l. 6.—Tyr. p. 62. l. 13. *το δε τεταρτον*, here Mr. T. supplies *απλαν*, the necessity of which has been observed by other critics, particularly by Mr. Winstanley. It is completely proved by the opening of the 24th chapter.

Win. p. 60. l. 9.—Tyr. p. 64. l. 5. *ὡς περ Ευριπιδος Νιοβην (η Μηνδειαν) και μη ὡς περ Αισχυλος*. Here the Editor omits *η Μηνδειαν*, which are wanting in the best MSS. and in all those since collated. He also would read *Εκταβην* for *Νιοβην* with Valla: and he conjectures *η ὡς περ Αισχυλος*, supposing the name of some tragedy to be here left out by the transcribers, which might, perhaps, be *Αιαντια Λοκρον*. There is much ingenuity in these suggestions.

Win. p. 61. l. 2.—Tyr. p. 64. l. 9. *Θαυμασαν* proposed for *Θαυμασας*.

Win.

- Win. p. 61. l. 6.—Tyr. p. 64 ult. The lines of Agatho were produced also by Mr. Twining.
- Win. p. 63. l. 4.—Tyr. p. 66 ult. *α δει*, or *ηδ α δει*, for *ηδαι*. Certainly much preferable to Heinsius's *η ιδαι*.
- Win. p. 65. l. 1.—Tyr. p. 69. l. 10. *και γαρ το γα αμυ τε ρ συλλαβη, και μινα τε ρ*. well conjectured.
- Win. p. 65. l. 7.—Tyr. p. 70. l. 4. *καθ' αυτην* for *αυτον*, and *ειον μιν, τοι, δε*.
- Win. p. 68. l. 8.—Tyr. p. 73. l. 6. For *ειον τα πολλα των μεγαλιων*, which is corrupt, *ειον τα πολλα των μεγαλιων εις*. &c.
- Win. p. 69. l. 5.—Tyr. 74. l. 4. *σιγυνον* explained properly Sagitta; but *σιγυνον* or *σιγυνον* is the more common word. We find it thus in Herodotus, *σιγυνας δ' αν καλεισι Λιγυεις οι ανω υπαρ Μασσαλης οικιστες, της καπηλης Κυπριοι δε τα δορατα*. L. 5. c. 9,
- Win. p. 74. l. 6.—Tyr. p. 78, l. 2. After *ς* Mr. T. inserts *και σ*, and after *εκ τετε, και*.
- Win. p. 76. l. ult.—Tyr. p. 80. l. 6. *ταυταις* referring to *γλυτλαις*, instead of *τετοις*.
- Win. p. 77. l. penult.—Tyr. p. 81, l. 9. In the first place *ιαμφοποτας* is rightly explained, and well illustrated in the sense of *convitia facere*, and then the verses are conjectured to be thus :

Ηπιχαρην ειδον Μαρθωνιαδε βαδδιζοντα.  
Ουκ ην γευσαμενος τον ικθυον Έλληβαρον.

The latter has since been very nearly confirmed by five MSS.

- Win. p. 80. l. 3.—Tyr. p. 82. l. 4. *επι των επικλασιων* conjectured for *επι των ικθων*.
- Win. p. 81. l. 12.—Tyr. p. 84. l. 3. Mr. T. has clearly discovered the true passage alluded to in the citation here introduced; *εγω δε νιν*. It is in the Œd. Col. of Soph.
- v, 980. ΑΛΛ' εν γαρ ην εξοιδα, σι μιν ικοντ' εμα  
Κεινη τε ταυτα δυσομαιν. ΕΓΩ ΔΕ ΝΙΝ  
Ακων εγνημα.
- Win. p. 85. l. 5.—Tyr. p. 87. l. 11. For *Κυπριακα*, *Κυπρια*, supported by a considerable fragment of Proclus, which is inserted at length. The Venetian MS. has *Κυπριακα*.
- Win. p. 91. l. 3.—Tyr. p. 93. l. 5. Without attempting to answer for the very words, Mr. Tyrwhitt conceives the meaning of the passage to be as if it was written, *διο δη, αν το πρωτον ψευδος, αλλα τε δευτερον ολιος, αναγκη ειναι η γενεσθαι πιστευειναι*. This is rather remote from the present reading, but the sense is well illustrated by a passage from Arist. de Soph. Elench.
- Win. p. 92. l. 3.—Tyr. p. 94. l. 6. *αφωτος εκ Τηγεας*. The note on this passage exhibits a strong instance of acuteness. The critic discovers, and nearly proves, that the person of whom this is said must have been Telephus.
- Win. p. 94. l. 3.—Tyr. p. 96. l. 8. This disputed and corrupt passage Mr. T. would read, *η μιν γαρ προειλετο μιμησθαι αδυναμιαν, αυτης η αμαρτια το προεισθαι. η δε μη ορθως, καλα συμβεβηκος*.

E

x. 7. 2.

κ. τ. λ. He explains ἀδυναμία to signify an impossibility. Mr. Winstanley's note and conjectures on this sentence are worthy of consideration.

Win. p. 97. l. 2.—Tyr. p. 98. l. 8. The following reading is proposed: ὥς γὰρ οὐτε θαλάσσιον οὐτε λέγειν, οὐτ' ἀληθὴ ἀλλως (for ἀλλ' ὅς) ἐτυχεν, ὥσπερ ἑποφάνης (ἀδύξιν inserted) ἀλλ' οὐ φασὶν ταῦτα.

Win. p. 99. l. 11.—Tyr. p. 100. l. ult. For καὶ το, from several MSS. ἀμὲν ἀφαιρῶν, which has since been found in five of the newly collated MSS. With respect to the passage from Homer, Mr. T. very judiciously conjectures that the original reading completed the verse as it now stands in this passage.

“ ἀλλὰ μὲν ἴα θοοὶ τὰ καὶ ἀνέρες” ἰπποκυρταί,

which, on account of this very objection, the critics have altered to

Ἀλλοὶ μὲν παρὰ τοῦτον ἀριστοὺς Πάριχαίον,

which removes the inconsistency.

Win. p. 100. l. 7.—Tyr. p. 101. l. 10. διδομεν admirably illustrated, from our author de Soph. El. This and the ensuing note contain also some curious and acute observations on the subject of accents.

Win. p. 101. l. 3.—Tyr. p. 102. l. 4. Ζωρε τὴ πρὶν κεφαλῇ, for πε-  
κεφαλῇ.

Win. p. 102. l. 6.—Tyr. p. 103. l. 8. οὐ Γλαυκῶν λέγει. Ἐστὶν οὖν  
κ. τ. λ.

Win. p. 102. l. 8.—Tyr. 103. l. 10. μηκόλος for ὑρκώλος, after other critics.

Win. p. 103. l. 6.—Tyr. p. 104. l. 4. καὶ εἶναι ἐκείνην. Ἀπορροῦσα, ἀλλ'  
ὡς Λακωνία, very doubtfully proposed.

Win. p. 104. l. 3.—Tyr. p. 104. l. penult. a stop at πρὸς ἃ φασί.  
Τὰ δ' ἀλογία κ. τ. λ.

Win. p. 104. l. 7.—Tyr. p. 105. l. 4. for ὥς καὶ αὐτοῦ, ὥς' ἐναντιω-  
σθῆναι.

Such are the principal readings proposed by Mr. Tyrwhitt, in which those who are conversant with his works, and with this tract of Aristotle, will see the usual character of his criticisms: great unwillingness to hazard bold and violent conjectures, with great felicity of striking out such as are materially illustrative of his author, with the smallest imaginable alteration of the words. They will see also that, in his prudent reserve, he has left many difficult and many disputed passages untouched: but, considering that besides these critical notes there are at least an equal number illustrative and explanatory, they will not doubt that the publication is altogether a very valuable and important present to the studious and critical world.

Still something remains to be wished. Numerous and able as the Commentators on this tract have been, they have not, perhaps, any of them, attended sufficiently to the scientific use of some words or phrases by Aristotle, as defined and exemplified in his other works, which here they have interpreted therefore in a loose and irregular way, instead of limiting them according to the constant usage of the Philosopher. Even the present admirable Editor cannot wholly be exempted from this objection. Several passages he has, indeed, happily illustrated from other parts of Aristotle's writings, but this exact limitation of particular scientific words he has not attempted. Yet no author, ancient or modern, has employed his scientific expressions with more precision and constancy than Aristotle. The sense thus fixed by this author is generally the primitive and most proper sense, in which the words can be used, in the Greek language. Very far, therefore, was the accusation of Le Clerc from being true, who says that "if there be any thing which can be said to be evident, to those ever so little acquainted with language, it is that Aristotle was as far from writing with strict propriety as any person whatsoever." The reverse of this is the truth; and the obscurities of Aristotle have arisen chiefly from his strict attention to scientific propriety, and a consequent habit of extreme brevity. What he has once expressed with precision in a few scientific words, he thinks it unnecessary to explain by more diffuse or popular expressions.

We shall illustrate this position by a few remarks on the words *αὐτὰ*, *δυναμὶς*, *κατὰ φύσιν*, and *τὸ σὺνολον* as used by Aristotle, not only in the opening of this treatise but in general.

P. 1. Περὶ Ποιητικῆς αὐτῆς τε καὶ τῶν εἰδῶν αὐτῆς. Mr. T. renders this "De arte Poetica, et ipsa, et ejus specibus," which is faithful, but as obscure as the original. The distinction here, which ought to be explained, is marked in the other works of Aristotle. *αὐτῆς*, we there find, is a scientific term employed by that author to denote the *substance* of any thing, which makes it what it is; consisting of its *essential* properties, (*τὰ ἰσχυρῆα*) which form the genus: whereas the *τα συμβεβηκότα*, or accidental and variable properties, distinguish the *αὐτὰ* or species†. According to this distinction Aristotle promises to con-

sider

\* Biblioth. Univers. tom. 19. 7.

† Εἰσι καὶ αὐτὰ δι, ὅσα ὑπάρχει ἐν τῷ τῷ οὐσίῳ οἷον τριγωνῆ γραμμή, καὶ γραμμῆς σχῆμα· ἡ γὰρ οὐσία αὐτοῦ ἐκ τούτων ἐστὶ—ὅσα δὲ μὴ ὑπάρχει, συμβεβηκότα, οἷον τὸ μακρὸν ἢ λεγόν τῷ ζῳ. "By καὶ αὐτὰ, I mean whatever properties exist in any thing as being essential to make it what it,

sider first in what the *substance* of the poetic art consists, and afterwards what is the nature of the several species : which cannot, perhaps, be clearly rendered intelligible in a translation, without paraphrasing the concise scientific terms in the manner of Goulston. This signification will be found to be uniformly employed here by Aristotle, as in the conclusion of the Poetics, where he speaks of Tragedy and Epopœia και αὐτῶν, και τῶν εἰδῶν, και τῶν μερῶν αὐτῶν, as to their very essence, as well as their species and their parts. Dacier and others translate these passages by *en general*, which is by no means sufficient.

P. I. ἢ τὰ δύναμιν ἕκαστον ἔχει. Now δύναμις, we conceive to be also a scientific term, limited by the usage of Aristotle in his other works, to the sense of inherent power or faculty ; and by no means properly expressed by force or effects, as it has usually been rendered, being prior both to the exertion of force and the production of effects. Aristotle therefore means to say, that he will enquire “ what kind of faculty or power each species of Poetry possesses.” He defines δύναμις in his Metaphysics, Δύναμις λεγεται ἡ ἀρχὴ κινήσεως. Power is the first cause of motion.

Ibid. ἀρχαίμιν καὶ φύσιν, πρῶτον ἀπὸ τῶν πρώτων. Here the intention of Aristotle is to say that he will treat first of the *common substance* of the Poetic arts, that being the *first* and principal part in the *nature* of each. He uses exactly the same phrase in his Sophist. Elench. c. 1. But in his Metaphysics (iv. 11.) he minutely explains it, by showing in how many ways any thing may be called first or last, among which, the first καὶ φύσιν, according to nature, is particularly specified. Things may be first or last, he says (καὶ τόπον,) as to place, by being nearer or more distant. With respect to time (καὶ χρόνον); to motion (καὶ κίνησιν) as being nearer or more remote from the first moving principle ; to power (καὶ δύναμιν) the greatest power being esteemed the first ; to order (καὶ τάξιν) some being prior and some posterior in arrangement. With regard to knowledge (καὶ γνῶσιν) as in reasoning, the knowledge of universals is prior to their application to particular cases, though, in the acquisition of knowledge by sensation,

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is, as for instance, a line in a triangle, or a point in a line, for their substance consists of these—Whatever properties do not exist after this manner are called συμβεβηκότα, as to an animal, its being musical, or white.” Analyst. poster. i. 4.—Agreeably to this he says in his Physics Εἰ τις ἐκείρων πειρᾶτο λεγῆναι τὰς ὁρὰς, και αὐτῶν, και τῶν συμβεβηκότων. “ If any one should attempt to give definitions of these things, both of their substances and also of their accidents.” Phys. ii. 2.

the knowledge of particular objects is prior to the knowledge of universals. Lastly, according to nature, (κατὰ φύσιν); those properties being called first, in the internal nature of objects, which are able to subsist by themselves, and those last which are not able so to subsist; thus the substance of any thing is prior, κατὰ φύσιν, to its accidental properties\*.—Now this order Aristotle actually observes here, as he professes, for he tells us first in what the common substance of all the poetic arts consist, namely, in their being all imitations. This, however, has perplexed all the commentators. Mr. Tyrwhitt's literal version "primum a primis" is in no respect clearer than the Greek. Batteux makes Aristotle say he will begin "avec les principes" though what those principles are he does not explain. Dacier says "avec les premiers traits" which is still more vague and obscure. Nor is it cleared by the notes, which talk of cause and effect. Goulston says, "initio secundum rerum dicendarum naturam ducto" which is as remote as possible from the truth, speaking of the order of composition instead of that of nature.

P. 2. Πᾶσαι τυγχάνουσιν ὕπαι μιμήσεσι τὸ σύνολον. Here Mr. Tyrwhitt, with the other commentators, renders τὸ σύνολον in universum, thereby not distinguishing it from τὸ καθόλου, or καθολον. Dacier has restrained the sense still more by saying "ne sont que des pures imitations," which seems to express that they are imitations only, and nothing more, an assertion that is not exactly true. The τὸ καθολον, in the language of Aristotle, is a generic property, or that which subsists in every individual of a genus; the τὸ σύνολον is the aggregate whole, or that which constitutes both matter and form of a compound. He explains the difference himself, with great accuracy, in his other works. Λέγου δὲ καθολον τὸ παντὶ ἢ μηδενὶ ὑπαρχειν. "By καθολον I mean that a property subsists in all universally, or not in any one." *Analyt. prior.* I. i. But of σύνολος he says, Ἐξ ὧδός καὶ τῆς ἰδέης ἡ σύνολος λογίζεται ὕπαι—"Out of the matter and form it is called an aggregate whole." *Metaph.* vii. 11. Again, speaking of the instance of a statue, "By matter I mean the brass, and by form the figure represented, and that which is produced out of these two, is the aggregate statue of a man †." *ib.* vii. 3. At other times, instead of σύνολον, he expresses himself by τὸ ἐκ τούτων, τὸ ἐξ ἀμφοῖν, τὸ συνθεῖον, τὸ συνειλημμένον, συγκαίμενον, ὅλον μίμνη, which words, all denoting a collective whole, containing

\* So in his *Analysis*. Πρότερα λογίται, καὶ ὕτερα ταῦτα κατὰ φύσιν, ὅσα ἐνδίδχεται εἶναι αὐτῷ ἄλλων· ἔκείνα δὲ αὐτῷ ἔκείνων μὴ—δι' ὃ ἡ ὕπαι προ-  
ῖται. *Analyt. poster.* i. 2.

† τὸ δὲ ἐκ τούτων τοὶ ἀνδριάντα, τὸ σύνολον.



all the parts and properties of an individual, form a very different sense from that of any single property belonging to a whole genus universally, καθ' ὅλον. Budæus, and even the Lexicons of Constantine and Scapula notice this difference between συνολον and καθ' ὅλον. Neither is it merely an arbitrary distinction imposed by Aristotle; for the prepositions used in these compounds lead to it naturally: and Aristotle always formed his scientific distinctions on these natural grounds. The Philosopher, therefore, means to say of the poetic arts that they are imitations both in matter and form, that is in their collective or aggregate whole κατὰ το συνολον. Now this interpretation obviates the censure brought against Aristotle, as having given an imperfect account of the substance of the poetic arts. Thus Scaliger\* and Patritiot† object that he does not distinguish Poetry from History, the latter being also an imitation. But Aristotle's phrase το συνολον points out an essential difference. For History is an imitation only in form, its matter being a real series of actions, whereas an Epic or Dramatic Poem, for instance, have for their matter, only an imitation of such actions as might be real: and therefore are imitative in matter as well as form; in their aggregate whole. That is, in every part, both of their matter and form ‡, they contain some degree of imitation.

In this manner, we conceive, ought any work of Aristotle to be illustrated: recollecting that where he introduces expressions which he himself has defined scientifically, they ought on the faith of that precision, for which he was so eminently remarkable, to be explained according to those definitions, and not in any vague and popular manner. Nor, whatever may be the critical acuteness of those who undertake it, can we ever expect to see the Poetics fully illustrated except by a person completely versed in the general scientific language of the author. Mr. Tyrwhitt's edition is an honour to himself, and to the University which with such care has brought it forward. But a man of his modesty certainly did not expect to leave nothing to be done after him.

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\* Poetica, Epinomis c. 2. and Histor. c. 1.

† Della Poetica disputata. l. 3.

‡ In a Drama the form of the imitation is effected by a combination of various articles: such as human agents, speaking their thoughts and intentions, and performing their actions with suitable gestures and demeanour, with dresses and scenes corresponding to their situation; accompanied also, anciently, with music and dance, imitative or expressive of their several passions. The combination of these parts give to a Drama its outward form, whereas its substance or matter consist in an imitation of such transactions as do or probably may take place among men. Thus is it an imitation both in matter and form, or κατὰ το συνολον, according to Aristotle.

ART. X. *A charge delivered to the Clergy of the Diocese of London, at the visitation of that Diocese in the year 1794. By Beilby, Lord Bishop of London. 8vo. 31. pp. 1s. Rivingtons, 1794.*

IN the institution of episcopacy, as in the other gradations that distinguish and decorate society, regard was doubtless had to the strong propensity, so evident in human nature, to be influenced by example. It is expedient for the sake of regulation and superintendence, as its name implies, that such an order should subsist; it is useful to excite an honest emulation, and support the virtuous mind with honourable hope. But in no shape does it possess more clear advantages than in the effect which piety and abilities, so situated, are able to produce. They who talk of allowing no pre-eminence but virtue, may have due respect to the abstract fitness of things, but they have quite forgotten the nature of man. Virtue and piety are little calculated to shine without external aid; their walks are humble, their demeanour modest, and their occupations such as make no noise. They rather seek concealment than distinction: and often pass through life unknown, except to him who is omniscient, and, too frequently, oppressed with obloquy and undeserved reproach. In an equal, few have virtue to confess superior merit; and if there be no other claim to pre-eminence, malignity will seldom fail to make that level by detraction; but render it conspicuous by situation, and it then can act with advantage. Malignity may still assail it, but its efforts will be ineffectual. Integrity in public conduct is supported by innumerable witnesses; and in those multitudes it may be hoped that many will be imitators. It will itself be improved. High duties, and a responsible situation call for efforts that will not be made in private life; and the value of a good man in high rank is actually, as well as relatively, increased. As his duties are more numerous and more important than before his elevation, so is his merit greater in fulfilling them. To society his worth is beyond estimation. That a bad man so circumstanced is also pernicious, cannot be denied, but they who argue from the abuse of any thing against its use, have seldom been commended for their skill in reasoning. Could any method be devised by which good men only should be elevated, it would deserve universal reception, but some of the most promising contrivances in theory, have certainly but little to support them in practice; and happily there never yet has been a time when the Episcopal Bench of England

land, could not produce many honourable proofs in favour of a method, against which some specious objections have been urged. A Bishop examining into the state of his diocese, reforming abuses, proposing useful plans, rewarding merit, delivering and publishing most excellent instructions, is an object of delight and admiration to a real christian : and we are happy that the charge which occasions these reflections proceeds from one whose character will justify them.

The bishop begins his charge with the pleasing assurance, that the three points recommended by him on a former occasion, the institution of sunday schools, the augmentation of salaries to Curates, and the residence of the clergy, have by no means been urged in vain. He then speaks with satisfaction also of the qualifications of the late candidates for orders, and mentions the care he has taken to continue that favourable state of things. He recommends peculiar attention, in the metropolis, respecting the qualifications of persons employed as occasional or permanent assistants ; and to prevent the intrusion of improper persons, as sometimes has happened, desires to have their regular credentials referred to his examination. These preliminaries having been delivered, he proceeds to the principal subject of his charge, *the present state of religion in foreign countries, its influence here, and the duties of the clergy arising from it.*

The view taken by the Bishop of London of this important subject, is at once concise and masterly. He traces the operations of the atheistical sect, styling themselves *Philosophers*, from their multifarious writings to their appearance in action, on the too tragical theatre of France : and though he trusts there is no reason to apprehend the establishment of such principles with us, he presumes, what certainly is true, that such events as have arisen so near us, cannot possibly take place without some risk to us, or some occasion for new vigilance and care. The advice given by the Bishop on this subject, is appropriate and judicious, the result of an attention truly pastoral.

We cannot perhaps select for the inspection of our readers a more useful part of this charge, than the view given in it of the issue of the great question, between the friends of religion, and of that which, in compliance with their vain assumption, the Bishop condescends to call philosophy, which is the more beneficial to mankind.

“ It has been uniformly and constantly maintained, by the best writers, and by the greatest men in all ages, and in all nations, that without *some* religion, some acknowledgment of a supreme Governor, and some mode of testifying our dependence upon him, no civil union,

no political community, no form of government, could long subsist. This position has been supported by arguments unanswered and unanswerable; and the invariable practice of all the great legislators in the world, who have constantly made religion a component and essential part of their new institutions, has been always appealed to as a proof of the universal opinion of all wise men on this subject. It has also been affirmed, and has been found by actual experience to be true, that of all the religions that have ever yet appeared in the world, none were ever so well adapted to promote the welfare of society, and the great ends of civil government as the Christian revelation; and that therefore it is the obvious interest, as well as the indispensable duty of every state, to support and encourage this religion, to the utmost of their power.

On the contrary, it has been asserted by those who dignify themselves with the name of philosophers, that all this is nothing more than the language of priestcraft, bigotry, and superstition; that religion, especially the Christian religion, instead of being an advantage, is a real incumbrance to the state, and has been productive of nothing but mischief, misery, and desolation: that the true ally, the true support of government, is PHILOSOPHY; that to this, every improvement, every blessing we enjoy, in civil and social life, is entirely owing; and that if religion was proscribed, and philosophy substituted in its room, and advanced to a proper degree of pre-eminence, we should soon see a most astonishing and most happy change in the face of human affairs.

Here then is the great question between CHRISTIANITY on the one hand, and PHILOSOPHY on the other. The parties are fairly at issue together, and the point in contest between them is the most interesting and the most important that can possibly engage the attention of mankind. It has so happened, that this contest has been decided, most completely decided, in our own times, and under our own eyes. A new government has suddenly arisen in Europe; and this government had the courage to try an experiment at its very first outset, which has never once, since the beginning of time, been tried before. It actually tried to govern mankind without any religion at all; to make reason the only object of worship, and philosophy the only guide of life. What the consequences of this experiment have been, we all know too well. I will not wound your ears, nor pain your hearts, with a recital of those scenes of complicated misery which this new system produced; nor need I recall to your minds those blessings which this country derives, and that unbounded humanity and benevolence which here continually flow, from a *contrary* system, from the doctrines and the precepts of our divine Master. I shall only observe, that never was any thing so compleat and perfect as the TRIUMPH OF RELIGION on this occasion, and that the question respecting the comparative utility, and the national importance of philosophy and of christianity, is now set at rest for ever.

Here then we have an advantage which none of our predecessors ever possessed, and which it will be our own fault if we do not press to the utmost. We have the advantage of proving, *by fact and by experiment*, by events passing immediately under our own observation both at home and abroad, this most important, truth; that the Christian Religion

Religion is, in the highest degree, conducive to the prosperity of the state; and that whenever it is publicly and generally renounced, that moment the peace, the order, the comfort, the security of civil government are forever gone, and a door is opened to the admission of every thing most dreadful to human nature, and most destructive to human happiness." P. 24.

What have we to wish after perusing so just a statement? But that the eyes of mankind may be opened by these dreadful events, that the people of this country, in particular, may not suffer themselves to be turned aside by seduction or by terror, from that which forms their real happiness. That the admonitions of the Bishops may be effectual, the labours of the Clergy unremitting and successful, and the Religion of the Laity fervent, steady, and enlightened.

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ART. XI. 2. *Horatii Flacci quæ supersunt, recensuit et notis instruxit, Gilbertus Wakefield, A. B. Coll. Jes. Cam. nuper socius.* 2 vol. 8vo. Kearley. Small Paper, 10s. 6d. large 18s.

**W**IDELY as the conductors of the British Critic differ from Mr. Wakefield on subjects of Theology and of Politics, they are ever ready to pay a tribute of commendation to his learning and unwearied diligence. They cannot indeed look without respect on the abilities and exertions of a scholar who at one time is employed on critical illustration of the Sacred Writings, at another endeavours to support the authority of Revelation against its antagonists, and at a third exhibits proofs of his erudition and taste, as an editor of the most distinguished writers in Greek, in Roman, and in English literature.

In the edition of Horace now before us we meet with a concise address to the reader, in which Mr. W. informs us, that at the request of his bookseller he has endeavoured to give the text of Gesner, occasionally altered by himself; and that in conformity to a plan, which required brevity, he has left many errors unnoticed, and has introduced only such emendations as appeared to him highly probable, whether they were his own or had been proposed by other Critics. He intimates a design of publishing other Greek and Latin Poets, in the same commodious form, and with the same elegance of type, if the Horace should meet with the approbation of learned men. And he tells us that Virgil is the next author he means to commit to the press.

To

To this address succeeds a short life of Horace, which the reader may find in Baxter's edition; and which is ascribed to Suetonius.

The first volume contains the Odes, Epodes, and Carmina Seculare, the second the Satires, Epistles, and the Book de Arte Poeticâ.

The notes subjoined to the first volume, are contained in ten pages, and those which are in the second volume fill only nine. They chiefly relate to changes in the punctuation, suggested by Mr. W. himself, or by other Critics, but in some instances we find the words as well as the pointing altered. With his usual candour the editor ascribes every conjecture to its proper author, and in some instances we perceive that his own sagacity had led him to make the same emendations, which Heinsius, Markland, Bentley, and others have proposed before him.

In the first book of the Odes, we have 8 changes of punctuation, and 3 of the text. Ode the first, line 29, Mr. W. follows Bishop Hare in reading *Te* doctorum, for *Me*. Ode 3, l. 6. He separates *Finibus Atticis* from *reddas* in the next line, and joins it with "*quæ tibi creditum Debes Virgilium*" &c.

In verse 16. He thus prints,

Major tollere, seu ponere vult, freta.

And we shall give his note

"Ita se habent ordo loci et constructio, quo non arbiter major tollere freta, 'vel' ponere, 'si' vult:"

Tho' in Horace adjectives are often followed by the Infinitive Mood, we cannot accede to Mr. Wakefield's interpretation of this passage. *Seu* is equivalent to *Sive*, not to *Si*, and in the first division is often omitted. e. g.

Cantamus vacui, sive quid urimur, &c.

See Lambin's note, Ode 6. l. 19. and Ode 3. l. 16.—Lib. 1.

Ode 7. l. 26. he puts a colon at *ibimos*, and throws *O socii comitesque* into the next sentence.

Ode 15. l. 16. he joins *nequicquam* to *divides* in the preceding verse, and puts a colon. "*Ordo est,*" says he in his interpretation of the next sentence, "*Vitabis quidem Hostes, serus tamen crines pulvere collines.*" Without intending to condemn Mr. W's conjecture, we adhere to the common reading. We suppose that *Laertiadem*, (line 21) is an error of the press for *Laertiaden*, tho' in Baxter we find  
Laer-

*Laertiadem*; a reading which can hardly be approved by so accurate a scholar as Mr. W.

In the same Ode Mr. W. introduces a new interpretation of the following lines

et Sthenelus sciens  
Pugnæ, siue opus est, imperitare equis  
Non auriga piger.

For the punctuation he acknowledges himself obliged to his friend Mr. Jones, and the construction he explains in these words. "Sthenelus sciens pugnæ; 'vel' si opus est, auriga non piger imperitare equis." Again we have the misfortune to differ from Mr. W. *Siue* cannot be confounded with *Si*, —*vel* cannot be understood, and on the whole, the common reading, in point both of perspicuity and exactness, is preferable to that which Mr. Jones supplied, and which Mr. W. has adopted.

Ode 31. l. 18. Mr. W. reads *et* where Baxter with the old scholiast reads *at*, and Cunningham *ac*, before "*precor integra cum mente*." He puts a colon after *mente*, where a semicolon is found in Baxter, a comma in the Delphin, and in Cunningham and Bentley there is no stop at all: we follow Bentley and Cunningham.

Ode 35. l. 6. He refers to his punctuation published in § 74 of the *Silva Critica*, where the comma is put at *Dominam*, and *æquoris* is joined (we conceive improperly) in construction with *Pelagus*: in line 17. he reads with the old scholiast and others, *Serva* instead of *Sæva* before *necessitas*.

Ode 37 l. 24.

*Classe cita reparavit oras.*

Mr. W. for *reparavit* would read, *repedavit*, where Bentley had proposed *penetravit*, and L. Bos, *Classe cita ire paravit oras*. Whatever difficulties may belong to this passage, we are firmly of opinion that they are not removed by the conjecture of Mr. W. *Repedare* is an old word which we meet in the following line of Lucilius.

sanctum ego a Metello Romam repedabam munere,

Nonius explains *repedare* by *Pede iterare*. Francis Douza alters *sanctum*, into *sane tum ego*; and in the note he would read, *repedato, conversoque ordine isto, for repudiato, &c. &c.* in l. 8. B. 2d, of A. Gellius. To the foregoing passage, ex incerto satirarum libro, we will add from the 26 of the Satires of Lucilius another instance.

redisse,  
Ac repedasse, ut Romæ vitet gladiatoribus,

where

where Jos. Scaliger reads *Romam vitat*, an old word for *bitat*, eat. In Pacuvius we have,

Paulum repeda, gnate, a vestibulo gradum.

Vide Petri Scriverii collectanea, p. 82; and Pomp. Festus de verborum significatione, lib. 16. p. 441. Delphin Edition. In the third book of Cicero de Legibus, where redeunto is commonly found, some would substitute repedandum, and others repedanto; see Gefner and Facciolatus in voce. Juvenecus and Ammianus use the word; and we know that the later Roman writers, especially Gellius, Petronius, and Apuleius very often employ a phraseology, which in the Augustan age had grown nearly or wholly obsolete. Virgil, in his *Aeneid*, has recourse to these archaisms; but we *seldom or never* see them in the odes of Horace; and therefore we cannot approve of Mr. W.'s emendation. We further object that *repedavit* would require *ad* before *oras*, for though *Romam* for obvious reasons follows the word in Lucilius, and *domum* in the law quoted by Cicero, yet in Ammianus Marcellinus we read, "*ad signa repedavit miles*, and in a law of the Emperors Theod. et Honor, *ad sacramenta, precum miseratione, maluerit repedare*."

In line 46 of the same Ode Mr. W. separates, *fortis*, from *vultu sereno*, and joins it to, *et asperas &c.* He refers to his note on line 30 of the 3d Georgic.

Ode 38, l. 6. he reads, *Sedulus cura*, which is a reading adopted by Cunningham, whom Mr. W. does not mention, and we suppose has not consulted; tho' in the *Silva Critica* he observes that, on looking into Bentley's Horace, he found his own conjecture confirmed by a MS. We certainly prefer *Cura* to *Cura* proposed by Bentley, and to *curo* the common reading. To agree with Mr. W. on topics of verbal criticism always affords us pleasure, and we undoubtedly wish not to treat him with disrespect, even where we are compelled to express the most entire dissent. From the attention which is due to his talents we have detailed the contents of his notes on the first book of Odes, in such a manner as may enable our readers, to form a just, and surely a favourable opinion of the Horace.

On the second book, Ode the first, he reads *fulgur* for *fulgor*. In the 3d. For *sub dio* he reads *sub divo*.

In the 5th. For *ferox ætas* he reads *sugax*.

In 6th. He had conjectured, as does Heinsius, that *amicus* should be substituted for *amicus* before Aulon.

In 10th. He puts *sævius* for *sæpius*, before *ventis*.

In 14th. He reads *munera vescimur* for *munere*.

In 16th. For, *mutamus?* *patriæ quis exul*, &c. he proposes, *mutamus patriam?*



In 17th. He reads, with Porphyrius, *quid moror alteram* for *altera*.

In 19th. He transposes *et* which stands before *recedentis*, and prefixes it to *leniter*.

In 20th. He follows Bentley's conjecture of *tutior* for *ocior*.

We join with him in assigning *fugax* to *ætas* and *ferox* to *Pholœ* in Ode the 5th. But we cannot admit *sub divo*, instead of *sub dio*, in Ode 3d. Nor *munera* for *munere* in Ode 14. Nor *patriâ*, after *mutamus*, instead of *patriæ* before *quis*, in Ode 16. In line 37, lib 2, Ode 1. line 5, Ode 2, line 23, Ode 5, l. 3, Ode 10. l. 18 *in fine*, Mr. W. alters the punctuation, and on the last passage he tells us that he refers, and we think properly, *levare* to *vocatus*, not to *audit*.

*(To be continued.)*

## ART. XII. *Indian Antiquities.*

*Concluded from Vol. IV. P. 637.*

THERE is a circumstance neglected to be mentioned by the author of this work, which, we are of opinion would have tended greatly to strengthen his hypothesis, formerly so ably supported by Dr. Ailix, that the Jews *actually had*, however inaccurately, those notions of a threefold distinction in the Deity, to prove which, is the principal object of that portion of the dissertation now before us. The preceding extracts from the Targums, evidently show that the paraphrasts annexed to the term *MIMRA*, so repeatedly used by them, ideas of *personal agency*, in truth, the very same ideas which are attached by Christians to the word *Logos*; and that to the *RUACH HAK-KODESH*, or Holy Spirit; such active personal properties are also attributed, as demonstrate that not a mere quality, or attribute of deity, but a divine hypostasis is designated by that appellation. Now at the period in which the paraphrasts wrote, the three great schools of the Hebrew doctors were those established at Alexandria, at Babylon, and at Jerusalem; and, however wild and fantastical were many of the dogmas inculcated by the rabbies in those schools, we have a right to consider the theological doctrines there believed and propagated as the creed of the Hebrew nation, and to judge of the prevailing sentiments by that standard. They ought to be attended to with all the respect due to the ancient Sanhedrim, and regarded as the *vox Synagogi*; since through no other channel could the existing opinions of the Jewish church be conveyed,

nor

nor from any other quarter can authentic information on this subject be expected. But the Targums of Jonathan and Onkelos were the productions of those schools when as yet the Messiah, the *Minrah* alluded to, was not incarnate, and the question concerning a Trinity was not agitated; and therefore, when in such decided language, and with such profound veneration, in their commentaries, they speak concerning that Messiah by the name of *Mimra*, and that *Ruach*, whom they emphatically denominate *Hakkodesh*, or Holy, we are not only justified in concluding that the paraphrasts themselves believed the doctrine contended for, but that the great body of the Jews were impressed with general though obscure notions, concerning the rank and functions of those eternal emanations. The Talmuds also, which respectively bear the names of Jerusalem and Babylon, prove where they were fabricated, and Philo-Judæus, from whose writings, (however in some respects vitiated by false taste in a profusion of gaudy metaphors) no mean testimony on this important topic is deduced, ranked high in the school of Alexandria. It is not on any casual, or desultory expressions in these writers, it is not on what may be called idiomatic phrases in the paraphrasts, or on the glare of Philo's allegories that this weighty question depends, but on the solid concentrated evidence which results from their united testimony, connected as that testimony is with many striking passages in the Pentateuch and the prophets, which sceptical ingenuity in vain labours to explain away into idioms, and Jewish obstinacy to obscure by comments equally repugnant to truth and decency.

It is the aim of Mr. Maurice throughout this elaborate essay to show the grand connecting chain of Jewish traditional belief, and symbolical allusion, strengthened by a variety of evidence from the whole world of Pagan antiquity, by which this sacred doctrine revealed to the patriarchs, and obscurely known in Palestine, was sustained amidst ages of darkness and ignorance, till, in God's due time, it was more fully and clearly revealed by Christ and his apostles. If only scanty glimmerings of this great truth be discovered in the old testament, that is but consistent with an œconomy in which every thing is involved in types and shadows, of a nature similar to the mystic cherubim which designated it to the eye of the true Hebrew believer. A nation so grossly addicted to polytheism, and so little acquainted with abstract metaphysical speculations, could not bear the revelation of it but by slow and gradual means: the vestiges, however, and traces of this doctrine were to be found, by the diligent inquirer into the unperverted text of the national scriptures. In fact, this sacred dogma occasionally beams forth  
from

from Moses to Malachi; and the devout Jew, while he repeated his daily creed that God was *UNUS NON UNICUS*,\* or *ONE by an unity peculiar to himself*, could not avoid reflecting on this sublime, though to man incomprehensible, distinction in the Godhead. When the high-priest, also, once a year entered the Holy of Holies to give his solemn benediction to the assembled people, and lifting up his hands on high "*sic digitos composuit ut Triada exprimerent*," disposed his fingers in such a manner as to express the number of Hypostases in the divine essence; (of which see an engraved representation in p. 591 of this volume) repeating three times the awful name of Jehovah, and *each time*, according to Rabbi Menachem, cited both by Poole and Patrick on Numbers 6. 24. *in a different accent*, the eye of faith failed not to contemplate, in enraptured vision, the three divine hypostases, thus strikingly symbolized. But in a more particular manner were they brought before his view while the sacred TRISAGION, or invocation of *Holy, Holy, Holy*, resounded, in full Chorus of voices and instruments, during the daily worship in the temple, and while all his faculties were absorbed in devout contemplation of the numerous figures of the cherubim, carved on the walls and columns of that temple; those mysterious symbols, covered with eyes and wings to mark the omniscience and omnipresence of the tri-une God. For many interesting and ingenious observations, on these and other topics connected with the subject, we must refer our readers to the work itself, in which is evinced great extent of inquiry, and intimate acquaintance with Asiatic antiquities and mythology.

We are not prepared to plunge with the author into the unfathomable abyss of the Cabbala, which sprang up in ages far posterior to the paraphraists; nor do we think the romantic chimæras of those who instituted them can have any great weight in the scale either one way or the other. Mr. M. himself is aware that evidence is dubious, and can only be used collaterally to mark the continuance of that cast of sentiment and expression in the Hebrew writings, which induces the Christian world to suppose that the doctrine of the Trinity was by no means unknown in Palestine. Since, however, some very eminent advocates for this doctrine have imagined they discovered in the SEPHIROTH, or *three great splendors* of the caba-

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\* See the Jews Book of Prayers containing this creed; see also a note of Grotius, de Veritate lib. 5. sect. 21. in which an Hebrew writer is quoted, who asserts that *Number* in God does not destroy his *Unity*.

listic doctors, the three hypostases which compose the Christian Triad, it became an indispensable duty to notice them in a professed defence of it. What the writers above cited could mean, by exalting to such distinguished honours their three superior Sephiroth, unless they intended to point out the persons of the Trinity, our readers will probably be at a loss to conjecture; but, in truth, what such triflers either thought, or wrote, is of no very material consequence, except as a connecting link in the great chain of argument, by which the disputed fact is urged home upon the reluctant Jews.

Mr. Maurice has presented his readers with an engraving of the Sephiroth in circles, as well as of some other symbols, allusive to this trinal distinction in the deity, collected out of Hebrew books, printed and manuscript. One, in particular, in which the name of Jehovah is designated by *three jads inclosed in a circle*, is exceedingly curious; and if the assertions of Buxtorf and Kircher in regard to its occurring in the Chaldee paraphrases, and the most ancient Hebrew manuscripts of the Bible in the Vatican, be true, it is of considerable importance in this investigation.

Having collected this very extensive and satisfactory evidence, in confirmation of the hypothesis upon which he set out, namely, that the ancient Jews were no strangers to this doctrine, whatever their modern descendants might urge to the contrary, Mr. M. directs the attention of his readers to the PAGAN TRIADS of Asia, which he prefaces with the following judicious and pertinent observations.

" I think it necessary to commence the following concise investigation of the Pagan Trinities, by again offering it as my humble, but decided, opinion, that this original and sublime dogma, inculcated in the true religion, of a Trinity of hypostases in the divine nature, delivered traditionally down from the ancestors of the human race, and the Hebrew patriarchs, being in time misapprehended, or gradually forgotten, is the fountain of all the similar conceptions, in the debased systems of theology prevailing in every other region of the earth. Of a doctrine thus extensively diffused through all nations; a doctrine established at once in regions so distant as Japan and Peru; immemorably acknowledged throughout the whole extent of Egypt and India; and flourishing with equal vigour amidst the snowy mountains of Thibet, and the vast deserts of Siberia; there is no other rational mode of explaining the allusion, or accounting for the origin. Of the hypothesis indeed that asserts TWO PRINCIPLES, the cause *can* be divined in the blended mixture of GOOD and of EVIL, that unhappily prevails in the dark and chequered scenes of human existence; but, independently of what we know from Revelation, there appears to be no more moral necessity that there should be *three*, than that there should be *ten*, agents in the dispensations of the divine economy: for with respect to the *preserving* Veechnu of India, and the *mediatorial* Mithra,

Mithra, those secondary characters are not necessarily distinct from the principals of their respective triads, Oromasdes, or Brahma; since it is surely consistent with the character of a good being to *preserve*, and nobody will be so hardy as to deny that he has power to *preserve*, if he pleases, without the interference of any *mediator*. That there is a *Mediator* in the grand scheme of the Christian theology is alone the effect of a predetermined plan, asserted in Scripture to have been benevolently formed in the Almighty mind, of which the councils are inscrutable to mortals, but which, although they *are* at present inscrutable, may possibly be unfolded to his adoring creatures in the state of glory promised to obedient piety hereafter. P. 620.

We must now therefore quit the schools of Palestine, and attend our author to those of Zoroaster, and the Persian Mithra. The oracles ascribed to the former are first discussed, and the author's opinion, relative to that disputed subject their authenticity, as well as the degree of credit due to them, is given in the following extract.

"I am not ignorant that the whole of these oracles have been asserted to be a gross forgery of some Pseudo-Christian Greek; but, as they are found interspersed in detached sentences throughout the writings of various Greek philosophers, that objection at least, in regard to *the whole of them*, must fall to the ground, and they probably are, what Stanley seems to be persuaded they are, and what their dark mysterious doctrines seem to evince, the genuine remains of the Chaldaic theology; that theology, which, according to Proclus, as cited by the same writer, was revealed to man by the awful voice of the Deity himself.

It would, indeed, be absurd to deny that there are, intermixed with the genuine ORACLES of Zoroaster some spurious passages, and many dogmas of the more recent Greek philosophers; but, in many of the precepts contained in them, there appear, as I have just asserted, such evident marks of a certain obscure and mysterious kind of hieroglyphic theology, as prove them to be the production of the ancient school of Chaldaea; of that grand theological school in which the Metempsychosis was first divulged; in which the sidereal LANDS and GATES were first erected; and in which that subtle, luminous, æthereal, all-penetrating, all-enlivening, FLAME, which gives elasticity and vigour to the various parts of the animated universe, from its profoundest centre to the most extended line of its circumference, was first, from intense admiration of its astonishing properties, adored as a divinity. According to the authors cited both by Kircher and Stanley, they were originally written in the old Chaldaic language, and translated into Greek either by Berosus, Julian the philosopher, or Hermippus; and they have descended to posterity only in detached pieces, which, I have observed before, is a cogent argument in favour of their originality. What remains to us of the writings of Hermes is strongly tinged with the Zoroastrian philosophy. Plato and Pythagoras, in their visits to the Persians at Babylon, drank deep at this primeval fountain; and their writings also, thus infected with

the philosophy of Zoroaster, contributed to spread the physical and theological doctrines of Chaldaea widely through Greece. The whole of these oracles are given by Stanley, according to the more esteemed edition of Patricius, with the notes of Pletho and Pfellus, and to his page I must refer the reader for the extracts that follow." P. 630.

Mr. M. goes through the whole of these oracles, and compares not only the theology, but the philosophy contained in them, with the sentiments of the Hebrew doctors, and the Brahmins; we have only room however for his strictures on the first section, exhibiting the outlines of the Chaldaic theology.

"What the writer of these oracles, whosoever he was, could possibly mean by the singular expressions that occur throughout the whole of the first section, except to shadow out the mystery of the Trinity in Unity, a mystery, after all, but partially understood by him, it is difficult to conceive, since, exclusive of the error of placing PRINCIPLES for HYPOSTASES, which was natural enough to an unenlightened Pagan, it is impossible for language to be more explicit upon the subject of a divine Triad, or more conformable to the language of Christian theologers.

Ὅπου πατρικὴ μονὰς ἐστὶ,  
Ταύτῃ ἐστὶ μονὰς ἡ δύο γυνὰς.

"Where the PATERNAL MONAD is; that paternal monad amplifies itself, and generates a duality." The word πατρικὴ, or paternal, here at once discovers to us the two first hypostases, since it is a relative term, and plainly indicates a SON. The paternal monad produces a duality, not by an act of creation, but by generation, which is exactly consonant to the language of Christianity. After declaring that the Duad, thus generated, καθῆται, sits by the monad, and, shining forth with intellectual beams, governs all things, that remarkable and often-cited passage occurs:

Πάντι γὰρ ἐν κόσμῳ λαμπρὴ τρεῖς,  
Ἡς μονὰς ἀρχαί,

"FOR, A TRIAD OF DEITY SHINES FORTH THROUGHOUT THE WHOLE WORLD, OF WHICH A MONAD IS THE HEAD;" that is, all created things bear impressed the seal of the great triune God. In a succeeding verse of this section we are informed.

Εἰς τρεῖς γὰρ οὗτος Πάτερς διμερισθεὶς ἅπαντα,  
'Οὐ το θελεῖν κατενύκει, καὶ ἤδη πάντ' ἐστὶ μὲντο,

"For, the mind of the Father said, that all things should be divided into THREE, whose will assented, and all things were divided." The sentence is obscure, but the meaning of the former part of it seems to be that all things are under the government of a divine Triad, and the latter part exhibits a striking parallel to the words of that divine Λόγος, who said; *Let there be light, and there was light;*

of HIM who spake, and it was done; who commanded, and it stood fast. Immediately after follows a passage, in which the three Persons in the divine essence are expressly pointed out by appellations, under which we instantly recognize the three superior Sephiroth of the Hebrews.

Καὶ ἐφ' αὐτῶν ἐν ἡμῖν ἡ τ' ἀρετὴ,  
Καὶ ἡ σοφία, καὶ πολυφρον ἀρεσκεία.

“ And there appeared in this Triad. VIRTUE, and WISDOM, and TRUTH, that know all things.” Though these three hypostases are afterwards styled principles; and though, in this respect, the Chaldaic philosophy appears to blend itself with the Chaldaic theology; the first Sephirah, or KETHER, the Crown, is doubtless alluded to by *Αρετὴ*, or Virtue: the second appellation is still more remarkable; for, of the *CHOCHMA* of the Hebrews, *Σοφία*, or Wisdom, may be termed an exact and literal translation. Nor is the similitude at all less impressive in the appellation of the third of these principles, (as Zoroaster mistakenly denominates them,) for, of the heavenly *BINAH*, or Intelligence, can language convey any more accurate conception than is to be met with in the word *πολυφρον ἀρεσκεία*, *multiscia veritas*, the Spirit of truth, full of celestial wisdom, that omniscient Spirit who trieth the reins and searcheth the hearts of the children of men. That these three hypostases, or persons, are in the latter part of this section denominated PRINCIPLES, is not a little singular, and, at all events, it is a mode of expression very inconsistent with what previously occurred, concerning the relation which the name of *son* bears to *father*, and with the term of *generation* by which the Duad were said to have been produced. P. 632.

From Chaldæa we pass on to Persia, where a debased triad of Gods is displayed in Oromasdes, Mithra, and Ahriman; and in the course of the investigation there occur some very well-placed reflections on the mediatorial character of Mithra, the *middle God*, so exactly consonant to that of Indian Vishnu. From Persia we are transported across the Indian ocean to Egypt, where the triad Osiris, Isis, and their son Horus come under review, and their functions and characters are considered theologically and philosophically. To these succeed Orpheus and his Triad, Phanes, Uranus, and Chronus; and that of the Samothracian Cabiri, afterwards revived, if Bishop Horsley rightly conjectures, in the celebrated triad of Rome, Jupiter, Juno, and Minerva. We again return to the greater Asia, and contemplate in the caverns of Elephanta, the stupendous and venerable bust of the grand Indian Triad, Brahma, Vishnu, and Sceva, and this portion of the enquiry, we beg leave to recommend to the attentive perusal of our readers: for it is executed with uncommon spirit, and contains some very novel and important information for the consideration of the christian world. The mountainous Region of Thibet is next explored, where

where we are told, the inhabitants suspend in their temples, and wear around their necks, sculptures and medals of a TRIUNE GOD, the immemorial object of their adoration. On the plains of Tartary, and amidst the deserts of Siberia, a similar belief has prevailed from the most ancient periods; and in proof of his assertions, Mr. M. has engraved, from Parsons's remains of Japhet the Siberian Medal, impressed with the image of a triple deity, at this day to be seen in the cabinet of the empress. America has also her threefold dignity, or TANGA-TANGA, which Acoſta interprets *three in one*; evidence is adduced from Le Compte's memoirs of China, that similar sentiments have been professed in that ancient nation; and the Numen triplex of the Japanese temples, consisting of a human body with three heads, is engraved from Kämpfer's history of Japan.

Having thus penetrated to the extremities of Asia, and pursued his enquiries wheresoever European science, or commerce hath gained admission for their votaries in the east, Mr. M. conducts his readers to Asia Minor, and takes a comprehensive view of the opinions of the Greek philosophers on this important subject. He shows that the principal men among those philosophers, as well by the channel of Orpheus, as their own travels and long residence in Egypt, became early and intimately acquainted with the theological doctrines of the higher Asia, in which this of a divine triad ever formed a prominent feature. He first traces the footsteps of Pythagoras to the colleges of Heliopolis, and Thebes at that period, i. e. prior to the irruption of Cambyſes, flourishing in their glory, and then follows him to Babylon, and India; unfolding, in his progress, what that philosopher learned from the Magi of the former, and the Brachmans of the latter country; the power of mystic numbers, the metempsychosis, and a mutilated trinity. Our authors account of the travels of Plato, and his opinions upon this subject, we particularly recommend to the notice of our readers, as being of importance to this general argument. They will be found in Vol. 5. at p. 817. &c. The trinities of Parmenides, Numenius, Plotinus, are afterwards successively noticed, and Mr. M. winds up the whole of his argument with the subsequent remarks.

“The first reflection that forcibly strikes the mind is, that this doctrine could not be the invention of Plato, because it has been plainly proved, by accumulated evidence, to have existed in the higher Asia, and particularly in India, a thousand years before Plato flourished; for, of that remote date are the Elephanta caverns, and the Indian history of the Mahabharat, in which a plain triad of deity is alluded to and designated.



Of consequence, still more palpably false must be the assertion that Justin Martyr, who had formerly been a Platonist, first imported it into the Christian church, from the writings of that philosopher, in the second century. We have seen that, in fact, this doctrine, long before Plato flourished, was admitted, but concealed, among the mystic cabbala of the rabbies, and as undoubtedly one of the strongest, if not the *strongest*, of the arguments adduced in favour of the doctrine of the Trinity being known and acknowledged by the ancient rabbies, is that deduced from the evident appearance of it in the Chaldee paraphrases, composed before the violent disputes on the subject broke forth, I have selected many striking passages from them, which, I imagine, cannot fail to have their due weight. I shall not, therefore, here enlarge farther on that head, but only insert a remark omitted before, that the famous and frequently-cited passage in the Psalms, the *Lord said unto my Lord*, is translated in the Targum, *the Lord said unto his Word*; which, if not understood of the second hypostasis, is inexplicable nonsense, and can be resolved by no idiom whatever.

It is a circumstance not less astonishing than true, that the Jews should admit the miracles, while they deny the divinity, of Christ; for, the reader has been already informed, that, unable otherwise to account for the power which he exerted in working those miracles, the reality of which they dare not deny, they are driven to the extremity of asserting that those miracles were wrought by means of the TETRAGRAMMATON, which he stole out of the Holy of Holies. Now their not denying his miracles is one great and decided proof of their having been really and publicly performed, and consequently of his being the Messiah. Instead of that belief, however, to which impartial truth should lead them, they obstinately continue to call the crucified Jesus the wicked Balaam, the prophetic impostor, who stole THE TETRAGRAMMATON, and to whom they impute all the sufferings of their nation, because, as Abarbanel has it, "That deceiver impiously called himself the *Son of God*." Hence inflamed with intolerable hatred against Christians, they remain almost totally ignorant of the leading principles of the Christian religion and the foundations on which it rests. And thus long are they likely to remain, while they continue to entertain the incongruous, the sensual, the absurd, conceptions, which, at this day, prevail among them, relative to the imaginary being whom they have adorned with the ensigns and authority of the *true Messiah*." P. 829.

Mr. Maurice concludes this extended disquisition relative to the Trinity, by observing, that,

"On these mysterious points, which human reason cannot fathom, it is in vain that we make that reason the umpire. That finite man, however, can form no adequate conception of this great truth, by no means implies impossibility or contradiction in the thing itself. This circumstance arises from the limited nature of the human faculties. It is mere ignorance; but it is an ignorance which we can never overcome. Let it ever be remembered, that Christianity by no means proposes to mankind a theological code, encumbered with any diffi-

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ties, involved in no perplexities. Its great mysterious truths are not to be solved by the light of nature, nor scanned by the boldest flight of human intellect. Neither the Trinity nor the incarnation can be proved, nor were intended to be proved, by philosophical arguments. The word of God is the sole basis of the proofs and solutions of these stupendous doctrines. These are wisely shaded from our view, the better to excite in us the ardour of faith, and exercise the virtues necessary to obtain the sublime rewards which it proposes to persevering piety. The Almighty has been pleased to erect mounds and ramparts, as of old at Sinai, around the abode of his Majesty, to ward off the dangerous curiosity of man; he hath wrapped himself in clouds, that we might not be consumed by the full blaze of that glory which invests the eternal throne. P. 835.

Thus far extends what Mr. Maurice has written on the subject of the ancient trinities. Chapter 4, which here commences, contains his account of the Indian penances, a subject of less importance in itself, but raised into considerable consequence by his manner of discussing it. Taking for his guide the acute and profound Mr. Bryant, to whose analysis he strongly expresses his obligations, he considers the melancholy worship of Seeva, so different from the general character of the Hindoos, as introduced by the invading Cuthites, the descendants of Ham. "No nation upon earth, says the author of the Analysis, was ever so addicted to gloom and melancholy as these wandering sons of Ham. In consequence, the primitive mild, and benignant religion of Hindostan suddenly changed its features, and the angel of benevolence, that before presided over and directed the public worship of the deity, was converted into a Dæmon, with an aspect replete with wrath and menacing vengeance." p. 880. In these dreadful superstitions he also traces, very justly, the invariable belief of the Brahmins that *man is a fallen creature*; one of those great truths, which though, like others, disfigured in the application, with sufficient distinctness bespeaks its own origin.

In treating of the penances, our author gives, from the authentic source of the Ayeen Akbery, the account of the four degrees of Brahmin probation, styled CHAR-ASHERUM. 1. The *Brahm-charae*, which may be taken up at eight years old, and continues usually twelve years, 2. The *Gerishb* which continues through the mature age of the aspirant. 3. The *Bansperishb*, which he must not enter till he is of advanced age, or becomes a grandfather. And 4. lastly, the state of *Suniassi*. These gradually increase in severity, and the latter which is intended to triumph over all feelings of corporeal nature, is properly compared with the voluntary penances of the *Yoges* who has not gone through such steps. This whole account is inter-

interpersed with many curious and instructive particulars, drawn from various sources of learning. Mr. M. also gives us some insight into his plan for the future progress of his works, in which, arduous as it is, we are happy to see him encouraged to proceed with vigour.

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## BRITISH CATALOGUE,

## POETRY.

ART. 13. *The Head and Limbs. A Fable. By Sir John Ramsay.*  
4to. 1s. Harrison. 1794.

Under this fable, which naturally (as the author in his preface observes) brings to our recollection Menenius's allegory of the Belly and Members, is couched in a doctrine which certainly will not be disagreeable to British readers, and which is conveyed in terms of becoming ease, not destitute of humour, though not approaching to the more dignified species of poetical composition.—The following specimen will point of the style.

I've heard, when LUXURY has made *too fat*  
 Certain most thankless creatures,  
 Favour'd with *human* features,  
 And even, now and then,  
*Deservedly* call'd MEN,  
 The brutes know scarcely *what they would be at* ;  
 And are, like *drunkards*, fullest of pretences  
 To *wond'rous* wisdom, when they've *lost* their senses,  
 Then, if this mad intoxication  
 Seizes a whole *corrupted* nation,  
 Swift sinks it's boasted grandeur to decay,  
 And all it's pomp and pride are swept away !

ART. 14. *The Annual Political Songster. With a Preface on the Times.*  
*By J. Freeth.* 12mo. 1s. Birmingham, printed for Baldwin,  
 London. 1794.

In the labour of political-ballad writing Mr. Freeth appears to be an industrious workman, and occasionally draws upon his loyalty for a song, when his muse is nearly bankrupt.

ART.

ART. 15. *Essay on Novels a poetical Epistle, address'd to an Ancient and to a Modern Bishop. with six Sonnets from Werter. By Alexander Thomson Esqr; author of Whisk, a Poem, 4to. 18. 6d. Edinburgh. 1793.*

Mr. Thomson's poetical Epistle, which begins with blank verse and finishes with rhymes, is a panegyric which heaps commendations upon some novelists, already, in our opinion, too much commended; it is at the same time a censure upon writers and critics, who still possess and are still entitled to a share of credit with the world, which will not easily be torn from them. The extravagance of Mr. Thomson's praise destroys its worth. The rational admirers of Richardson will not thank him for asserting his superiority to Homer, Virgil, and Milton, as in the following passage:

Does VIRGIL's pious prince,  
When by the will divine, constrain'd to quit  
His fair PHOENICIAN queen, inspire the soul  
With such emotion, as when GRANDISON,  
(Tho' sore the conflict) at religion's call,  
Reigns BOLOGNA's maid? Can all the craft  
Of sly ULYSSES, or the craftier wiles  
Of MILTON's subtle fiend, so much amuse  
The curious mind, as that exhaustless store  
Of treach'rous arts by LOVELACE us'd, to gain  
His cruel purpose? Or the fate of TROY,  
(Tho' hosts of heroes, fight on either side,  
And all OLYMPUS in the cause contend),  
Awake those energies of hope and fear,  
Which still attend on each important step,  
That hastens or retards CLARISSA's fall? P. 7.

Mr. Thomson's poetry is well calculated to exhibit with becoming grace the doctrines he inculcates,

ART. 16. *A farewell Ode on a distant Prospect of Cambridge. By the Author of the Brunniad. 4to. 18. Lunn, Cambridge. Kearsley, London. 1794.*

This farewell Ode is obscure, without being sublime, and incorrect without being impassioned. The two following extracts will serve to prove each of our positions.

Farewell ye meads! Ye honour'd streams!  
Farewel ye Academic shades!  
With Soul intent on mighty themes,  
Which many a devious step pervades:  
Where yet, by fond attachment led,  
Majestic shades the well known mansions tread,  
Where, first, ingenuous youth her infant blossoms spread. P. 4.

So much for the obscurity, now for the incorrectness of our bard;

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Farewell!

Farewell! desponding, sad, forlorn,  
 I breathe the solitary lay;  
 And, far to distant regions borne,  
 With lingering step, reluctant, stray.  
 With anxious thought, reflection pale,  
 While tremors strange her fearful heart assail,  
 Lifts, with enfeebled arm, futurity's dull veil.

P. 5.

Lifts, who lifts? if it means Reflection lifts, it is the first time she has been appointed to the office of prophetess: and, as it is her province to recall people's attention to what is past, rather than to point out future events, we sincerely hope the Author of the *Brunoniad*\* will restore her, in his next work, to her proper station. If he is determined to be a poet, we would recommend it to him to recant his farewell, return to Cambridge, and prepare himself for Poetry by clearing his head with a dose of Mathematics. By his former Poem we guess him to be a Physician; by his present, it is clear that he belongs to the class of those who at this day call themselves Philosophers.

## NOVELS.

ART. 17. *The Weird Sisters. A Novel, in three Volumes.* 12mo. 9s. Lond. 1794.

The heroines of this novel (for there are *three* of them) are called *The Weird Sisters*, on account of their beauty, in allusion to the phrase *Lancashire Witches* for pretty women.

The style of these volumes is incorrect, and in numerous instances far removed from the English idiom. When we have said this, the more pleasant part of our task remains: namely, to commend the story here related, as going out of the track of ordinary novels; as very interesting in its plot, and in many of the incidents, and as exhibiting sentiments and ideas which may afford some instruction, and will not give offence to any well-nurtured and delicate mind.

ART. 18. *The History of May Flower. A Fairy Tale.* 12mo. 2s. 6d. Cadell.

This little volume is given to the world as a *free-translation* of the famous French work, entitled, *Fleur D'Epine*, by Count Hamilton, author of the *Memoirs of Grammont*, and other much-admired performances. This ingenious fairy tale was evidently designed as a *burlesque* on that species of writings, which exhibits the most extravagant flights of fancy, and carries the marvellous far beyond the utmost bounds of probability; but the resemblance to the works it is intended to ridicule is so well preserved, that we may safely promise to the admirers of the Arabian Nights Entertainment, and other similar productions, as complete gratification of their curiosity in the

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\* A medical Poem against Dr Callen &c. published in 1789, under the feigned name of Julius Juniper, in Six Cantos.

adventures of "the beautiful Princess *Brilliant*, whose eyes killed all the men and blinded all the women—of the charming *May-Flower*, her faithful lover *Fiddlestick*, &c. &c." as the most interesting tales of their favourite authors ever afforded them. Nor will those readers, whose superior judgment condemns the unrestrained sports and gambols of a fertile imagination; be displeased at seeing them ridiculed with so much spirit and humour. On the whole, according to our opinion, that person must have a very fastidious taste, who can read the History of *May-Flower* without being at least diverted with it. Nay, in one particular, this work has an advantage over the generality of fairy tales, *it has a MORAL*; and lest the reader, while his mind is hurried on from one wonderful circumstance to another, should forget to look for it in the work itself, the author has kindly given it by way of *anticipation* in the *prefatory advertisement*:—an improvement we would recommend to the imitation of all writers of fairy tales in future.

ART. 19. *The Emigrants. A Gallic Tale, in 2 vols. 8vo. 6s. Bell, 1794.*

The aim of this absurd and disingenuous tale is, to inculcate a hatred of kings, nobles, and priests; and to bring over female readers to the cause of—what some persons call—liberty and the rights of man. It contains a sort of history of the French Revolution.

## DIVINITY.

ART. 20. *A Sermon, preached in the Parish Church of St. Nicholas, in the City of Worcester, on Sunday the 5th of August, 1792, for the Benefit of the Severn Humane Society, instituted for the Recovery of Persons apparently dead. By the Rev. Robert Lucas, B. D. 8vo. pp. 19. and Appendix, pp. 24. Price 1s. Tymbs, Worcester, for the Society: Evans, London, &c.*

Charitable institutions, within this kingdom, are so many and various, that it is much easier to prove that we are unrivalled, as a nation, in this respect, than to say, which of our public charities deserves to be preferred before the rest. Declining, therefore all comparisons of this kind, we may pronounce, that the humane societies, for the recovery of persons apparently dead by drowning, or any other species of suffocation, are benevolent and useful beyond the reach of any exception that we can imagine. And we are happy in adding, that this mode of British charity, has found an able advocate in the author of the discourse before us, of which the text is, ii. Kings iv. 32, 33, 34. It is distinguished by sound argument, animated by a manly and judicious eloquence. The patrons of the charity, the objects blessed by the success of it, and the hearers in general, are severally addressed in a very solemn and affecting manner.

ART. 21. *The inseparable Union of Religion and Patriotism. A Sermon on occasion of the late Public Fast, by the Reverend Thomas Hunter, Vicar of Waverham in Cheshire, and Chaplain to his Grace the Duke of Athol. 8vo. 30 pp. 1s. Cadell. 1794.*

Had this Sermon come sooner into our hands, it should have been sooner noticed. The Text is from Nehemiah iv. 14. and is very appropriate.

site to the design of the Solemnity to which Mr Hunter applies it. "And I looked, and rose up, and said unto the Nobles, and to the Rulers, and to the rest of the People, Be not ye afraid of them: Remember the Lord which is great and terrible." From these words Mr Hunter recommends to his hearers, in the several divisions of his Discourse, Piety towards God, Courage against our foreign Enemies, Union and Subordination at home.

Though we cannot allow this Discourse to be a correct and finished composition, though we think it sometimes too declamatory, where the subject is in its nature merely argumentative, and that it sometimes betrays a warmth bordering on intemperance, though we cannot follow its author in some of his assumptions, to the extent to which he carries them, yet with all these exceptions we recommend it to attention, as the production of a vigorous and well informed mind, as a Sermon in which may be found sound sense and solid argument, expressed in strong and nervous language.

ART. 22. *Dogmatism exposed; and Sophistry detected; or, a Confutation of Paine's "Age of Reason." To which is prefixed a brief account of the replies already published.* By Daniel M<sup>r</sup> Neile, A. M. 8vo. 70 pp. 1s. 6d. Chapman, 1794.

Thomas Paine is certainly the prince of the empirics of the day, in curing the disorders incident to systems of government and religion: And his remedies are exactly the same with those of his brother-empiric on the stage—Dr. Laft; "I pull them out by the root."

To persons who are unsuspicious of the malevolence of this man, or incompetent to detect his ignorance, the book before us may be of some use. It contains a brief abstract of the evidences for Christianity, from historic fact, from the superiority of its doctrines, and from the completion of prophecy; and then considers some of Paine's most remarkable assertions, and convicts him of ignorance of his subject, and of the grossest misstatement. p. 44.

We cannot praise this book for novelty of argument or vigour of discussion; but we can safely commend the evident good intention of the author, and the competent share of reading which he displays.

ART. 23. *A concise View of the History of Religious Knowledge, from the Creation of the World to the Establishment of Christianity. Intended as an introduction for young persons and others, to a proper apprehension of the origin, progress, principles, and final settlement of the Christian Church; on the authority of the Holy Scriptures.* Small 8vo. pp. 210. Price 3s. Robinsons, 1794.

Although this book appears without the name of the author, yet we are of opinion it would not discredit any name that might have been prefixed to it. All which is promised in the title, and in the preface, will be found amply performed in the work itself.

We praise this book with warmth, and with much pleasure. And whenever persons (like the author of it) of sound piety, much reading, and equal judgment, employ themselves in writings of this kind, they will receive from us no cold commendations.

When

When we have added to this account of the book before us, that the style of it is plain and familiar, and, in general, correct and pure, we need only subjoin the *substance* of the preface: that the design is, "To present the reader with a comprehensive history of religion, from the creation of the world to the 4th century after our blessed Saviour:—that the materials have been collected, for the most part, from other writers, and thrown together into their present form, for the convenience and instruction of the younger branches of a private family:—that to various descriptions of religious readers, such a connected view of the subject may be acceptable; since it is neither so prolix as to fatigue youthful minds; nor yet so concise, as not to afford to others also a commodious plan and summary of that great system of *Divine Benevolence*, to which it is intended only as a compendious introduction."

## POLITICS.

ART. 24. *Rassurez-vous: ou, Examen de l'ouvrage intitulé de l'état de la France, au mois de Mai, 1794. Publié par M. le Comte de M\*\*\*. A Londres, se trouve chez Debrett, libraire, Piccadilly. 8vo. 95 pp. 2s. 6d. 1794.—Take Courage: or, an Examination of the work entitled the State of France. Published by the Count de Montgaillard, &c.*

This anonymous antagonist of M. de Montgaillard (whose publication we noticed in our Review for August, p. 190) points out some apparent contradiction in that writer's assertions, and dwells chiefly upon the circumstances unfavourable to the present system in France. Yet he contends strenuously, that no movement favourable to the allies can be caused or expected in the interior of France, nor any hope derived from succours given to the Royalists in la Vendée; which certainly are doctrines not very encouraging. That the Convention can ever make itself respected, this author denies; but that its strength is enormous, and that Robespierre might fall without deranging the general system, as M. de Montgaillard asserted, has been since too fully proved by events. His opponent labours chiefly to point out the unfavourable state of *Agriculture*, p. 36. *Cattle*, 39. *Manufactures of cloth*, p. 45. *Commerce*, 47. *Necessaries of life*, 56, &c. His account of the deplorable state of the posts, and interior communication, though, as he says, not very important to the allies, is very curious. The picture he gives of Bordeaux and its vicinity, is striking. All new vineyards, formed within the memory of the commissioners, torn up by order of the Convention, and converted into arable; the expence of the vintage enormous, owing to the scarcity of all necessaries; and all the wines, except the finest sorts, called *vins de luxe*, put in requisition for the military hospitals, and for the army, and sold at the arbitrary valuation of the *maximum*, while the finer kinds could not be sold at all, for want of purchasers. "We cannot," he adds, "relate without horror, the particulars respecting this district, which we received from persons who were there in April. In the public roads, might be seen women and children, gathering wild herbs to support life. Many peasants, too weak



weak to cultivate their vines, remained in bed: exclaiming to their wretched families, *My children, we must die—God will have it so!—* and can these sufferers,” he justly adds, “respect the Committee of *Public Welfare!* which, besides depriving them of the means of life, has snatched from them their only consolation in death? Impossible! Nature will not admit it.” Unhappily, however, respected or not respected, they are still obeyed.

ART. 25. *Suite de l'Etat de la France, &c. Par M. le Comte de Montgaillard.* 8vo. 98 pp. 2s. 6d. Harlowe, 1794.

ART. 26. *Continuation of the State of France. By the Count de Montgaillard. Translated by Monsieur de L. B\*\*\*, Knight of Malta, French Emigrant.* 8vo. 108 pp. 2s. 6d. Harlowe and De Boffe; 1794.

This author, more irritated against his antagonist above mentioned than the occasion appears to justify, continues in this pamphlet to detail the crimes and miseries of his countrymen: and to prevent the misrepresentation of translators, from which he suffered before, he has employed a friend to give his performance an English dress. The translation, for the work of a foreigner, is well executed.

One of the most remarkable statements in this pamphlet is the following; how far it may be depended upon we cannot undertake to decide. “The sum total of all the men who have been enlisted, or put in requisition, since the 1st of January, 1792, including the old army, such as it existed at that time, and of which scarcely a fourth part now remains, amounts to 1,778,000. Of these 119,000 never joined their colours; and about 53,000 have deserted them; about 167,000 have died in the military hospitals; and 610,000 have either been killed by the enemy or made prisoners. The military commissions, or the revolutionary tribunals, have condemned 1660 to death.” As an instance of the extraordinary exertions of the French government, on particular occasions, we may observe, that it is said to have “cost the Convention 63 millions of livres, to carry in coaches, waggons, and carts, about 13,000 of their levies into the provinces of Anjou and Poitou, with unexampled rapidity.”

Before this publication came out, the fall of Robespierre had taken place, which is noticed in the Postscript. The Count represents this event as the execution of a plot which had been formed as long ago as April last. The author of it, he says, was Bentabolle. As this author's exact knowledge of French affairs has been proved, in several instances, by predictions which the event has fulfilled, and as he foretells, even in this Postscript, the dissimbled clemency which the successors of Robespierre have assumed, it may be worth while to observe the characters he ascribes to these men. Tallien he terms base and sanguinary, but represents him as absolutely destitute of great talents. Billaud de Varrennes, Le Gendre, Collot d'Herbois, and Bourdon de l'Oise are characterized exactly in the same manner. Sivestre and Delmas, are the men he mentions as most dangerous at present, for the union of talents with their depravity. After all, he still maintains that the majority of Paris;

Paris, and almost the whole of France, have the greatest abhorrence of the principles and members of the Convention, that they see also the absurdities of their constitution of 1789; and that there is not a single province which would not at this moment eagerly embrace the ancient form of government. He mentions also, as a probable termination of the present state of things, the expectation that an excess of despair may produce a great and general insurrection of the people. But in the mean time, unexpected victories, and consequent acquisitions are supporting the power of the Convention, and these events, which perhaps must happen at last, are deferred in a manner that is truly formidable to the rest of Europe.

The two pamphlets of M. de Montgaillard, and that of his opponent, should certainly be procured by all who wish to collect and preserve the principal documents that respect the present eventful times.

**ART. 27.** *Plans of Parliamentary Reform proved to be visionary, in a Letter to the Reverend C. Wyvill, late Chairman of the Associations. By George Croft, D. D. late Fellow of University College, Vicar of Arncliffe, Lecturer of St. Martin's, in Birmingham, and Chaplain to the Earl of Elgin.* 8vo. 28 pp. 1s. Rivingtons. 1793.

This clear, dispassionate, and well-founded tract, has lain by us accidentally much longer than we could have wished. Dr. Croft sees, and shows very clearly, that most of the arguments urged so violently by those who wish to change Parliament, under the name of reforming it, into a democratic meeting, are devoid of foundation in reason: and he says what, generally speaking, is most true, that "all pretended Reformers aim at much more than they dare avow." This secret comes out in ways innumerable, and it is to be hoped will now no longer be a secret. The following passage is judicious and important.

"There is so much delicacy in being either the accuser or even the panegyrist of living characters, that I must leave every cool and dispassionate man to do that for himself, which no one will undertake for him. Let him examine the list of members returned for the last fifty or sixty years, let him compare those who have been returned under influence, and those who have been returned at popular elections. He will find many of the former who have deserved great praise, he will find many of the latter who have not escaped just censure. He will find that the members for Old Sarum have been as respectable as the members for Middlesex or Yorkshire."

Some excellent citations from Mr. Burke and others, against fettering members with instructions, form an excellent part of this useful pamphlet.

**ART. 28.** *A State of the Representation of the People of England, on the Principles of Mr. Pitt in 1785. With an annexed State of additional Propositions. By the Rev. Christopher Wyvill.* 8vo. 55 pp. 1s. Todd, York; Johnson, London. 1793.

The purport of the pamphlet before us is, to recommend a Parliamentary Reform, and to censure a political opponent (Mr. Arthur Young) who is called "a deserter from the cause of

of liberty." Mr. Wyvill, however, it must be observed, is an advocate for a temperate reform, and, as soon as it can be ascertained that they by whose hands such a reform must be effected, have the same temperate views with himself, there will, perhaps, be little hazard in acceding to his proposal. That he is aware of this objection is obvious, from the manner in which he speaks of some of the most obtrusive politicians of the present day.

"The too eager advocates for democratic power, may consider these cautious measures as the effect of timidity, and a reformation proposed on less extensive principles than theirs, may appear to them little better than the paltry expedient of a day. They may reject the suggestions of moderation with disdain; and treat the proposers of such limited schemes of Reformation as strangers to political science, as petty aristocrats, who wish to form or increase in the counties a little aristocracy of their own class and size; as men, whose feeble powers cannot comprehend the extent and grandeur of their magnificent systems; and the success of whose exertions would but retard the introduction of that perfect form of government which their labours directly tend to establish. But respectable as these persons may be for their talents or their integrity, yet their censure will be little discouraging, on the contrary, it will be considered by the Friends of temperate reformation, as indirectly attesting their solicitude to preserve order and tranquillity, as implying a part of that praise which it is their utmost wish to deserve. For respecting this earth and all its sublunary business, what nobler ambition can there be than at once to advance the cause of rational liberty, and to preserve the peace and tranquillity of our country?" P. 40.

## LAW.

ART. 29. *The Practice of the Court of King's Bench in personal Actions. Part. II. By William Tidd of the Inner Temple.* 8vo. 7s. 6d. Butterworth, 1794.

This work, of which the second Volume now appears, and the third is yet to be expected, may be depended upon by Professional Men, as the most exact in its arrangement, and the most minute in point of detail of any that has yet been published on this subject. It bids fair to supersede all prior Works of the same kind,

## MISCELLANIES.

ART. 30. *An Account of a rich illuminated Missal, executed for John Duke of Bedford, Regent of France, under Henry VI. and afterwards in the Possession of the late Duchess of Portland.* 4to. 83 pp. with Four Plates. 7s. 6d. Payne. 1794.

This description of a book of known and acknowledged value and curiosity, is dedicated, with strict propriety, to Mr. Edwards, Bookseller of Pall-Mall, "who with the spirit to purchase it, unites the taste to possess it." The writer, by the accuracy and skill of his description, as well as by the initials signed to the dedication may be presumed to be no other than Mr. Gough, well known for the extent and felicity of his anti-que researches,

"This

" This beautiful and rich Missal, or (as it might, from its contents enumerated in the record of the gift, at the back of the Duke of Bedford's portrait, more properly be called) book of offices, contains fifty-nine large miniatures, which nearly occupy the whole page; and above a thousand small ones, in circles of about an inch and an half diameter, displayed in brilliant borders of golden foliage, with variegated flowers, &c. At the bottom of every page are two lines in blue and gold letters, which explain the subject of each miniature; a circumstance perhaps only to be found in this expensive performance. Though all the miniatures are in a good state for the time, yet we plainly discover the hand of various artists, probably French or Flemish." The portraits of the Duke and Dutchess of Bedford, which follow the calendar, and four large miscellaneous paintings are here given in outline, but the outline of a master, with all their attendant ornaments. Every particular of the illuminations, throughout the book, is detailed in this account. The dimensions of it are eleven inches by seven and a half wide, and two and a half thick. It is bound in crimson velvet with gold clasps. It was bought of the Somerset Family by the second Earl of Oxford. Thence it descended to the late dutchess of Portland, who was daughter of the Earl of Oxford; and at the sale of her effects in 1786, it was bought by Mr. Edwards for 213l. 3s. The subjects of the illuminations comprise almost every part of sacred history, and much of the legendary histories of the saints,

ART. 31. *Faro, and Rouge and Noir, the mode of playing, and Explanation of the Terms used at both Games; with a Table of the Chances against the Punters extracted from De Moivre. To which is prefixed a History of Card-playing.* 12mo. 81 pp. 2s. 6d. Debrett, 1793.

What can we be expected to say upon a book containing rules for gambling? one warning however may be gained from this, which is not to play, because the odds are always against you. Those who do play, may also be warned from playing double or quit, because they may easily be led from a single guinea to hazard 2047 guineas before they can be as well off as before they began.

ART. 32. *A Sequel to the Teacher's Assistant; containing a familiar Explanation of the Lessons selected from the Old Testament, for the Use of Charity Schools, &c. Together with a Scriptural Catechism; being Part of a Plan of appropriate Instruction for the Children of the Poor.* By Mrs. Trimmer. 12mo, 234 pp. bound. 3s. 6d. Longman. 1794.

Mrs. Trimmer, whose judicious endeavours for the instruction of the poor have been attended with much, and we hope will proceed with yet more success, has now added the work before us to the number of those comprised within her plan. These we shall briefly enumerate. 1. *The Charity School Spelling Book*, in two parts, containing lessons of a religious and moral nature, adapted to the capacity of the youngest scholars. 2. *The Teacher's Assistant*, in two volumes, containing ample instructions to the teachers for explaining to their scholars

scholars all the lessons in the former book : and lectures, with questions for further information. 3. *The Scripture Lessons* selected from the Old and New Testament. 4. The present volume ; which is to be followed by a similar explanation of the lessons from the New Testament, and of the Church Service. As these pious labours of Mrs. Trimmer have in general received the highest commendation, by being admitted into the list of books circulated by the *Society for promoting Christian Knowledge*, which is never done without the strictest and most judicious scrutiny, it is the less necessary for us to expatiate on their merits. We shall give a short specimen of the manner in which this work is executed, and then dismiss it with our cordial good wishes.

## SECTION LXXVI. ON LESSON LXXV.

*Explanation.*—The Book from whence this and some of the following lessons are taken is called *The Book of Joshua*. It shews how the children of Israel conquered Canaan under the conduct of Joshua, who was ordained of God to succeed Moses, as leader and governor of Israel.

*Questions.*—What does this Lesson consist of? [*Ans.* Part of the first chapter of the *Book of Joshua*.] Who was Joshua? [*Ans.* The leader and governor of Israel after the death of Moses.]

*Read the whole Lesson.*

*Explanation.*—At the time the LORD commanded Joshua to go over Jordan, there was no bridge by which the people could pass it, neither were they provided with boats ; and the river, though not broad, was too rapid for them to swim over ; but at this time the people, as well as Joshua, reposed entire confidence in the word and power of the LORD. By the Israelites being commanded to prepare victuals for themselves, we may judge that they had received intimation that manna would cease.

*Questions.*—Was it an easy thing for the Israelites to pass the Jordan ? What did they rely upon ? [*Ans.* The word and power of the LORD.]

## PRACTICAL INSTRUCTIONS.

*Instructions.*—From the LORD's injunctions to Joshua, to *meditate in the Book of the Law day and night*, we may understand, that a diligent study of the Scriptures, with a view to make them the rules of our conduct, is the only way to secure our happiness.

*Questions.*—What may we understand from the LORD's injunction to Joshua, to *meditate in the Book of the Law day and night*? verse 8. [*Ans.* That a diligent study of the Scriptures is the way to secure our happiness.]

ART. 33. *East-India-House Debate on the Expediency of cultivating Sugar in the Territories of the East-India Company ; with the Speeches of Randle Jackson and George Dallas, Esqrs. for and against that important Proposition. Reported by Mr. Woodfall, late Editor of the Diary.* 4to. 27 pp. 1s. White, &c. 1793.

To the cause of literature this proposition cannot be of much importance ; it gives no room for the splendor of oratory, or the disquisitions of logic. But to the interests of the mercantile part of the country it is certainly an object of material consequence. To them we recommend the perusal of Mr. Woodfall's report.

ART.

ART. 34. *A Collection of Miscellaneous Amusements, chiefly calculated for the Entertainment and Instruction of the Youth of both Sexes; partly translated from the German; by the Author of Instruction to Females, from Infancy to Old Age. Vol. I. 12mo. For the Author. Lowndes.*

A strange medley of anecdotes, sentiments, German conjuring tricks, Dutch epigrams, &c. in which it is certainly amusing to observe, that a book calculated for the entertainment and instruction of the youth of both sexes, presents its readers, in a short compass, with the pleasing variety of a translation from Horace, a sentiment from Plutarch, a receipt to make a flea carry a barleycorn, and an epigram on Turpin the highwayman. To show how properly qualified this gentleman is to be the instructor of youth, and to become "*Professor of Humanities*," we shall extract the following elegant *notcean*, already alluded to :

"How to make a flea carry a barleycorn—

"Take a large flea, stick him on a pin, and put the rough end of a barleycorn to his legs, and if you carry him, he will carry the corn.!!!!"—P. 79.

ART. 35. *A Treatise on Wet Docks, Quays, and Warehouses for the Port of London, with Hints respecting Trade. 8vo. 27 pp. 1s. Johnson. 1794.*

This pamphlet, we are informed, was printed for private circulation, but having excited some attention, is now published for general information. The principle on which the writer argues as a datum is, that the legal quays are too small. He recommends the creation of Docks and Quays, with an extension of Warehouses; these, he thinks, would "create a fair competition with the legal Quays, destroy combinations, lessen rents and wharfs, and all the evils consequent to limited situations."

ART. 36. *A Narrative of the Loss of the Winterton, on her passage to India, the 20th of August 1792, on a reef of Rocks off the Island of Madagascar, with the names of the Passengers, and Officers that were saved and lost. 12mo. 61pp. 6d. Whittingham.*

A simple and interesting account of a series of misfortunes which visited the Crew of the Winterton, beginning with their shipwreck, and not concluding till, after a twelvemonth's wandering, under a variety of distress, the scanty and diseased remains of them arrived at Madras. The narrator of the sad story, bears honourable testimony to the skill and attention of their commander, Capt. Dundas, and attributes their misfortune to the general imperfection of charts.

ART. 37. *A Detection of gross Falshood, and a Display of black Ingratitude; being an Answer to a Pamphlet lately published by some evil-minded Person, under the name of the Rev. William Woolley, styling himself A. M. and addressed to Sir Richard Hill, Bart. and to his Brother, the Rev. Rowland Hill, as the two grand Impostors of St. Stephen's and of Surrey Chapel. By Sir Richard Hill, Bart. M. P.* 8vo. 1s. 6d. Stockdale, 1794.

All we learn from this publication is, what we should be better content not to know, namely, that the Rev. Mr. Woolley is not much distinguished by decorous manners, or integrity of conduct, and that Sir Richard Hill displayed no great share of sagacity when he became the patron of such a personage. It must be added, that the grossest reader cannot but turn with disgust from the nauseous collection of abusive letters, answers, &c. which are detailed in this pamphlet.—Why will people empty their fith in the noon-day?

ART. 38. *The Debate in the House of Commons on Friday June 20th, 1794, on the Motion of Thanks to the Managers of the Trial of Warren Hastings, Esq.* 8vo. 48 pp. 1s. 6d. Debrett. 1794.

The account which this Pamphlet contains of the Debate upon the Vote of Thanks, professes to be given more at large, and with greater accuracy, than it has yet appeared in the current publications. The speeches of those united in opposition to the motion, are apparently reported with ability; we doubt, however, whether equal justice has been done to the Speeches of those, who are considered as adverse to the defendant.

In an Appendix annexed, which forms one third of the Pamphlet, some points adverted to by the advocates of Mr. H. are stated with considerable emphasis, and such a selection of passages is made from the Speeches of the leading Manager upon the Trial, as is least calculated to leave a favorable impression of the persecution upon the minds of the Public.

## FOREIGN CATALOGUE.

## DENMARK.

**ART. 39** D. J. G. Rosenmülleri *Scholia in Novum Testamentum* Tom. I. in *Evangelium Matthæi elaboratiorem & multis partibus locupletio- rem* edidit J. H. Tauberus *Philos. Mag. Professor, &c.* 718 pp. Tomi II. Partem I. in *Evangelium Marci & Lucæ*, Partem II. in *Evange- lium Joannis usque ad finem capitis octavi elaboratiorem & multis par- tibus locupletio- rem* edidit J. H. Tauberus, reliquâ parte ad exemplar editionis tertiæ in Germania emissæ ad verbum expressa; 882 pp. To- mus III. continens *Acta Apostolorum auctior et emendatior editas se- cundum editionem tertiam auctoris*; 244 pp. Tomus III. continens *Pauli Epistolas ad Romanos, Corinthios, Galatas, & Ephesios. Auct. & emend. ed. sec. ed. III. Auctoris*; 621 pp. Tomus V. continens, *Pauli Epistolas ad Philippenfes, Colossenses, Thessalonicenses, Timotheum, Titum, Philemonem, & Hebræos, Epistolam Jacobi, utramque Petri, Epistolam Joannis, Epistolam Judæ & Apocalypsim Joannis. Auct. & emendat. ed. sec. edit. III. Auctoris*; 677 pp. in large 8vo. Copenhagen.

It appears from the title itself that the corrections of and additions to this excellent Commentary on the New Testament extend only to the middle of the second volume. They consist of numerous ex- tracts made with great judgement and bibliographical knowledge from other writers of a still later date, with such original observations and improvements made by the new editor, as leave us only to regret that the remaining part, from the 9th chapter of St. John, is nothing more than a mere re-impression of the last German edition of this work.

*Ibid.*

**ART. 40** *Ξενοφάντος Απομνημονευμάτων βιβλ. IV.*—Xenophontis *Me- morabilium Socratis Dierum Libri IV. Ex optimis recensionebus cum selectis variorum Notis paucisque suis in usum Prælectionum* edidit Lau- rentius Sahl. Copenhagen. 8vo.

This edition is, both in regard to the text and the notes, almost lite- rally copied from that of Zeune, with the omission of his useful in- dex. The few observations added by Mr. S. are of little impor- tance, and his attempts at conjectural emendation generally unsuc- cessful.

*Ibid.*

**ART. 41.** *Descriptio Codicum Græcorum Epigrammatum Mscr. Bar- bin. & Palatino-Vaticani, per Nichol. Schow.* Copenhagen. 8vo.

The Vatican MS. was written on parchment in the 10th century; the other is a copy of it made by Lucas Holstein in the beginning of the last century, from a transcript by Salmasius, and afterwards col- lated with the original in the Vatican. From the latter the author promises some additions to the *Analekta* of Brunck.

*Ibid.*

**ART.**



## S W E D E N.

- ART. 42. *Resa uti Europa, Africa, och Asia, förrättad åren 1770—9, Fjerde Delen, innehallande Resan uti Kejsaredomet Japan, på Java, och Ceilon, samt Hamresan af Carl Pet. Thunberg, &c.—Travels through Europe, Asia, and Africa, in the Years 1770—9. Fourth Volume, containing the Travels through Japan, to Java, and Ceylon, with an Account of the Author's Return.* By Dr. C. P. Thunberg, Knight of the Order of Wasa, and Professor of Botany. Upsal. 1793. 341 pp. in large 8vo. with four plates.

In our second volume, at pp. 291, and 376, we gave a full account of an English translation of the three first volumes of this excellent work : and as the fourth is promised by the same translators, we shall not, by extracts from the original, anticipate what will be more acceptable to the English public when the whole book shall be naturalized among them. When we gave the interesting account of Wollemad (p. 295) it did not occur to us that it has appeared in a prior publication. The reader, may, however, find it, almost verbatim, in the first volume of the voyage of another learned Swede, Professor Sparrman, chap. iv, § 1.

## S P A I N.

- ART. 43. *Reflexiones sobre las Maquinas y Maniobras del uso de á Bordé ordenadas por Don Francisco Ciscar Teniente de Navio de la Real Armada. De orden superior.* Madrid, 386 pp. in large folio, with 170 plates.

We can venture to recommend this work, compiled by the ingenious successor of *Jorge Juan*, not only on account of the variety of articles it takes in, and their luminous arrangement, but also on account of the perspicuity of language by which it is distinguished, and which so rarely falls to the share of Mathematical writers, as the most complete and generally useful book on the theory and practice of navigation that has yet appeared in any country of Europe.

In our last Number, by an accident at the press, Art. 62, was left imperfect. The following addition will render it complete.

Conclusion of Art. 62, No. XX.

By the Application of Isaiah xi. 1, 2, to the Messiah, they were induced to admit of seven or ten *Afloth*, or branches, of which the second was the wisdom or word of God. (8 and 9) Two academical prolusions de more veterum, præsertim Hebræorum dierum initia ducendi a solis occasu & de vis clericæ flammæ luminumque miræ effectricis vestigiis in codicæ sacro, both of little value, *Ibid.*

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## ACKNOWLEDGMENTS TO CORRESPONDENTS,

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Our worthy Correspondent T. M. of Edinburgh, who is so anxious to inform us of the geographical Situation of North Britain, and so desirous not to have its remoteness from London exaggerated, may be assured that, besides accurate Maps, we have Patterson's Book of Roads, and other authentic Publications in which these circumstances are very distinctly specified: and moreover, that we have no desire to push it to a greater Distance than the right, either really or metaphorically; having a sincere Respect for its Inhabitants. But he must allow us to say, that, where personal intercourse is the Point in question, places, in all directions, not reached by a Radius of 300 Miles, are certainly remote. We are glad the British Critic reaches Edinburgh so expeditionly, and hope it will continue to be approved there. On matters of Opinion and Taste we probably shall not often differ from T. M.

At the particular Request of the candid Author of *Vindicia Britannica* (mentioned in our Review for December. p. 684) we insert that he retracts the Sentence to which we objected, as rather an indecorous Parody of a Scriptural Passage; adding that he wishes this to be done, "as a testimony of his firm belief in the Faith of our Forefathers, and of his reverential Awe for that Religion, which is most indubitably from God."—For our own parts we must say, that we rather meant to object to the practice in general, and to warn a young writer from falling into it, than to represent him as particularly reprehensible, in the instance to which we alluded. But the manner in which he has answered our remark, affords so pleasing an instance of the good effect that may be produced, in an ingenuous mind, by gentle admonition, that we notice it with peculiar satisfaction.

We have to request the Indulgence of Z. O. for having accidentally omitted to answer his Enquiry when we published our last Number. The respectable and useful Society with which he wishes to communicate, meets at the British Museum.

As the *London Medical Journal* is become extremely scarce, a correspondent desires to say, that a republication of that useful work would be highly acceptable to a great many gentlemen of the faculty, and to express his hopes that Dr. Simmons may be prevailed upon to undertake it soon.

DOMESTIC

## DOMESTIC LITERATURE.

The first fasciculus of the *Hortus Malabaricus Anglicus* will be published in February.

So also will *Bulmer's* most beautiful Specimen of Typography, exemplified in Goldsmith's Poems and Parnell's Hermit.

The public may expect also from the Translator of *Herodotus*, and *Aulus Gellius*, three Volumes of Miscellanies. 1. Of Original Poems. 2. Of Classical Extracts. 3. Of Arabian Tales never before translated.

To excite the military and patriotic ardour of his countrymen, at this period of threatened invasion, *Mr. Pye* is performing a task well worthy of a Laureat, in preparing a paraphrastic imitation of the *Elegies of Tyrtæus*, addressed to the people of England.

*Mr. D'Israeli* is occupied, we understand, upon an Essay on the Manners and Genius of the literary Character.

We hear, with pleasure, that, just before the entrance of the French into Holland, Professor Wytenbach's Preface and Prolegomena to Plutarch were dispatched to England, and have arrived safe at Oxford, so that the first Volume may be expected to appear very speedily.

The University of Oxford is also about to print, with great liberality, a very cheap Edition of the Vulgate Testament, for the sole Use of the Emigrant French Priests. It is to be corrected by themselves, and they are emulous to make it, if possible, that unheard of Production, an immaculate Book.

We are informed that the new Edition of Milton, in Octavo, elegantly printed by Bensley, with Johnson's Life and Critique, is to appear in February.

Mr. Lettice, Author of "Letters through various Parts of Scotland," will shortly publish, from the University Press at Cambridge, a Translation, in Blank Verse, of the celebrated Latin Poem of Isaac Hawkins Browne, on the *Immortality of the Soul*, with a Commentary and Annotations.

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### ERRATA.

In the present Number, p. 25. l. 14. for *older*: r. *other*.

P. 47. l. 23. for *ινους* r. *ιχθυος*.

ib. l. 25. for *απαγγελιας* r. *απαγγελιας*.

59. l. 35. for *ibimos* r. *ibimus*.

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T H E

# BRITISH CRITIC,

For FEBRUARY, 1795.

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“ Si alterum fit optandum, malim equidem indisertam prudentiam quam stultitiam loquacem.”  
CIC.

“ If we must decide between them, ineloquent wisdom is certainly preferable to loquacious folly.”

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ART. I. *Transactions of the Linnean Society, Vol. II.* 4to.  
pp. 357. 1l. 3s. White. 1794.

ON the importance of this Society, the distinguished abilities of Dr. Smith, its parent and president, and on the good sense and discernment which mark its proceedings, as no one will be so preposterous as to call any of them in question, it is needless in this place to expostulate. We enter, therefore, immediately on the subject of the present volume, and inform our readers, that it is considerably more extensive than the former, which preceded our literary career; and that the papers amount to thirty-six, besides extracts from the minute book of the Society.

We shall take notice of such as are more curious and interesting, and of these, the first is by no means the least so. It contains the history and description of four new species of *Phalæna*, by the late Mr. John Beckwith, a Fellow of this Society.

H

This

BRIT. CRIT. VOL. V. FEB. 1795.

This paper to the scientific Entomologist must be very useful and very satisfactory. The subjects are entirely new, the greater part of them of very rare occurrence, and all are exceedingly well discriminated through their various changes.— A coloured plate is annexed.

Art. II. p. 7. is on *Scolopendra Electrica* and *Scolop. Subterranea*, by Dr. Shaw. The remarks, as might naturally be expected, are very excellent; the only objection that can possibly be made is, that a *differentia specifica* is wanting.

III. p. 10. Remarks on the Abbé Wulfen's Description of Lichens, published among his rare plants of Carinthia in Professor Jacquin's *Collectanea*, Vol. II. 112.

The remarks are by the President; and it is really wonderful what a multitude of errors are here pointed out in the work of a Botanist of such distinguished reputation.

IV. p. 15. Account of the Gizzard of the Shell; called by Linnaeus *Bulla Lignaria*, by Mr. George Humphrey.

To this account a plate is annexed, and we have here an Anatomical Description of a part which Naturalists seem not hitherto to have observed, though of material importance in the oeconomy of shell-fish. This is a very curious paper.

V. p. 19. Account of the difference of structure in the flowers of six species of *Passiflora*, by Mr. James Sowerby.

The structure of the flower in this genus is so complex, that Botanists have been at a loss to understand all the various parts, and rightly to define the species. Mr. Sowerby uniting the acuteness of an accurate Naturalist with his well-known abilities as a Painter, has in this paper illustrated some of the most intricate kinds, and has not only named and described their several parts, but has applied them successfully to the discrimination of species hitherto obscurely defined. Plates are here also subjoined.

VI. p. 29. Description of two new British Fuci, by T. J. Woodward, Esq. These are, *Fucus Asparagoides*, so called from its resembling a plant of asparagus, with its leaves and berries, in miniature, and *Fucus Hypoglossum*. This last is a prolific species of extraordinary beauty.

At p. 281 will be found some additional observations upon this and the paper which follows.

VII. p. 32. An Essay towards an history of the British stellated *Lycoperdons*, being an account of such species as have been found in the neighbourhood of Bungay in Suffolk, by T. J. Woodward, Esq.

This paper may be considered as a model of Botanical criticism; although it is of considerable length, it is far from being either tedious or uninteresting. The synonyms are remarkably

bly full and accurate. The Lycoperdons which are here illustrated are the following different species—*Lyc. stellatum*, *coliforme*, *fornicatum*, and a new one named *recolligens*.

VIII. p. 63. A new arrangement of *Papilios*, by Mr. W. Jones.

The observations in this paper appear to be the result of great experience as well as of accurate observation. The attempt here made is so very desirable, that we cannot forbear expressing our wishes that the outline given had been more filled up. A plate is subjoined.

IX. p. 70. Descriptions of several species of *Pancratium*, by R. A. Salisbury, Esq.

With the above article plates are given, which contain the outlines of the species described. These are, I. *Pan. Maritimum*, which is made to include *P. Verecundum* Hort. Kew. and *P. Carolinianum* of Linnæus. II. *Pan. amœnum*, which is *P. declinatum* Jacq. III. *P. fragrans*. IV. *P. speciosum* of young Linnæus. V. *Pan. Littorale* Jacq. and VI. *P. stellare*, which is the *P. Illyricum* of Linnæus.

X. p. 76. Some Account of the *Musca Pumilionis* of Gmelin's edition of the *Systema Naturæ*, by W. Markwick, Esq. with additional remarks by T. Marsham, Esq. Secretary of the Society.

A plate is given of this insect and the article is very interesting to the farmer. It was at first presumed that it might be the Hessian Fly, whose destructive influence has been so often and so severely felt in America. But from Mr. Marsham's remarks this appears not to be the case, and we insert what he says from the conviction of its importance.

“ It will certainly be a pleasing satisfaction to the public in general, and to the farmer in particular, to know, that this insect is not the Hessian fly of America; and also, from the careful experiments of Mr. Markwick, to find that its destructive properties are not of that magnitude as were at first apprehended, or as Mr. Bjerkander supposed; though, perhaps, an increase of the fly may render it a formidable enemy. It is therefore much to be wished, that such gentlemen as have leisure and opportunity would pay some attention to this subject, and with Mr. Markwick, pursue his experiments with a view to discover all the particular properties and natural œconomy of this animal. Now, as this fly is bred here so early as May, it is probable there is more than one brood in the year; for having been favoured with two or three of the flies by Sir Joseph Banks, I find that they are not uncommon, having frequently found them in Autumn on umbelliferous plants; and insects of this order seldom live so long in their perfect state, and are rarely seen abroad so late in the year as the latter end of October: indeed, if there are two breeds in the year, a question will arise

upon what plant is the second brood nourished? for wheat sown the latter end of September, or the beginning of October, must be some time before it appears above ground. And yet I cannot believe that the egg is carried there either by manure or by any other means than by the parent fly, from this singular property, that only one larva is found on each plant, and that always in the principal stem; for although the Muscæ in general deposit a number of eggs in one spot, it is always where plenty of food is at hand to nourish the young larvæ immediately on their being hatched. I am therefore desirous to offer the following hints for observation, hoping that some gentlemen will take up the subject, and examine it still more closely. When it appears evident that the fly has attacked a field of wheat, rye, &c. watch carefully the animal through all its stages, but more especially when the fly takes wing, observing on what plants it settles, and whether it is partial to any particular plant; and if this can be determined with precision, attend to see it deposit its eggs, carefully examining whether it lays more than one at a time. If afterwards the larvæ appear on those plants, observe in what manner they feed, continuing the remarks till the perfect insect appears, when it must be again watched with attention, and traced to its next place of depositing its eggs, to determine whether wheat or rye be its natural food in spring, or whether its attack on these plants be only in particular seasons when its own natural food may have failed; for Mr. Markwick takes notice, that it was only the early sown wheat that was effected.

“ From the foregoing observations of Mr. Markwick, that the diseased plants, instead of being lost, produced a number of lateral shoots, and the crop in the field of wheat in which the fly had made some havock, turned out exceedingly well, it follows that Mr. Bjerkander's advice of picking up and burning the stems that are infested, would be highly prejudicial; but perhaps pinching the central leaves, just above the crown of the root, where the insect is usually found, might effectually destroy it, and leave the plant in a state to throw out its lateral shoots. If, however, a method could be discovered to destroy the parent animal, it would certainly be the most efficacious.” P. 80.

XI. p. 83. Description of *Paspalum Stoloniferum*, by Mr. Louis Bosc. This is a description, with a plate, of a very handsome grass.—The species is of a considerable size, and if it could be brought to flourish in Europe, might be an object worthy of attention. The article is written in French.

XII. p. 86. Observations on the structure and œconomy of some curious species of *Aranea*, by Mr. Dorthes.

This article is also in French. The true use of a certain perforation in the maxillæ of Spiders is proved in this paper to be the discharge of their poison, and not as Geoffroy supposed, to imbibe the nutritious juices of their food. A curious species of building Spider is described by the name of *Aranea Sauvagei*.

XIII. p. 93. Account of the germination and raising of Ferns from the seed, by Mr. John Lindsay, Surgeon in Jamaica.

That ferns grow from seed, and how that seed is produced, has been long known; but the particular mode of their germination has never before been explained, still less had any one actually propagated them from seed.

XIV. p. 101. Additional Observations relating to *Festuca spadicæ*, and *Anthoxanthum paniculatum*, by the President.

This paper contains a confirmation, from a comparison of specimens, of the information given in the first volume of the *Linnean Transactions*. But this article is also curious on another account. Dr. Smith has detected and exposed a notable piece of plagiarism committed by Professor Vahl of Copenhagen. It is well worthy of being added to any new and improved edition of *Thomæus de Plagio Literario*.

XV. p. 103. *Plantæ Eboracenses*, or a Catalogue of the more rare Plants which grow wild in the neighbourhood of Castle Howard, in the North Riding of Yorkshire, disposed according to the *Linnean system*, by Mr. Robert Teesdale.

This is a very curious paper, and contains a rich catalogue, especially in the class *Cryptogamia*.

XVI. p. 126. Observations on the British Species of *Carex*, by Dr. Goodenough.

This is by far the most important paper in the volume, and extends to eighty-five pages. The subject here treated is remarkably difficult, but it is discussed in a complete and masterly manner, particularly with regard to the determination and description of the species. There are represented by Dr. G. to be forty-six in number. Of the new species plates are given, and if any objection can possibly be made, it is that the synonyms are somewhat less laboured than the other part. Yet, on the whole, this article may fairly be placed in the first rank of the Botanical productions of our country.

XVII. p. 212. On the genera and species of Plants which occur twice or three times under different names in Professor Gmelin's edition of *Linnaeus's Systema Naturæ*, by Jonas Dryander, &c. &c.

This paper may also be considered as a very important piece of Botanical illustration. It proceeds no further than the eighth class, but we earnestly hope that it will hereafter be continued by the ingenious and very able author. A question arises, what must be the opinion of the learned reader upon such a work as Professor Gmelin's, requiring such animadversions as Mr. Dryander has in this article communicated,

XVIII.



XVIII. p. 236. Remarks on *Centaurea Solstitialis* and *Cent. Melitensis*, by the President.

The former of these species of *Centaurea*, which is remarkably scarce, and hitherto very little known, Dr. Smith has now determined to be a native of England. Of the *Melitensis* he is still in doubt; it has long been preserved in our gardens as the former, but has not been found in the uncultivated state. Of the articles which follow, all may be mentioned with praise, but as many of them are very concise, our limits will not allow us to specify each in its order. We should, however, be guilty of injustice if we passed over, without particular remark, and the highest commendation, the

XXII. p. 247. Observations upon the structure and œconomy of those intestinal worms called *Tæniæ*, by Mr. Antony Carlisle.

This is really, and to a very high degree, an admirable and useful paper. It is curious to the Naturalist, and may eventually prove of great importance in eradicating a disease very afflicting and by no means uncommon. The inhabitants of different countries are subject to particular species of *Tæniæ*; the people of England have the *Tænia Solium*, which Mr. Carlisle thus forcibly and perspicuously describes:

“ This animal is composed of a head, in which is a mouth adapted to drink up fluids, and an apparatus for giving the head a fixed situation. The body is composed of a great number of distinct pieces, articulated together, each joint having an organ whereby it attaches itself to the neighbouring part of the inner coat of the intestine. The joints nearest the head are always small, and they become gradually enlarged as they are further removed from it; but towards the tail a few of the last joints again become diminished in size. The extremity of the body is terminated by a small semicircular joint, which has no opening in it.

“ The external parts of this animal are clothed with a fine membrane resembling cuticle; immediately under which there is a thin layer of fibres, lying parallel to each other, and running in the direction of the length of the animal's body: these fibres arise from a dense, white, opaque line of substance, which connects the individual joints together; and the layer of fibres, having clothed both the flattened sides of the joint, is inserted into the same kind of ligamentous substance which connects the next succeeding joints together.

“ The motions of this animal's body are always in the direction of these fibres, and from hence we may conclude that they perform the office of muscles. It may be worthy of remark, that these fibres are not at all vascular, which shews that the actions of muscles are not necessarily connected with vascularity.

“ The head of this animal is composed of the same kind of materials as the other parts of its body; it has a rounded opening at its extremity;

tremity, which is considered to be its mouth, See Tab. 25. fig. 1, 2. This opening is continued by a short duct into two canals; these canals pass round every joint of the animal's body, and convey the aliment, fig. 3. Surrounding the opening of the mouth are placed a number of projecting radii, which are of a fibrous texture, whose direction is longitudinal. These radii appear to serve the purpose of tentacula for fixing the orifice of the mouth, as well as that of muscles to expand the cavity of the mouth, from their being inserted along the brim of that opening: see fig. 2. After the rounded extremity or head has been narrowed into the neck, as is represented in fig. 2, the lower part becomes flattened, and has two small tubercles placed upon each flattened side; the tubercles are concave in the middle, and appear destined to serve the purpose of suckers for attaching the head more effectually. The internal structure of the joints composing the body of this animal, is partly vascular, and partly cellular; the substance itself is white, and somewhat resembles the coagulable lymph of the human blood. The alimentary canal passes along each side of the animal, sending a cross canal over the bottom of each joint, which connects the two lateral canals together. See fig. 3.

"I have often injected three feet in length of these canals with coloured size, by a single push with a small syringe. The injection will not, however, pass from below upwards along these canals; I could never make it go in this direction beyond two joints, and it appeared to be stopped by valves in the lateral canals, situated immediately below the places where the cross canals are sent off. The alimentary canal, as it is here described, is continued into the extreme joint, where it becomes impervious, there being no opening analogous to an anus. The individual joints have each a vascular structure occupying the middle part (see fig. 4), which is composed of a canal passing from the top of the joint to the bottom, and from its sides are sent off a number of lateral canals nearly at right angles; these vessels contain a fluid like milk, which is also globular, and after the death of the animal it is found coagulated. When injecting this middle vascular structure, I have often made the injection pass into the alimentary canals, by a number of very small openings; but could never, on the contrary, inject the central vessels from the alimentary canals; it would seem as if there were a valvular apparatus fixed at the outer extremities of those radiated canals. The remaining part of the body is composed of a cellular substance." P. 250.

We are also agreeably detained at Art. XXIV. p. 267, which denies the powers of perception, too hastily attributed to Plants by some Philosophers.

XXV. An Essay on the various species of Saw-fish, by Mr. John Latham, p. 273.

This is a good and solid paper to which some useful plates are annexed. Mr. Latham, whose talents as a Naturalist are in the highest estimation, will certainly lose no portion of his well-earned fame by this communication.

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The President, whose zeal and diligence in behalf of the Society, keep due pace with his sagacity, again entertains and instructs us in

Art. XXVIII. p. 292, with Remarks on the genus *Dianthus*.

This is a very useful paper, and as we were highly pleased with the Introduction, we think our readers will be the same.

“ When a tribe of plants has been known from the earliest times in which any plants were noticed at all, and has attracted the attention of all botanists, as well as of every florist and gardener, one would expect it should be well understood, and that its species and varieties should distinctly be known one from another. Unfortunately, however, for the acquisition of truth, the reverse seems generally to be the case. The assistance which the bulk of mankind lend to any disquisition requiring acute judgment or deep investigation does not always tend to elucidation, though infallibly in some way or other to confusion. Hence such an endless variety of opinions, obstinately maintained in proportion to the weakness of their foundations, upon subjects on which most has been thought and written; and hence in their turn new swarms of writings arise from each variety of opinion. Happily for the advancement of natural history, it has never been a very lucrative study; otherwise even the multiplicity of solid facts on which it is founded could scarcely have prevented its becoming as disfigured and obscure as many others that are.

“ No genus, except perhaps that of roses, justifies the above remarks more than *Dianthus*; nor is scarcely any one less understood. This obscurity does not seem to have arisen, as in the *Geranium* tribe, from a casual intermixture of species, either in a wild or cultivated state; nor does it, as in *Rosa*, originate in the species being immensely numerous, and very nearly resembling each other, though it must be confessed their specific differences are, like those of roses, very difficult to define by methodical characters. The chief source of confusion has been the incorrect labours of authors.

“ This genus, by the elegance and fragrance of most of its species, as well as the frequent occurrence of many of them throughout Europe, has been noticed more or less in every botanical publication. The older botanists, emerging as it were from a thick cloud of ignorance and book-learning, to a view of Nature in broad daylight, did not at once acquire the faculty of seeing; still longer were they in learning to describe what they saw. They seem to have looked upon the face of Nature as from a balloon in the air. They could distinguish a forest tree from a rose bush; they saw the earth was clothed with flowers, and one great refinement of their observation seems to have been, that some were red, yellow, or blue, others white; they discovered that the fields were green with grass, but scarcely noted that all grass was not the same; nor did they dream there were tribes below that rank of vegetables, scarcely less numerous than those above it, and no less accurately distinguished, no less carefully fostered by the beneficent hand of Nature, than all the gorgeous ornaments of their own flower-gardens. When the science began to make a progress under the superintendence of some rare genius of gigantic powers,

as a Gesner or Cuspalpians, while each of its footsteps was accurately noted and delineated by the scrupulous fidelity of a Clusius, facts or facts were gradually accumulated, and each new observation led the way to many more. Happy if all had been made with equal sagacity, and recorded with equal exactness! but every observer was not a Clusius or a Gesner, nor every delineator of plants a Fabius Columna." P. 192.

Of the papers which remain, that of Professor Thunberg, perhaps, deserves the most honourable notice. This is

ART. XXXIV. and consists of Botanical Observations upon the Flora Japonica, p. 326. This is written in Latin, and is at the same time scientific and perspicuous.

We cannot take our leave of this volume without congratulating the Society on the progress which it has already made, and expressing our warmest wishes for its future prosperity, of which, with the aid of a Director so indefatigable, and at the same time so enlightened as Dr. Smith, there remains but little room for apprehension,

ART. II. *Reflections submitted to the Consideration of the Combined Powers, by John Bowles, Esq.* 8vo. pp. 1s. Debrex, 1794.

ART. III. *Farther Reflections, &c. same Writer and Book-seller,* pp. 1s. 6d. 1795.

THESE tracts we shall review as one work, their subject being one: and as their being separately published, has disjoined certain branches of that subject, we shall in the best manner we can, bring them together, and consider them in their proper places,

Mr. Bowles has long been very honourably distinguished by the ability he has displayed in the defence of the constitution: and the list of his works annexed to the first of these tracts, shows with how much patriotic diligence he has exerted them. There is one circumstance relating to the pamphlets now before us, which we think will call the general attention very strongly to them. They contain a masterly discussion of that great question, involving the present and future fate of polished society, agitated in the important debate of the first day of the present session of parliament. "Whether there can be any system so salutary to the general interest of Europe, and of this country in particular, as the re-establishment of the  
" ancient

"ancient French Monarchy."\* and it is brought forward at full, at the very point of time, when the deliberations of the most enlightened assembly in the world, press this great point, upon the instant and immediate consideration of a most intelligent nation.

We own that at the first glance, the proposition seemed bold to us, and to lead to certain lengths which we were not prepared to go; we therefore sat down to the examination of the proofs, at least with that neutrality of opinion, always to be wished for, but not always to be obtained, by those who undertake to weigh the important productions of able men, in order to exhibit a just view of them to the public. Consequently, if we express conviction, it will be a conviction arising from the proofs here laid before us.

We shall commence our observations with a brief account of the *ancient* monarchy, or *monarchical constitution* of France; as stated by this writer. By this constitution, which had been indeed long dormant, the consent of the people through the members of the third estate, was necessary to authorize the imposition of taxes. This foundation is surely strong enough to support a free constitution: and such a constitution must be the necessary consequence of it, even though the seats in the chamber of the nobility had been hereditary; which was far from being the case, as most of them were elective.

To confirm the reasoning of Mr. Bowles, it may be here shown, that the old mode of evading the right of the Commons to refuse taxes, could not be revived; for, before the revolution, the parliament of Paris had come to a vote, that they had no right to tax the people, or assent to such taxes. This renunciation not only guarded the kingdom against all arbitrary impositions in future; it also would have had a retrospective operation: for most of the taxes rested only upon their assent; and the basis on which they were ostensibly supported being withdrawn, they could be continued only by the express act of the states. Thus it may be made evident, that if the ancient constitution had been restored entire in 1789, the popular part of it had then the power to secure its own stability. The income of the royal domain in 1788, was 2,329,000*l.* the amount of the taxes, including the profits of some monopolies, 17,354,000*l.*: and to this was required to be added, a new income to produce 6,697,000*l.*†; to render the annual receipt

\* See the papers of the time, particularly Jan. 2, 1795.

† Sinclair's Brit. Rev. part 3. p. 294, 298.

equal to the the expenditure. An assembly, to which a king must have applied to legitimate the collection of the second of these sums, and to find ways and means to raise the third, would have held in its power, its own liberty, and the liberty of the nation for which it acted, and with which its interests were strictly joined. But if any thing more should be supposed to be wanted to secure its independence, Mr. Bowles finds it supplied in the propositions made by the late king to the states, in the royal session in June 1789; when he called upon them for their assistance in abolishing the *Lettres de cachet*: "which  
" in his reign had existed much more in recollection than in use;  
" and to find some substitute in lieu thereof to provide for the  
" public tranquillity;" and in his declaration for the abolition of the exemption from taxes, hitherto enjoyed by the privileged orders, and voluntarily abandoned by them, whereby a grievance of the first magnitude was removed; and the rights of the third estate extended, to the taxation of all real property.

Such was the constitution which this writer urges should now be restored in France; which, indeed, for more than a century and a half had remained in a state of inaction, much resembling annihilation. During this time many abuses had crept in, "which were not of its substance, but corruptions  
" and deviations from it:" and to which, "experience will  
" suggest checks and preventions that will render their revival  
" next to impossible."

It appears that under this constitution, the people would possess power to defend or acquire those franchises, which will carry public happiness to the greatest height their existing manners and circumstances will allow. Hence this author strongly argues for the restoration of the sovereign, without capitulation or conditions previously to be imposed: the necessity of which measure he thus elegantly illustrates.

"What mariner in a violent storm would refuse to steer his ship into a port because she had not undergone a complete repair? if repairs be wanted, they will be best made—nay, they can then alone be made—after the vessel shall have escaped from the tempestuous sea, and been brought into a safe and commodious haven. For the experience of the revolution (as he observes) is not calculated to recommend, either the repetition of any plan by which it has been distinguished, or the experiment of any new speculation—and no durable government can be established in France, except upon the basis of its ancient constitution."

The habits, the manners, the prejudices, the attachments of the nation, all favoured monarchical government: and the continuance of this sentiment seems very well proved, by a fact which

which the author of "*Rassurez-vous*" relates; "that there are few peasants in France, who have not purchased and concealed a portrait of Louis XVI. and a copy of his will."

As we proceed further in this article, we shall be more sparing than ordinary in delivering our opinions, as such, on the other arguments brought forward by Mr. B. to recommend this plan: the public will undoubtedly pay more attention to what Hume or Blackstone would have thought, or said, upon them; and yield to their judgement that assent they might perhaps withhold from ours.

When a calamity of the same kind, but much inferior in malignity, involved this nation for many years, from which, had it continued but a little longer, there was just reason to dread all the horrors of the ancient massacres and proscriptions,\* the measure here proposed by Mr. Bowles, as an example to France, rescued us from the miseries in which we were involved, and the consummation of them which was fast approaching upon us: the King was restored without conditions. "At that time" our sagacious historian informs us "some zealous leaders among the presbyterians began to renew the demand of those conditions which had been required of the late king in the treaty of Newport," amounting rather to annihilation, than a limitation of the monarchy. "But the general opinion seemed to condemn all those rigorous and jealous capitulations with their sovereign. Harassed with convulsions and disorders, men ardently longed for repose, and were terrified with the mention of negotiations or delay, which might afford opportunity to the seditious army still to breed new confusion."† The articles of Newport, like the French Constitution in 1789, left to England the pageantry and expence of a kingly government, without the advantages of a king: Mr. Bowles therefore rightly holds forth to France the precedent of the restoration in 1660, as a case in point.

When he appeals to the records of history to prove the expediency of this measure, he has recourse to that authority, which when it is express, ought to supersede all others. This mode of argument has the same superiority over that founded on what are called abstract principles, that legitimate induction from experiment, possesses over the old scholastic philosophy; that art, which taught men eternally to dispute about empty terms, but from which no conclusions were ever drawn, confirmed by nature and experience. The old verbal jargon

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\* Hume. Vol. 7. p. 339. ed. 1777.

† Ib. 332.

Of the schools, seems almost revived in the new verbal jargon of metaphysical politics; they differ only as two weeds sprouting up to a monstrous growth on the dunghill of sophistry; this crabbed, prickly, and useless; that crabbed, prickly, and deleterious.

As was expected, and may at a like juncture be expected again, both the English parties, had, from the melancholy scenes they had passed through, learned something of wisdom. They had learned to direct their abilities (disciplined to the utmost in the school of adversity) to the ends prescribed by public virtue, and the love of their country. At that happy period, "Cavalier and Roundhead were heard of no more: all men seemed to concur in submitting to the King's lawful prerogatives, and in cherishing the just privileges of the people and of parliament."\*

It is by the following excellent argument that Mr. Bowles demonstrates, how political the confidence of our ancestors was, in restoring Charles II. without restrictions.

"They trusted to the good sense of future and more settled times, to establish such checks and corrections (to the Royal authority) as experience might point out to be necessary. They were speedily and properly rewarded: for the very same reign produced the famous Habeas Corpus act—that grand bulwark of English liberty,—that second Magna Charta,—scarcely inferior to the first, in value and importance.

"The day that France shall imitate the above example, so strongly recommended by its result, will be a great, a glorious, and a happy day for that country. France will have abundant reason to rejoice on that day, which shall see the son in like manner ascend the throne of the father. There to govern, not despotically, but according to known and fundamental laws; and in connection with the intermediate and subordinate powers, essential to the constitution."

The argument as it stands has great cogency; but we shall here produce a very distinguished authority to confirm this position, that the generous confidence of our ancestors received its due reward, in the happiest ameliorations of our constitution and laws. It is that of Judge Blackstone, in the last chapter of his Commentaries; where he gives the history of their progressive improvement. What he there delivers, has all the value of a general sketch by the pencil of a great master, carefully delineated by him after a particular and a more philosophical survey of all the objects it contains, than any other that has been attempted. By him we are informed, "that in the reign of Charles II. (wicked, sanguinary, and turbulent as it was) the concurrence of happy circumstances was such, that from thence we may date, not only the re-establish-

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\* Hume, ib. 337.



“ ment of our church and monarchy, but also the complete  
 “ restitution of English liberty, since its total abolition  
 “ at the conquest. For therein these slavish tenures, the badge  
 “ of foreign dominion, with all their oppressive appendages  
 “ were removed.” He then mentions the passing of the Habeas Corpus act, and, with Mr. B., compares the value of these acquisitions with that of Magna Charta, and goes on, “ to  
 “ these I may add the abolition of the prerogatives of purvey-  
 “ ance and pre-emption ; the statute for holding triennial  
 “ parliaments ; the test and corporation acts ; \* which secure  
 “ both our civil and religious liberties ; and the abolition of the  
 “ writ *de hæretico comburendo*.” Some other great improvements in the substance and practice of the law, made at that time, he likewise states ; and thus concludes his historical reflections on this brilliant period of English legislation.

These particulars “ are sufficient to demonstrate this truth,  
 “ that the constitution of England had arrived at its full vigour, and the true balance between liberty and prerogative  
 “ was happily established by LAW, in the reign of King  
 “ Charles the second.”

Our author further argues for the entire restoration of the royal authority, on the following ground, “ were it to be resumed with enfeebled force how could it reduce such a chaos  
 “ into order ? how prevent the jarring elements from again  
 “ rushing forth and throwing all into confusion ?” In support of this it may be noted, that whatever power it was here found necessary for the crown to exert at the restoration, will be much more so, in case a like event should take place in France ; disorganized more, in a period comparatively short, than England

\* Experience seems to have shown that the term of triennial parliaments was too short : and we think that too great a weight was thereby thrown into the popular scale ; but they who approve of that duration must at least allow, that enough was acquired, though the king had been restored without conditions. All parties likewise are not satisfied with the utility of test acts. The ordinance for the subscription of the covenant, by all persons holding a civil office, or ecclesiastical benefice, by the presbyterian parliament, is the first test act in our history ; unparalleled in the rigour of its matter and execution. This it was which induced the necessity for the corporation act ; the test act followed ; it has already wrested the sceptre from the grasp of a tyrant, and may again protect the constitution, by preserving it in the hands of a benevolent sovereign. It was however called for by the people, and opposed by the crown ; it therefore cannot be brought in proof that new limitations on the crown were necessary at the restoration,

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had been in the long calamitous term of the usurpations. On one vigorous exertion of the royal power, made at that time, Mr. Huine observes, " If ever prerogative was justifiably employed, it seemed to be on the present occasion ; when all parts of the state were torn with past convulsions, and required the moderating hand of the chief magistrate to reduce them to their ancient order.\*"

How much the Allies are interested in endeavouring to bring the confusion in France to this happy termination, is an object likewise which Mr. Bowles has placed in a clear point of view. He describes the system adopted by that country, to disseminate revolt against every lawful government ; he lays it down likewise, that if this system be persisted in with the same success, for a term equal to that during which it has been already reduced into action, it will subvert civilized society, and extend their ferocious and cruel anarchy throughout Europe. It is thus they find the means to send disunion and debility before them, to prepare their attacks of the states by which they are surrounded. A nation in an anarchical state, can subsist only by war ; it must destroy its neighbours, or be destroyed by them ; for we may observe that the expectation of plunder, and the fear of punishment, are the only bonds which can hold together lawless associations ; they have no other principle of union. This writer demonstrates likewise, that this spirit of universal hostility is the consequence of internal anarchy, and that it is erroneous to ascribe it to national irritation, kindled by the general league against them, its true cause being to be found in the new principles which they originally affected to advance as the basis of liberty.

Nor, as he very clearly proves, is the danger to the neighbouring states and civilized society, lessened by the triumphs of the Moderatists, and the fall of Robespierre. His tyranny has been destroyed by a set of men whose crimes could only be exceeded by his own, because he would not share his power with them. Their measures are the same, they continue the compulsory requisitions of persons and property ; and the same tyrannical oppression must be supported by the same means, the system of terror and the axe, or they will no longer be able to push on army after army, like wave driving on wave, to inundate the rest of Europe. The name of Jacobin, may become therefore the mark of persecution, but the principle will remain in full force, in the form and spirit of the administration of those who have succeeded to power.

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\* Vol. 7, p. 371.

The considerations which arise likewise from honour, humanity, and justice, to urge the sovereigns of Europe to restore the legitimate government in France, this writer impresses on them, with an energy and eloquence, worthy of the dignity of those virtues to which he appeals. To the inhabitants of every country, who yet only fear to lose the blessings of civilized society, he calls also in a manner equally animated. "Shall they," he says, "whose object is to preserve whatever is dear and valuable to man; be outdone in firmness, spirit, and activity, by those whose aim is anarchy and universal ruin? Shall the requisition of loyalty, and honour, and independence, be less forcible than that of republican tyranny? If there be those in this country, on whom these considerations alone are not calculated to work; he desires them to turn their eyes to the desolation of the Netherlands; the transportation of their corn, their grain, their valuable effects, into France; the tyranny of the guillotine, and the forced levy of 100,000 men, to fight the battles of their inhuman spoilers.

We come now to the means he points out, whereby the allies can most efficaciously assist in the restoration of the ancient constitution of France. He justly says, that to vanquish the anarchy which now lays it waste, the monster must be pierced in its vitals. France cannot be subdued but by the efforts of France: by the cordial assistance of the Royalists. Nor can that be gained, without obtaining their total confidence: without eradicating from their minds the suspicion, that the combined powers rather wish to enter their country as conquerors, than deliverers; or to set upon one of the first thrones of Europe, a cypher of royalty, in order to rule the whole country in its name: jealousies, which some circumstances have at least made the Royalists conceive; and of which the Convention has availed itself. These must be done away by an authentic declaration on the part of the Allies, limiting their object to the restoration of the ancient and lawful monarchy, and disavowing all purpose of making conquests. If this step had been taken at first, the war would perhaps, at this instant, have been terminated: and this author expresses his conviction, that, long as it has been delayed, to take it now, would be to employ the most probable means of effecting a speedy and happy termination. Such a declaration, he further most particularly urges, ought to be followed by such measures, as should be the most solemn pledge the combined powers can give, of their determination to carry it into full effect. Hence they ought to recognise the title of the young king, as heir to the original monarchy. They must also ac-  
knowledge

knowledge as regent, the prince whom its forms designate to that important office; and treat with him at the head of his council, as effectively such. To the other princes of the blood, they must likewise pay every mark of attention and respect, they were formerly accustomed to receive in foreign countries. These measures, by raising the hopes, will increase the energy and activity of the Royalists, within and without the kingdom; and by giving them confidence in the Allies, will make them entire well-wishers and zealous assistants to the success of their arms: an advantage which, by their own fault, the allies have never yet possessed. It will likewise give union of object to their efforts, the want of which (a very usual defect in grand alliances) has been already sensibly felt.

Mr. Bowles further proceeds to consider, what measures the adoption of this plan should lead us to embrace, with respect to the emigrant clergy and nobility of France. The result, on the grounds of humanity and policy, are evidently the same: "their wrecks should be gathered up and preserved, " wherever they may have been cast, by the tempestuous fury " of the revolution." The return of the clergy, he informs us, is greatly desired by the lower orders: and, since these tracts must have been written, the public papers have supplied us with some singular facts to corroborate this. It is likewise confirmed here, by a curious anecdote, of a gentleman, who in the course of the last year, found the best disguise he could assume, to favour his escape through part of Artois and Flanders, was the habit of a priest. The villagers, at some risk, gave him all the assistance in their power: and some offered him money, to officiate privately in their religious ceremonies. The influence of the emigrant clergy, should providence permit their return, may be expected also to have great weight, in checking the revival of disorders in France, which might be productive of new wars and revolutions.

It is also here fully evinced, that it is absolutely necessary to extend the like care to the nobility, as without them, at a restoration, the monarchy of France will not possess proper ministers either for her civil or military departments. The constitution cannot be durably reconstructed, unless we preserve the materials. Before we take leave of these illustrious sufferers, we shall step for a moment out of our province as reviewers, to say, that, as we wish them the same restoration to their high stations, our persecuted nobility obtained after the civil war, so we think it would not be useless for them, to consider the means which that nobility adopted, to smooth the way to it. For that reason, we have given in the margin,

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an extract of a declaration made by those resident near the capital, in conjunction with some of the greater gentry, about two months before the return of the king \*

There are many other particulars which we had marked for observation in these tracts, but were obliged to pass over, that we might bestow an attention upon the greater parts of the subject, somewhat less disproportioned to its consequence. These were—The inequality of old modes of defence, to a new system of attack unprecedented in kind and force—the practicable means to improve the unity of action, of an alliance of many powers—the additional vigilance now necessary to every government, and the additional powers to be confided to such as are limited—the attempts which France may be expected to make to dissolve the coalition, by concluding a peace with some, to support her anarchy with the plunder of others, until their turn shall come.—Much that is said on each of these, and on some other heads, we read with an approbation which our limits will not allow us fully to express. To one or two points our assent was suspended; but, as the main argument is totally independent of them, a particular discussion of these appeared unnecessary. On the whole, these are the works of a man, who possesses a varied and extensive knowledge of the subject, and its collateral branches; who reasons with force, and who knows how to rise, from the easy level of a clear philosophical style, when the subject naturally calls for it, into energy and rapidity; or to vary it, sometimes, with images which illustrate while they ornament his train of reasoning. The passages occasionally transcribed from him will show this: though many other instances, at least as apposite, might have been selected.

It will be but a small draw-back from what is here said, if we note one or two faults in the language of these pamphlets: “the regicides of kings,” is a phrase, which could only through haste have escaped the correction of a man who

\* “And because the enemies of the public peace, have endeavoured to represent those of the king’s party, as men implacable, and such as would sacrifice the common good to their own private passions; We do sincerely profess, that we do reflect upon our past-sufferings as from the hands of God, and therefore do not cherish any violent thoughts or inclinations, against those who have been any ways instrumental in them; and if the indisposition of any hot-spirited persons, transports them to expressions contrary to this our sense, we utterly disclaim them; and desire, that the imputation may extend no further, than the folly of the offenders.” Signed Peers 20. Knights 28, &c.

writes

writes so well: nor can we admit of profanity for profaneness. A third remark of the same kind was made, but has escaped us, and is not of consequence enough for a long search.

ART. IV. *Musical and Poetical Relicks of the Welsh Bards: preserved by tradition and authentic Manuscripts, from very remote antiquity; never before published. To the Bardic tunes are added variations for the Harp, Harpsichord, Violin, or Flute: with a select collection of the Pennillion and Englynion, or Epigrammatic Stanzas, poetical Blossoms, and pastoral Songs, of Wales, with English translations. Likewise a general history of the Bards and Druids, from the earliest period to the present time; with an account of their Music and Poetry. To which is prefixed, a copious Dissertation on the Musical Instruments of the aboriginal Britons. Dedicated, by Permission, to his Royal Highness the Prince of Wales, by Edward Jones, Bard to the Prince. Native of Henblas, Llandderuel, Merionethshire. A new edition, doubly augmented and improved. Folio. pp. 123, Letter-press; the rest Music. 1l. 1s. 6d. For the Author, 122, Mount-street, Berkeley-square. 1794:*

THIS tribute of honour to the Bards of Wales reflects no little share upon its author; being executed with much spirit of research, and containing abundance of curious information. It appears also at present so much augmented that we cannot omit producing some specimens from it. As to its last 60 pages, this publication is a book of Music, containing a collection of Welch tunes set for the harpsichord, and, in many instances, with the original words; not only exhibiting a larger number than that published by Mr. Parry, but in several respects preferable. Even among the music we find valuable annotations interspersed. At p. 128, for instance, we meet with the very unexpected intelligence that "Hey down derry down," that popular burden to various old songs, which is generally supposed to be without meaning, is a genuine remnant of British language, and signifies "Let us hasten to the oaken grove," "Haidown ir deri danno," which was itself a common burden to Druidical songs. The etymologist will also be pleased, should he not have met with it before, with the derivation of *Armorica*, the Roman name for *Britanny*, which is said to be British also, as certainly is most probable, and descriptive of its situation; *Ar-y-nidr-ucha* (pronounced

now *icha*) "On the upper Sea." This derivation is at the opening of the historical part of the work; which, in its account of the Bards, their versification, and their musical instruments, is very interesting to the student in antiquity.

The Bards were properly only the second class of Druids, who were divided into three orders. 1. The *Derwydd* or Druid. 2. The *Bardd*. 3. The *Ovydd*, or, as generally called by English writers, Ovade. These are mentioned by Ammianus Marcellinus, xv. 9. under the name of "Bardos, Euhages, et Druidas." Their names are properly deduced by Mr. Jones from the British language.

"*Derwydd* means the body of the Oak, and, by implication, the Man of the Oak; formed from *Derw* oak, and *ydd*, a termination of nouns; as *Llywydd* and *Darllenydd*; answering to the English terminations in Governor, Reader, and the like.

"*Bardd* signifies the Branching, or what springs from; derived from *Bâr* a branch, or the top; &c.

"*Ovydd* implies the sapling, or unformed Plant; from *ôv* raw, pure, and *ydd* above explained; but when applied to a person, *Ovydd* means a *noviciate*, (properly *novice*) or a holy one set apart.

"Thence it appears evident that *Derwydd*, *Bardd*, and *Ovydd* were emblematical names of the three orders in the system of Druidism, very significant of the particular function of each. The *Derwydd* was the trunk or support of the whole, whose prerogative it was to form and preside over rites and mysteries. The *Bardd* was the ramification from the trunk, arrayed in foliage, which made it conspicuous; whose office was to record, and sing to the multitude the precepts of their religion. And the *Ovydd* was the young shoot growing up, ensuring a prospect of permanency to the sacred Grove; he was considered as a disciple, and consequently conducted the lightest and most trivial duties appertaining to the spreading temple of the Oak. P. 2.

Mr. Jones rightly points out that Mafon, in *Caractacus*, has adopted this ancient distinction of the three orders. Having spoken of the Arch-druid, he says,

1. His brotherhood (the Druids)  
Possess the neighb'ring cliffs.—
2. On the left  
Reside the sage *Ovades*:—3. Yonder grots  
Are tenanted by *Bards*, who nightly thence,  
Robed in their flowing vests of innocent white,  
Descend with harps that glitter to the moon,  
Hymning immortal strains.

But he places the *Ovades* before the Bards; and, indeed, by the epithet *sage*, seems to refer to the account of Marcellinus, who says of them, "*Euhages vero scrutantes seriem et sublimia naturæ pandere conabantur.*"

It appears that rhyme, in the British language, is as old as Poetry itself\*, consequently, all the specimens here inserted are in rhyme. The first, which is a curious one, is in triplets: every stanza ending with a sort of proverbial admonition, such as, "Babblers from thy trust remove?" "Nature beyond learning goes:" "Anger dwells not with the wise;" but these precepts are in general so little connected with the lines that introduce them, that we cannot much commend the art of the bard by whom they were formed. At page 13 Mr. Jones gives a chronological list of the most celebrated British bards, and then subjoins some other specimens from their works.—The first of these is from the *Gododin*, an heroic Poem of *Aneurin*, who flourished about the year 510. The imitation of Gray is given with it. The second is from *Taliesin*, imitated by the late Mr. Whitehead\*. Two other specimens from the works of this bard (who flourished about 540) are subjoined; and then we come to Prince *Llywarch Hen*, or *Llywarch the aged*, which title he well deserved, if we may believe that he lived to the extraordinary age of near 150. He died about 634. A version of some stanzas from his Lamentations being now first inserted, we shall give a part of them to our readers. They are full of poetical fire and imagery.

"Hark! the cuckow's plaintive note,  
Doth thro' the wild vale sadly float;  
As from the rav'nous hawk's pursuit,  
In *Ciog* rests her weary foot;  
And there with mournful sounds and low,  
Echoes my harp's responsive woe.  
Returning Spring, like opening day,  
That makes all Nature glad and gay,  
Prepares Andate's fiery car,  
To rouse the brethren of the war:  
When, as each youthful hero's breast  
Gloweth for the glorious test,  
Rushing down the rocky steep,  
See the Cambrian legions sweep  
Like meteors on the boundless deep.  
—— Old Mona smiles,  
Monarch of an hundred isles,  
And Snowdon from his awful height,  
His hoar head waves propitious to the fight.

\* P. 23.

Whether the Poet Laureat or his brother is not said.

But



But I—no more in youthful pride,  
 Can dare the steep rock's haughty side ;  
 For fell disease my sinews rends,  
 My arm unnerves, my stout heart bends,  
 And raven locks, now silver grey,  
 Keep me from the field away.  
 Hark ! how the songsters of the vale  
 Spring's glad return with carols hail ;  
 Sweet is their song—and loud the cry,  
 When the strong-scented hound doth fly,  
 Where the gaunt wolf's step is trac'd  
 O'er the desert's dreary waste.  
 Again they sing, again they cry ;  
 But low in grief my soul doth lie,  
 Yet, once again, the tuneful choir  
 Sing, but me no joys inspire ;  
 The babbling brook that murmurs by,  
 The silver moon that shines on high,  
 Sees me tremble, hears me sigh.  
 How cold the midnight hour appears !  
 How droops my heart with ling'ring cares.  
 And hear'st thou not yon wild wave's roars,  
 Dashing on the rocky shore ?  
 And the hollow midnight blast,  
 Lost sensation binding fast,  
 In the adamanting chain  
 Of terros ?—hark ! it howls again.

These solemn exclamations introduce the lamentations of Llywarch for the loss of twenty-four sons slain in battle ; but the poem being longer than we can conveniently insert, we must refer our readers to the book for the remainder. This spirited imitation is by a Mr. Francis Percival Eliot, of Shennstone Moss, near Litchfield, who sent it to the Editor. We learn from a note on this part, that all the works now extant of Prince Llywarch Hên will soon appear, with a literal translation and notes, in the second volume of this work. They were to have been published by the late Rev. Mr. J. Walters, of Jesus College, Oxon, a friend and able assistant of Mr. Jones. As we cannot attempt to give a full account of the various matter here presented to the public, we must now conclude by recommending the work to the lovers of Poetry, Music, and the ancient British language.

ART. V. *The History of the Campaign of 1792, between the Armies of France, under Generals Dumourier and Valence, &c. and the Allies, under the Duke of Brunswick; with an account of what passed in the Thuilleries on the 10th of August. By J. Money, Marechal de Camp in the service of Louis XVI.* Octavo. pp. 303, with Maps, 7s. Harlow. 1794.

IT is obvious, from the title page, that this gallant officer is anxious to have it universally understood, that when he served in the armies of France, he considered himself as employed by the late unfortunate Louis, and not by the Convention. The military talents and great activity of Colonel Money have received the highest encomiums from officers of the first reputation, under whom he has served; and though we pretend not to understand the principles upon which such affairs are conducted, we cannot help expressing a regret that any individual, at the present period in particular, whose zeal has the advantage of experience to direct its efforts, should be allowed to rust by want of exercise. It is our office, however to consider Colonel Money as a writer only, and in this point of view he is entitled to our earnest praise. From the pen of a soldier we neither look for nor desire to find much care in the structure of sentences, or much labour in the embellishments of style. But even in this respect our author is far from being contemptible; and certain we are, that whoever shall attempt to write a faithful history of the French Revolution, will find Colonel Money's narrative of great use and importance.

As a specimen of Colonel Money's powers as a writer, as well as of his spirit as an officer, we extract the following:

" My post at Sorine was attacked the first of December, about nine in the morning, and I marched with these men off duty to support Col. Le Conte. I found on my arrival that the enemy had made no impression; I left two of my pieces on a commanding eminence to be ready to act as occasion might require, or to cover my retreat if it became necessary.

" I found General Schroeder strongly posted at the Bois de Chin, on the great road to Cinay, his cannon in battery, and his men very judiciously drawn up. He occupied the village of Tavier (which was between us in a bottom, with both infantry and cavalry. I saw it was very easy to dislodge the enemy from this village, it being nearer my post than where he was, and he did not appear disposed to quit his battery. There was a small coppice between us; this I immediately occupied with two companies of the national guards, who from the extreme end fired on the enemy in the village of Tavier; they

they returned the fire from the houses and hedge rows, and some of my men bravely advanced and exposed themselves to the enemy's fire in the open field. I then brought one piece of cannon forward, and fired on the village, and the enemy's squadrons behind it, who went off at full gallop to the battery at Bois de Chin; this so animated my men, that I could not prevent them advancing their pace after every shot, till they were in sight of the enemy's battery, and where the enemy was in force. Without waiting for orders, they fired a shot at their battery, which killed two of their cannoniers. Whether General Schröder did not think we were within reach, or whether he wished us to approach nearer before he fired on us, is uncertain, but now he had no alternative. He returned the fire; the first being a three-pounder, fell short, and our men fired again. The enemy's six-pounders began now to play on us, and every shot passed us. I instantly ordered my escort of cavalry, consisting of twenty men, to retire. A company of infantry that was with the cannon, ran into the wood, and fell flat on their faces; the drivers of the artillery were going off, till I stopped them by breaking my cane over their heads. The cannoniers were the only men who behaved bravely; they never quitted their piece, though near twenty shot passed over them, and they drew their piece to their horses. Had General Schröder at this moment advanced his six-pounders out of his battery, he had probably taken both my four-pounders, for by the officiousness of an aid de camp, the other piece which I had left in a good position to cover my retreat, and which I never meant should have gone within reach of the enemy's battery, was sent to join me, and on a road where it was difficult to draw them: but the coppice covered us from General Schröder's view, and he did not see the momentary confusion, for one of the horses in a caisson slid down, and for some time stopped our retiring to our former ground. I, however, recovered my position, and ordered up my other two pieces to Sorine, and there waited to receive the enemy if they chose to advance. We continued looking on each other the rest of the day, then he retired to the village of Bois de Chin with his cannon, and I marched back to Dinant. The enemy had several men killed, and fourteen wounded, two of the latter had their thighs broken, and laid between the two posts. I desired the curate of the parish to send some of the inhabitants to go down and bring them in, but none could be prevailed on to go, and I did not chuse to risk the lives of my men to succour two of the enemy, who were probably mortally wounded.

"There is one circumstance I shall not omit; when the cannon retired, the National guards I had ordered in the wood, quitted it, but I sent my aid de camp to tell them to return, which they did, and fired on the enemy as they re-occupied the village of Tavier, which I was very well pleased to see. The enemy had gained nothing by this attack, and, in fact, never killed me a man; and considering how few had before seen the enemy, they behaved remarkably well.

"There is another circumstance which I shall also mention here, which will shew how little the reputation of an officer depends on the position he takes, and the order he issues. Col. Le Conte was with me by the side of the coppice, when I ordered the piece of cannon forward,

forward, and he sent a cavalier with the order, who, instead of directing the cannon to come to me, ordered it on the other side of the coppice in the face of the enemy's battery. The officer, however, sent to me to know where I wanted the piece; I never was more alarmed than to hear the piece was there, and what was worse, it was followed by the infantry in column. I ordered the piece as fast as possible to retire. Had General Schröder fired on them, the piece had been lost, and the men must have suffered extremely, if they had not been totally routed; I heard afterwards at Cinay, that General Schröder expected we should have advanced a little farther, and attacked his battery. An officer is often condemned when he is not in fault, and as often applauded when he has no merit to claim.

"On my return to Dinant, I thought it necessary to thank the men for their good behaviour as I passed them in battalion; I received the same reply from all, "If you are content with us, we are so with you," and they returned in high spirits into town, singing *ga ira* to their music." P. 205.

We could point out other instances in this volume, in which the author has proved himself a man of much sagacity and judgement, particularly with respect to the battle of Jemappes, which Colonel Money contends, and which events have proved, need not have been fought; but we have probably said enough to satisfy the reader that it will be worth his while to peruse the whole narrative. As a military man, the author recommends the employment of chasseurs in our armies; and the reasons on which he founds such an opinion are pertinent and impressive.—As a politician, he thinks the French should have been left to themselves; but this, which is mere matter of opinion, cannot be decided by the authority of any speculators.

ART. VI. *Zoonomia; or, the Laws of Organic Life. Vol. I.*  
by Erasmus Darwin, M. D. F. R. S. Author of the *Botanic Garden*. Quarto. pp. 586. 1l. 5s Johnson. 1794.

THIS is a bold attempt to teach or improve medicine, by theorizing, a priori, on the laws and general properties of animal life; and if we were to allow the position of the author, in the preface, that "happy is the patient whose physician possesses the best theory," we must also most firmly believe the converse, that "miserable is the patient whose physician guides himself by a false or fanciful theory." In this case it would be very necessary for the patients of Dr. Darwin to consider what chance they would have under a physician who forms the whole frame of man, and deduces all his properties, even

even those usually called mental, from gradual accretions to a single animated fibre or fibril; and, dismissing all consideration of any soul, in the usual acceptation of the word, substitutes for it what he calls a *spirit of animation*, or *sensorial power*, common to us with brutes, and in some measure with vegetables; and which may, he is ready to believe, consist of matter of a finer kind. (p. 109.) Happily for the doctor's patients, the assertion on which he founds this maxim is false. "To think," he says, "is to theorize." Now to think is not to theorize, and a man may think very justly on innumerable points of practical utility, of fact, and of experience, who theorizes very wildly. For to theorize is to connect a multitude of thoughts together, by some relations real or imaginary. If the relation be real, such theorizing is discovery of truth, and leads to many other discoveries: if false, as generally it is when it proceeds from any thing but experiment, it tends to bewilder and misguide, but does not always overthrow the sound knowledge previously possessed by the enquirer. It misleads him generally in proportion to the prevalence of his imagination above his judgement, and its ill effects are to be calculated accordingly. This distinction between thinking and theorizing is very obvious, and the doctor ought to have known it. For certainly, though we cannot properly theorize without thinking, we may think without theorizing: and whatever we may think of this author, from what we read of his productions, it is by no means necessary for us to theorize about him.

It was rather a disappointment to us, after finding in the preface a reprehension from the author, of persons who attempt to explain the laws of life by those of mechanism and chemistry, to perceive as we proceeded, that he himself took the same method; or one so similar that it is not easy to distinguish them. The Epicureans made two divisions of the soul, the *το λογικον* and the *το αλογον*, the rational and the animal part, the *animus* and *anima*; the former seated in the breast, the latter diffused through the whole body; and the common opinion was, that the distinction between us and the brute creation consists only in this, that they possess merely the animal soul, while we have the rational soul superadded. Juvenal says,

"Sensum a cœlesti demissum traximus arce,  
Cujus egent prona et terram spectantia. Mundi  
Principio indulsit communis conditor illis  
Tantum *animas*, nobis *animum* quoque."

But the doctor, though he does not absolutely deny the *animus*, or rational soul, dwells only on *animal* life, and indeed seems  
to

to see no difference between man and the monkey tribe, except the accidental habit of applying the organs with more dexterity ; but of this more hereafter. This propensity of modern philosophers to claim relationship with the lower rather than the higher orders of beings, is certainly of exquisite humility ; we confess ourselves more arrogant, and though we wish not to disturb the family connection where it is so strongly claimed, are far from desiring to class ourselves with the same kind of relations. Having premised these general observations, we shall proceed to take an exact review of the work as a system, and conclude with a few detached remarks.

Our author commences auspiciously. He opens his discussion with the following proposition : " The whole of Nature may be supposed to consist of two essences or substances ; one of which may be termed spirit, and the other matter. The former of these possesses the power to communicate or produce motion, and the latter to receive and communicate it." Finding this true position, with which the deductions both of the able naturalist from observation, and of the sound theologist from revelation, are completely in unison, placed as the basis of the whole, we conceived hopes that we were entering upon a work of strict science. The author we know to be an experienced physician, and the title of his book, *The Laws of Organic Life*, might well excite the expectation that we were to find in it the general laws, by which life is naturally supported, the symptoms of their derangement, and the means of restoring them medically to their proper course. But, as we proceeded, we found rather the author of the *Botanic Garden* than the physician : the poet accustomed to delight by the excursions of his imagination, and unable to restrain its wanderings, than the strict and sober physiologist. In our examination it will not be necessary for us to go to any great extent ; the volume is large, but the principles laid down in it are few. To these we shall confine ourselves.

We shall not dwell upon the definitions. They differ in many respects from the notions of other writers ; but every man has a right to employ such terms as he thinks proper, provided that he carefully explains the sense in which he takes them. We must, however, notice one in p. 15. because it forms the basis of the general system, and, by being inaccurately expressed, betrays a confusion of ideas in the outset. " Motion," says the author, " may be defined to be a variation of figure ; for the whole universe may be considered as one thing possessing a certain figure, the motions of any of its parts, *are* a variation of this figure of the whole." What are we to expect from a philosophical system, which, in its first

first proposition confounds an effect with its cause? the motions in the universe *are* not a variation in its figure, they *produce* that variation. Yet this substitution is innocent; not so the next. "Now the motions of an organ of sense are a succession of configurations of that organ; these configurations succeed each other quicker or slower; and whatever configuration of this organ of sense, that is, whatever portion of the motion of it, is, or has usually been attended to, *constitutes* an idea." Here then is the point; Dr. D. says that these motions *constitute* ideas; whereas, surely, they only produce ideas in the mind. This in fact is the leading object of controversy, and the author ought to have treated it as such. He should have said, "I know that the common opinion of philosophers is, that ideas are produced in a being distinct from the body in man, through the medium of the organs of sense. But I think differently. My opinion is, that the ideas are *in* the organs of sense:" and then he should have given his reasons for so thinking, and the proofs of their truth. Not a word of all this: the assertion is thought sufficient: and this it is which distinguishes a work of imagination, from a work of philosophy. Yet in spite of the author's opinion, which he thus disdains to prove, the truth forces its way even through his own expressions. It is not, he says, every motion which constitutes an idea, but those only which are or have been usually attended to. *Attended to!* there is then a distinct being which attends, or does not attend: and, if so, farewell the whole system of ideas solely in the organs.

In the same manner the author betrays his own cause elsewhere. "In our waking hours," says he, "the simple ideas that *we* call up by recollection or imagination . . . are exact resemblances of the same simple ideas from perception; and, in consequence, *must be* repetitions of those very motions." p. 21. Now here he pays no attention to the *we*, the being that calls up the ideas: and when he asks "if our recollection or imagination be not a repetition of animal movements, what is it?" and, if it consists in images or pictures "where is this extensive canvas hung up?" we reply that it is in that *we*, of which all men are conscious; that part without the supposition of which he cannot even express himself, the properties of which cannot possibly be illustrated properly by any analogies, of canvas, or other matters, because we know of nothing analogous to it in the whole extent of the natural world. For this reason, when this writer tells us that "*the spirit of animation* has four different modes of action; or, in other words, *the animal sensorium* possesses four different faculties," which "during their inactive state are termed irritability,"

bility, sensibility, voluntariness, and associability; in their active state—irritation, sensation, volition, association;" p. 32. We see nothing in these positions but gratuitous assertions. The irritation of the fibres, which makes a part of the organic functions of man and animals, is indeed a fact which we see, and we can draw from it certain immediate consequences; but its extension to an *animal sensorium* is a chimera; nor can any thing be more chimerical than to assign to this creature of imagination, represented as material, such properties as *sensibility, voluntariness, and associability*; which, if we ever attribute to other animated beings, it is only from the analogy of what we feel within ourselves, during or preceding certain movements; and not owing to any thing which we can trace, in any shape, from the primary operation of matter.

But to proceed. At page 34 we are told that "all the fibrous contractions of animal bodies originate from the sensorium," and that, "they were originally caused by the irritations excited by objects, which are external to the moving organ." Here we have an origin purely mechanical. Certain original irritations produced (as we shall see) not so late as in the embryo, but in the very first rudiments of its formation, are here introduced as having furnished the sensorium with the power of producing motions, which are to continue in the animal from that period to its dissolution. How extravagant an imagination! So far are the known principles of mechanics from allowing us to suppose that an original motion, produced by an external cause, can continue itself, even in the same degree, while it is extended and propagated to a continual accession of particles; that they will not authorize us to admit that it can continue to subsist. For all mechanical motion, we well know, in men and animals, as certainly as in a fluid or a stone, is gradually extinguished by communication with surrounding bodies, and finally with the earth: there must be then some cause for the continuation of this motion, independent of the laws of mechanism, and to call this cause a *sensorium*, is to say nothing.

The author's illustration of this proposition only shows more evidently that it is chimerical. "As," says he, "painful or pleasurable sensations frequently accompanied those irritations, by habit these fibrous contractions became causeable by the sensations, and the irritations ceased to be necessary to their production." What then is this substance capable of pleasure and pain? Where has it its analogy in the mere mechanism of nature? Besides, what is meant by this word *habit*, by which such effects are to be produced, as that of producing fibrous contractions? We find not in any part of nature,



nature, except in animals (nor in the separate parts of those, but in the whole of each considered as a living individual) any effect produced by habit. Does a bell which is struck, and which communicates its vibrations to contiguous bodies, repeat its sounds by habit? Does a ball, impelled on a billiard-table, after losing its motion by friction and communication, renew it by habit? Habit cannot be attributed to matter, under any form of arrangement, from any instances that can be adduced; and here therefore must every system fail that attempts to account for such distinctive properties of animals, by motions purely mechanical. But, as this author has habituated himself to consider all these modifications called pleasure, pain, perception, volition, love, taste, smell, &c. as belonging solely to our organic frame; and from thence to extend them to the vegetable kingdom; by which excursion, not poetically, but literally and seriously he animates all the plants, and makes them capable of that love, that he had before, by an agreeable fiction, attributed to them; it is rather a matter of astonishment to us that he is less consistent than his predecessors in this fanciful plan of system-making; and does not at once cut short all physical objections, by animating all the particles of matter, and giving them active and voluntary obedience to certain laws, made, nobody knows by whom, and promulgated, nobody knows how.

We have seen already that, in the system of this author, the whole power of the sensorium proceeds from certain movements which, according to him, were originally caused by irritation. In order, therefore, to comprehend this system fully, we must go at once to this origin, without pausing at the intermediate points. There we shall find the whole developed. The point in question here is the greatest mystery of organized beings, the production of one from another. This mystery our philosopher supposes he has penetrated. We shall produce his explanation of it.

“ I conceive the primordium, or rudiment of the embryo, as secreted from the blood of the parent, to consist in a single living filament, as a muscular fibre; which I suppose to be the extremity of a nerve of loco-motion, as a fibre of the retina is the extremity of a nerve of sensation; as for instance, one of the fibrils, which compose the mouth of an absorbent vessel; I suppose this living filament, of whatever form it may be, whether sphere, cube, or cylinder, to be endued with the capacity of being excited into action by certain kinds of stimulus. By the stimulus of the surrounding fluid, in which it is received from the male, it may bend into a ring; and thus form the beginning of a tube. Such moving filaments and such rings are described by those who have attended to microscopic animalcula. This living ring may now embrace or absorb a nutritive particle of the fluid, in which it

swims; and by drawing it into its pores, or joining it by compression to its extremities, may increase its own length or crassitude; and, by degrees, the living ring may become a living tube. With this new organization, or accretion of parts, new kinds of irritability may commence; for so long as there was but one living organ, it could only be supposed to possess irritability; since sensibility may be conceived to be the extension of the effect of irritability over the rest of the system." P. 492.

Can it be necessary for us to follow our author any further in such a system? or to copy a chimerical succession of nutritive particles, which, by their addition, give rise to sensibility of pleasure and pain, to imitations, habits, appetites, tastes, desires? In a word, a system which proceeding from one living filament, terminates by producing a living animal, nay, a living man? Reason cannot require it, and imagination, from which it originated, will easily supply the deficiency. We shall, therefore, hasten to the conclusion.

"From this account of reproduction it appears, that all animals have a similar origin, (*men included*) viz. from a single living filament; and that the difference of their forms and qualities has arisen *only* from the different irritabilities and sensibilities, or voluntarities, or associabilities, of this original living filament: and, perhaps, in some degree, from the different forms of the particles of the fluids by which it has been at first stimulated into activity." P. 498.

Of this general conclusion, which in this place the author makes with some diffidence, in the ensuing page he becomes certain, and contends that it is so, without any new proof adduced; an infallible sign of the agency of imagination rather than reason. This uniformity of origin will explain perfectly why this author finds only a difference purely accidental between our species and that of the monkeys.

"The monkey has a hand well enough adapted to the sense of touch, which contributes to his great facility of imitation; but in taking objects with his hands, as a stick or an apple, he puts his thumb on the same side of them with his fingers, instead of counteracting the pressure of his fingers with it: from this *neglect* he is much slower in acquiring the figures of objects, as he is less able to determine the distances or diameters of their parts, or to distinguish their visipertiz from their hardness. Helvetius adds, that the shortness of his life, his being fugitive before mankind, and his not inhabiting all climates, combine to prevent his improvement. (*De l'Esprit*. t. 1.) There is, however, at this time, an old monkey shewn in Exeter Change, London, who, having lost his teeth, when nuts are given him, takes a stone into his hand, and cracks them with it one by one; thus using tools to effect his purpose, like mankind." P. 143.

What a pity this ingenious monkey had not been chastised in his youth for his *negligence* in the mode of using his thumb.

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Had that been done, he would have learned betimes to judge of distances and diameters, of the difference between *vis inertia*, and hardness; and would, no doubt, at this time, have been an excellent geometrician or mechanic. One small objection occurs, which is, that though he may not counteract the pressure of his fingers with his thumb, he does it with the palm of his hand, otherwise he could not even hold an apple; and he must be very stupid if he could not thus ascertain distances and diameters nearly as well as with his thumb. Thus the monkey becomes a monkey again; and we fear it will require a physician still more adroit than Dr. D. to make a man of him.

To conclude, what does our author do? taking the *spirit of animation* or *sensorial power* to his aid, which is common to us with brutes and vegetables. (p. 109.) and perhaps material, he produces, from a single living filament, perceptions, ideas, memory, imagination, imitation, desires, will, judgement, &c. and says, that he leaves "the immortal part of us, which is the object of religion, to those who treat of revelation." *ib.* But when all these effects and properties are produced without the immortal part, what will be the use of it in his system? If he admits it at all (which we cannot perceive) it can only be as it is admitted into the more profound, and much more ingenious system of Hartley, where the soul is only a contemplative being; from which situation Dr. Priestley has fairly dismissed it, as of no use whatever in explaining the phenomena of man.

But what reception, in a christian country, does a work deserve, in which the author discards all the lights and all the authority of revelation, only to substitute the sports of his own imagination? The author is conscious what sort of reception it is likely to experience, and therefore occasionally endeavours to cajole the christian reader by a feigned appeal to his principles. Of this unfairness we particularly complain: "I wish," says he, "to believe with *St. Paul* and *Malbranch*, that the ultimate cause only of all motion is immaterial, that is God." p. 109. Who would not suppose from this, that *St. Paul* had denied the existence of an immaterial soul in man? Yet what is the text adduced? *St Paul* says, *in him we live, and move and have our being*; and in the 15th chapter to the *Corinthians* distinguishes between the *psyche* or living spirit, and the *pneuma* or reviving spirit. Prodigious! Ergo, *St. Paul* was a friend to Dr. Darwin's system.\*

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\* The verse alluded to is evidently 1 Cor. xv. 45. *Εγὼ εἰς ὁ πρῶτος ἀνθρώπος Ἀδάμ εἰς ψυχὴν ζῶσαν, ὁ ἰσχυρὸς Ἀδάμ εἰς πνεῦμα ζῶντων.* in which no common sagacity will find any support to Dr. D's system.

Other instances of the same kind of dealing we have to complain of. For example: "This idea of the reproduction of animals from a single living filament of their fathers, appears to have been shadowed or allegorized in the curious account in sacred writ of the formation of Eve from a rib of Adam." p. 489. Does it indeed so appear? And is a rib of a person not a father, the proper representative of a single living filament of one who is? What is this but hanging out false colours, and with little care to hide their falseness?

Having thus taken a general view of Dr. Darwin's system, and expressed our disapprobation of it, we could easily proceed to state objections against many particular parts, a few only of which we shall select. p. 22. "Where the organ of sense is totally destroyed, the ideas which were received by that organ seem to perish along with it." There cannot be a more controvertible assertion than this. The author seems aware of it with respect to blind people, and therefore throws in, that the organ of vision is seldom totally destroyed; but the instances that might be adduced in refutation of the position are innumerable: and besides, does not his own system allow ideas to be renewed by recollection? p. 34. "the pulsations of the heart are owing to the irritations caused by the stimulus of blood." Yet when, from intermission of breathing, the heart ceases to act, by renewing the act of breathing it is again put in motion: though it was full of blood all the time, which ought to have afforded sufficient stimulus. p. 54. That "the muscular fibres are the terminations of nerves," is, we conceive, physically untrue. p. 74. "Hence the quantity of motion produced in any particular part of the animal system, will be the quantity of stimulus," &c. All this theory appears erroneous. Weakness, when excessive, may irritate, or produce strong action. An animal when bleeding to death shall have the same pulse from irritation, as, from the feel alone, would seem to require bleeding. p. 144. "All quadrupeds that have collar-bones (claviculæ)—the lion," &c. Lions have no clavicles. Without proceeding in this enumeration, so far as to fatigue our readers, or too much extend our article, already long, we shall content ourselves with saying, that, in many other instances, we no more admit the facts from which our author reasons, than we do his speculations. On the subject of the effect of parental imagination on the offspring, Dr. D. differs from all his predecessors. Sir Thomas More, in a curious epigram on this point, says,

Atqui graves tradunt sophi,  
Quodcunque *matres* interim  
Imaginantur fortiter,

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produces

produces "*notas certas et indelebiles*"—the doctor, on the contrary, says, *quodcunque patres*. Who shall decide?—If the new theory prevails it will at least spoil a good epigram, for Sir Thomas accounts for the likeness of a child generated in the absence of the husband, by telling him that the wife,

Te tota cogitaverat,  
Dum pertimescit anxia  
Ne tu, Sabine, incommodus,  
Velut lupus in fabula,  
Supervenires interim.

This, however, is an inferior consideration ; and, if our author will but leave us the persuasion of an immortal soul, we shall not despair of producing good epigrams on any theories.

When it is recollected that this work has in part engaged the author's attention for above twenty years, no person will doubt that it must contain much learning collected from various sources, and much curious information. At the same time, the commencement of the theory so long ago may account for the share that a very active imagination appears to have taken in the formation of it. That great ingenuity will be displayed in many parts, and that every thing related will be delivered in a pleasing manner, must also be expected from the author of the Botanic Garden. But, upon the whole, we cannot but express much doubt whether it will ever tend, as the author intimates, "to capacitate men of moderate abilities to practise the art of healing with real advantage to the public ;—enable every one of literary acquirements to distinguish the genuine disciples of medicine from those of boastful effrontery, or of wily address ; and—teach mankind, in some important situations, *the knowledge of themselves*." This is an arduous attempt, and it will require all the modesty which the author so properly expresses, at the end of the same preface, to hear with patience all the objections which must necessarily be made against its execution,

ART. VII. *Poems, by Lady Burrell, Vol. II.* 8vo. 6s.  
Leigh and Sotheby. 1793.

ART. VIII. *The Thymbriad, from Xenophon's Cyropædia. By Lady Burrell.* 8vo. 6s. Leigh and Sotheby. 1794.

ART. IX. *Telemachus. By Lady Burrell.* 8vo. 4s. Leigh and Sotheby. 1794.

OUR account of these publications has accidentally been delayed, and we are now induced to notice them altogether, as well to render the author justice, as because they are immediately before us. Our opinion of Lady Burrell's talents and taste has been already given in our first volume, p. 146, and we certainly have no occasion to retract, in any instance, the commendations which we then bestowed.—Happy is it for Lady Burrell, and happy would it be for other females in a similar station and predicament, to have the power of retiring to the bowers of the Muses, for that complacency and delight, which is too much obstructed by the circumstances of the times, and which is ever incompatible with the din of fashion, and tumults of the world.

The first volume consisted of a miscellaneous collection of Poetical pieces, and the second comprehends a still greater variety. We do not say that all are faultless, but we may truly say that some are excellent, and that all are elegant. There is also a quality conspicuous in the present collection which certainly did not appear to so much advantage in the former, and that is humour. This is successfully exhibited in some of the first Poems, and in the Fables and Riddles. The following Elegy, as it arrested our attention in our progress, will not improbably, be acceptable to our readers, and serve as a specimen of the entertainment to be received from perusing the whole.

“ Methinks across a barren heath  
A sad procession seems to move,  
Attendant on the claims of death,  
Which ends the cordial hopes of love.

Methinks the snowy plumes appear,  
Denoting youth's untimely fate!  
I see the dismal pomp draw near!  
With presages of woe replete.

For this some parent's heart receives  
The keenest pang it can sustain;  
For this some tender lover grieves,  
For this, some friend laments in vain.

As o'er the heath they bend their way,  
 Methinks I hear the solemn bell?  
 I hear the mournful Mira say,  
 " My son ! my Celadon ! farewell."

Alas ! at that much-honour'd name,  
 Can I refrain from friendly sighs ?  
 Can I reject compassion's claim,  
 When beauty, youth, and merit dies ?

Ill-fated Celadon ! for thee,  
 By pity urg'd, I drop a tear,  
 Recalling to my memory  
 Those gentle virtues I revere.

I fain thy merits wou'd declare,  
 And to thy name due honour pay ;  
 But sorrow interposing there,  
 Demands the remnant of my lay.

With retrospective thought, in vain  
 I recollect thy vernal bloom ;  
 The present scene directs my strain,  
 And chains attention to thy tomb.

Thither the Muses should repair,  
 Their love for Celadon to shew—  
 They made him when alive their care,  
 And with young laurel crown'd his brow.

Since death has spoil'd the blooming flower  
 Which they had patroniz'd so long,  
 'Tis just they shou'd his fate deplore,  
 And with his praise adorn their song.

But how can they record in verse  
 His fame with their accustom'd skill ?  
 The loves and graces on his hearse  
 Have blunted the poetic quill.

Wit, harmony, expression, taste,  
 Attend his manes to their home ;  
 Once faithful tenants of his breast,  
 They seek, with him, the silent tomb.  
 Sepulchred in the sacred ground,  
 In safety may his reliques sleep—  
 There may a holy train be found  
 To gaze, to meditate, to weep.

Justice and Virtue shall appear,  
 Around his early grave to mourn,  
 And Pity drop the generous tear,  
 While Friendship muses on his urn." P. 92.

With the subject of the THYMBRIAD (the Loves and Fate of Abradates and Panthea) most of our readers are probably acquainted. It has been made the subject of many an animated Poem, and many an interesting picture, and will be admired as long as the human mind shall continue to be susceptible of those emotions which are at the same time the most powerful and the most amiable. From the survey we were able to take of the performance before us, Lady Burrell appears to have managed the story with no mean skill, judgment, or effect. But as the author has here exerted her talents in an undertaking of greater difficulty, it seems but reasonable to show with what degree of excellence she composes blank verse. We select for this purpose the conclusion of the Poem, and we think the reader will agree with us, that it exhibits no proof of wearied spirits or exhausted talents.—Panthea thus speaks :

“ My thanks, O Cyrus, and my prayers are thine ;  
“ May Oromazes bless thee with content,  
“ Prosperity and health, connubial love,  
“ And popular esteem.—Thou eastern star !  
“ To whom adoring nations shall appeal  
“ For justice and protection, whose bright fame  
“ Shall o’er the *Asiatic* world diffuse  
“ Immortal lustre, be it still thy care  
“ Amidst thy conquests to be merciful,  
“ Virtuously brave and to thy captives kind ;  
“ That so the Persians may revert thy name,  
“ And Cyrus be confess’d the *first of men* :  
“ Ennobled more by his intrinsic worth,  
“ Than by th’ hereditary diadem  
“ Decreed in future days to grace his brow—  
“ Leave me, I pray thee ! to compose my soul ;  
“ And when the hour of death and rest is come,  
“ Oh ! let me lie within the sepulchre  
“ Where Abradates is decreed to sleep.—  
“ To this dear faithful maid, that freedom give,  
“ Which thou hast offer’d to Panthea. Soon  
“ As I can recollect my troubled thoughts,  
“ Will I inform thee, Cyrus ! of the place  
“ I most desire to seek. Go, virtuous Prince !  
“ Go with Araspes from this scene of woe,  
“ Zulmina pines, and mourns her absent Lord,  
“ (Uncertain of his fate)—her aged fire  
“ The duteous Ariamne longs to greet ;  
“ Ah ! let not thy compassion for my fate  
“ Prolong their anxious hours ; from sad suspense  
“ Relieve their minds. Repose and solitude



" Is the best remedy for hearts like mine  
 " Pierc'd with regret and destin'd to despair,  
 " Some small indulgence to my griefs allow,  
 " And let me unmolested weep and pray."

" She said ;—Araſpes with reluctance leaves  
 The hapleſs Queen, and on his Prince attends ;  
 (Diſtruſtful, anxious, yet afraid to ſtay  
 Left his intrusion ſhou'd unwelcome prove.)  
 Oft he looks back, and gazes on the fair,  
 Oft recommends her to the care of heaven ;  
 With ſteps irrefolute and ſlow, obeys  
 The Prince, yet leaves his captive heart behind :  
 But ere they join'd Cardouchus on the plain,  
 (Who ſtray'd to find the lovely fugitive,)  
 She ſnatch'd a dagger, in her robe conceal'd,  
 And plung'd it deep within her ſnowy breaſt.  
 In vain th' affrighted Phronia, to prevent  
 Her purpoſe ſtrove, in vain with ſtricks implor'd  
 Each deity to ſave her dying Queen ;  
 Rejoicing by her husband's ſide ſhe fell,  
 There breath'd a prayer—and with a ſmile expir'd.

" Here ends the Muſe—a genius more enlarg'd,  
 Refin'd and perfect, is requir'd to ſing  
 The ſame of Cyrus, in thoſe great exploits  
 To which his conqueſt on the Thymbrian plain  
 Was but a prelude. The unhappy doom  
 Of theſe illuſtrious Lovers checks her pen,  
 And bids her to the ſiſter Muſes fly :  
 Who may attune their lyres, in ſymphony  
 Celeſtial, to record th' untimely fate  
 Of Abradates and Panthea.—<sup>1</sup> here  
 In ſolemn dirges ſhall Calliope  
 With Polyhymnia, chaunt their virtuous loves,  
 Extol *his* valour, and deſcribe *her* charms ;  
 Whiſt Clio's pen ſhall *eternize* their names,  
 And ev'ry Love, and ev'ry Muſe, combine  
 To deck their urns, and to record their praiſe. \*"

On turning from the THYMBRIAD to TELEMACHUS, we cannot avoid expreſſing our opinion, that Lady Burrell ſhines to greater advantage when ſhe compoſes in rhyme. The portion of Telemachus which is here ſelected, is the beautiful

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\* We are diſagreeably arreſted here only by the unfortunate accentuation of *eternize*. Milton accents it on the middle ſyllable, *eternize*, which ſurely is the beſt authority,

Episode which represents the young Greek in the Island of Calypso, the passion of Calypso for Telemachus, and of the latter for Eucharis.

We think the commencement particularly happy ;

“ Still o'er the rugged cliff the Goddess bow'd,  
Still hung enamour'd o'er the raging flood,  
Like a strong rock that, baffling ev'ry storm,  
Maintains its basis, and preserves its form;  
She bears the lightnings of Imperial Jove,  
Nor heeds his awful thunder from above ;  
Turns to avoid the elemental strife,  
And only trembles for Ulysses' life.”

The following description also of Eucharis is animated and striking.

“ Soon as Aurora left her saffron bed,  
And o'er the hill a stream of light display'd,  
Calypso, starting from her couch of cares,  
Adorns her form, and wipes away her tears;  
Resolves to hide her love from ev'ry eye,  
And wakes the nymphs with horn and jocund cry.  
The nymphs delighted hear the well-known sound,  
And bustlin'd for the chase their Queen surround :  
But on Telemachus she calls in vain,  
Explores the grot, the arbour, and the plain.  
Mentor alone replies, alone attends,  
And of his absence ignorance pretends.  
Fair Eucharis among the nymphs is seen,  
With blooming cheek, and unaffected mien,  
High as the knee her snowy robe is ty'd,  
A painted quiver, fasten'd to her side,  
Contains the feather'd deaths ; her golden hair  
Redundant flows, and dances in the air.  
A filken shade is o'er her shoulders flung,  
And in her hand she bears her bow unstrung :  
A gentle languor on her features dwells,  
Caus'd by the anguish that she hourly feels :  
With guilty blush she starts, and owns not why,  
Her wounded bosom labours with a sigh,  
Her eyes avoid the busy mirthful throng,  
She loaths the sound of a loquacious tongue,  
The voice of melody can please no more,  
And all the joys of laughing ease are o'er.  
Her conscious passion long restrains her feet,  
And Eucharis is left her Queen to meet.” P. 30.

Many other passages might be pointed out which are distinguished by no inconsiderable portion of genius, as well as by much warmth of imagination. We have no reluctance in pronouncing

pronouncing that whoever can receive delight from the perusal of elegant and harmonious versification—whoever is pleased with a poetical bouquet, where, though the different flowers which compose it vary both in fragrance and in beauty, the whole is sweet and agreeable, will have many acknowledgments to make to the author of the above publications.

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ART. X. *Surgical and Physiological Essays, Part II.* By John Abernethy, Assistant Surgeon to St. Bartholomew's Hospital, and Lecturer in Anatomy and Surgery. 8vo. 3s. 6d. Evans. 1794.

THE modern discoveries in Chemistry have opened an entirely new field of enquiry, which is at present of unknown extent. For the foundation of our knowledge with regard to the composition of the atmosphere and the nature of respiration, we are indebted to Dr. Priestley, whose success in this branch of science was such as to make many persons regret that his attention should ever have been called off to any other pursuit. The similarity and connection which have long been thought to exist between the functions of the lungs and those of the skin, naturally led him, after having explained the former, to institute a similar enquiry with respect to the latter. He pursued the investigation, however, but a little way, and too hastily concluded, not only that animal perspiration does *not* injure the purity of the air in the manner that respiration does,—but that Dr. Ingenhouze and Mr. Cruikshanks must have been deceived in their experiments, when they imagined that air of any kind was perspired; a conclusion which is completely overturned in the present treatise, and to which Dr. P. appears to have been led, by employing a fluid (water) that absorbed the air as fast as it was emitted from the skin.

In the first paper in this work, which is entitled, An Essay on the Functions of the Skin, Mr. Abernethy informs us, that in the summer of 1791 he had made a number of experiments to ascertain the nature of the matter perspired and absorbed from the skin, but the winter's cold obliged him to desist before he had completed his design. In the spring of 1792 he saw it announced, that M. M. Lavoisier and Seguin had delivered a paper on this subject to the Royal Academy of Sciences at Paris. Reflecting that much time may elapse before the contents of that paper become known, and that even then,

then, few in this country can have an opportunity of perusing it. Mr. A., satisfied that his own experiments were deserving of attention, resolved upon submitting them to the public.

The mode pursued by Mr. A. is at once simple and accurate. A cylindrical glass jar, of sufficient dimensions to contain his hand and wrist, being filled with quicksilver, was inverted in a trough containing a quantity of the same fluid metal, and sustained there, in a slanting position, by means of a copper hoop embracing the jar, and made fast to the side of the trough. The hand (which was first measured, and its surface computed at 70 square inches) was then introduced into the jar, and held there for some time; and this was repeated until the quantity of air detached from the skin, and collected above the quicksilver, was sufficient for the purposes of a chemical examination. By proceeding in this way, he, in the space of sixteen hours, collected a half-ounce measure of air, which, at an average rate, makes the product of an hour equal to fifteen grains measure; but he remarked that more air bubbles ascended at the beginning, than towards the conclusion of each immersion; and this circumstance he satisfactorily accounts for, by observing, that the buoyancy of the hand in quicksilver, necessarily occasioned a considerable pressure of the wrist against the edge of the jar, which often impeded the circulation and benumbed the hand, and therefore probably interrupted the functions of the skin. He adds, too, that the weight and coldness of the quicksilver must have tended to impede the perspiration. His hand, when taken out, was always damp; but no moisture appeared on the surface of the quicksilver, and some dry, bibulous paper being put up, was withdrawn unmoistened. Whatever aqueous perspiration was then emitted, adhered to the surface of the hand; while the aeriform, from its levity, ascended to the top of the jar, and remained there the subject of experiment.

To the air, thus obtained, lime water was thrown up, by which about two-thirds of it were rapidly absorbed: to the remainder he added, a bubble of nitrous gas, but could neither discern any red fumes, nor diminution of quantity.

The same experiment being repeated six times with similar, though not perfectly uniform, results, Mr. A. concludes, that the air perspired will generally be found to consist of carbonic gas, or fixed air, a little more than two thirds, of nitrogenous, phlogisticated, or azotic gas, a little less than one third. Some variation was found in the proportion of these ingredients, in different experiments, and a very considerable one in their quantity, there being at one time only as much air collected

in nine hours as measured thirty-two grains, while, at another time, two scruples measure was collected in three hours.

To avoid the uneasy pressure of the wrist against the edge of the jar, and also to remove any effect which the weight of the quicksilver might have in obstructing perspiration, he filled the jar and trough with water; supposing that if he made an allowance of two-thirds for the quantity of carbonic gas absorbed by the water, he should be better able to determine the quantity of air *naturally* emitted from a given extent of the skin. From his hand and fore-arm (the surface of which he computed from measurement to be 112 square inches), held under the jar at different times for nine hours, he obtained three drams measure of air. This air remaining unattended to for nearly a week, it was diminished to one half, and what was left, he found to consist entirely of nitrogenous gas. In several other experiments made in water, nitrogenous gas only was obtained, the rest being absorbed as fast as it was perspired, and when the water was previously boiled and used moderately warm, very little of this gas was collected, and that little was quickly taken up by the water.

The experiments were next varied, by exposing the hand to measured quantities of different airs or gases, confined in the inverted jar by means of quicksilver, with a view to ascertain not only the nature and quantity of the airs perspired, but likewise whether any, and what, were absorbed by the skin. The airs employed were, the atmospheric, nitrogenous, hydrogenous, carbonic, nitrous, and oxygenous: these were generally used separately, but sometimes two of them were mixed together. After circumstantially relating the several experiments, the results of which all tended to confirm the truth of his former experiments in quicksilver and in water, he adds the following remarks which we shall here transcribe, as an example of his style and manner.

“ The removal of a quantity of oxygenous gas from common air, is surely a curious circumstance; if this be the effect of an action in the absorbing vessels, it must much exalt our idea of their subtilty, and their aptitude or disposition to admit one specie of matter and reject another. That the abstraction of one air in preference to another, depends upon this cause, I believe, will not, on reflection, be doubted; it might, indeed, be suspected, that oxygenous gas was separated from the atmosphere by the skin, as it is in the lungs, by chemical attraction: but it has been proved, that carbonic gas is removed with equal celerity; and experiments on animal substances, shew in them a disposition rather to part with than to imbibe carbonic gas. The removal of this air, is therefore not likely to be the effect of chemical affinity. The different degrees of celerity with which other gases are admitted, seem to establish the opinion, that the removal of one kind of  
air

air in preference to another, is the effect of an active power in the absorbing vessels.

" — It also deserves notice, that the quantity of the cutaneous perspiration is subject to great variety. In every experiment absorption was found to be equal to perspiration ; in many it was much more copious, especially when the air to which the skin was exposed was salutary to the constitution. The oxygenous and carbonic gases are very readily imbibed, whilst the nitrous, hydrogenous, and nitrogenous gases tardily gain admittance into the absorbing vessels."

The quantity of carbonic gas perspired from the hand when held in air, was much greater than he obtained in the experiments made in quicksilver or water ; nor did the quantity seem to be affected by the kind of air or gas employed. He likewise observed, that after heating himself by exercise until the aqueous perspiration was moderately copious, less air was emitted from the skin ; a circumstance, he adds, which might be expected if the same vessels secrete both these fluids.

Mr. Abernethy next proceeds to examine the nature of the aqueous perspiration, in the quantity of it, and of the aeriform emitted from the whole surface of the body, the emission of nitrogenous air from the lungs, &c. &c. and after several new and curious remarks on each, he makes a number of deductions from them, which he applies to pulmonary consumption ; and concludes the Essay by an account, illustrated with two neatly executed plates, of a remarkable *lufus naturæ* in the heart of a child, giving rise to the disease, called by Dr. Goodwyn, Melanæma.

The second paper, which terminates the volume, is entitled, " An Essay on the ill Consequences sometimes succeeding to Venæsection ;" in which, from several cases here related, that fell under the observation of our author, Mr. Pott, and other practitioners, it is shown, that the bad consequences occasionally following this operation, are numerous and dissimilar ; and the treatment proper for each, is clearly and judiciously pointed out. We could with pleasure indulge ourselves in making numerous extracts from this Essay, did we think it would be doing justice either to the author or to our readers, to present the useful facts and observations it contains, in a detached state. We cannot, however, close our account of the treatise, without commending the very modest and ingenuous manner in which it is concluded ; and at the same time expressing our wishes, that the author may not sit down contented with the credit which these and his former Essays have gained, but will continue still to exert the talents and industry he has already displayed, in endeavouring to throw new light upon the other functions of the animal machine, and the disorders to which they are liable.

ART. XI. *Elegia Grayiana Grace, interprete Stephano Weston, S. T. B. Hempston Parvæ Rector \*. R. S. S. 4to. 2s. Clarke, &c. 1794.*

ART. XII. Ἑλέγνια ἐν κοιμητηρίῳ ἀγροίκῳ ἐκχοῦνται, κ. τ. λ. *Gravi Elegia Sepulchralis Cultu Græcæ donata, curâ Caroli Coote, L. L. D. 4to. 1s. 6d. Rivingtons. 1794.*

ART. XIII. *Elegia Thomæ Gray Græcæ Reddita. Curavit B. E. Sparke, A. M. 4to. 1s. 6d. Deighon, 1794.*

AT the conclusion of our remarks on Dr. Norbury's Greek version of the Elegy in a Country Church-yard, we ventured to predict, that similar attempts would in all probability be soon made by more than one of our eminent scholars.—[Br. Cr. vol. i. p. 181.]—For the prize of literary fame which we thus held out, no less than three competitors have already entered the lists, and a fourth, as we understand, not inferior in splendour of abilities to any of his predecessors, is preparing for the field. We cannot help testifying the satisfaction we feel in this happy accomplishment of our prophecy. It was,

“Ὁρῶσθ', οἱ καὶ τῆτι ἀέθλα πιθήσεται.”

Ὅς ἔφατ'· ὤρετο δ' ἔπειτα μινεπτόλεμος Πολυποίτης,

Ἄν δὲ Λιοντῆος κραιπερὸν μένος ἀντιδίῳ,

Ἄν δ' Αἰῶς Τελαμωνιάδης, καὶ δῖος Ἐπειός·

Ἐξίης δ' ἴσαντο.

Il. xxiii. 831.

When the translator of Samson Agonistes retired, “blood-boltered,” and covered with wounds, from his engagement with the critics, he pronounced without hesitation, that future Grecians would shrink from so severe a scrutiny as his work had met with, and that no further attempts would be made of a nature similar to his own †. We congratulate the learned world on the complete overthrow of this ill-omen'd prognostication: and we assure the respectable scholars who have submitted their performances to the public eye, that their several merits shall be discussed with candour, that a fair field shall be given them—and that, while we avoid showing any partial or undue tenderness, we shall also spare their feelings all rigorous severity of censure.

The present Dean of Ely, when as long ago as in the year 1737 he published his splendid dramatic poem of *Σοφία Θεήλατος*, in the Greek language, consigned it to its fate without a name, and with the happy introductory motto:

Κάγῳ, Παρθένης γὰρ ἔτ' ἦν, καὶ ἔκ τῃ πῶ μοι τέκνῃ,

Ἐξίθηκα.

Aristoph. Nubes.

\* Sic! † See Correspondence with the Monthly Reviewers, December, 1789.

Fortunately,

Fortunately, the muse is not, at this time, so scrupulous. She exhibits her bantlings in the face of day, and does not hesitate to point out at once their respective fathers; not one of whom, to say the truth, has any reason to be ashamed of his offspring.

Our learned readers need not be reminded, that in the year 1785, Mr. Cooke, son of the venerable divine abovementioned, presented a Greek version of Gray's Elegy to the world, at the end of his edition of Aristotle's Poetics. He made choice of heroic verse as his measure, excepting in the epitaph, where the metre changes to elegiac. Mr. Weston has adopted precisely the same method. The whole of Dean Coote's performance, as well as Dr. Norbury's, is in heroic verse. Mr. Sparke, from the commencement to the close, has employed hexameters and pentameters. It is scarcely necessary to add, that Mr. Cooke's version is written in the broadest dialect of the plains of Agrigentum. Dr. Norbury has also occasionally had recourse to the Doric—but he has been liberal, perhaps too liberal, in the admission of other dialects. We have already expressed our sentiments with some freedom on this subject. That the poem should, from its rural complexion, have something of the Doric tint, is our decided opinion, though, perhaps, not in so great a degree as Mr. Cooke has exhibited it: and, consequently, we lament that in any of the versions now under consideration, a preference should have been shown to Ionisms.

To four of the five gentlemen whose works we have now mentioned, Theocritus appears to have offered himself as a prototype. Mr. Sparke has probably taken Simonides as his model, of whose beautiful compositions we were often reminded, in our perusal of his elegant translation. It should seem, therefore, that Gray's work has appeared to the majority of those eminent scholars, to take its place among the *Idyllia*, which species of poem is defined by an excellent modern critic to be, *modicæ magnitudinis; styli medii, æquabilis; ad suavitatem et elegantiam potissimum comparati: dispositionis facilis, rectæ, apparentis.* [Lowth de Sacra Poesi, p. 311 \*.] We much doubt the application of this luminous definition

\* It may not be improper to give a larger extract, by way of annotation, from the learned Bishop's observations on this subject.

"Græcorum carminum nonnulla, (an ab ipsis poetis, an a grammaticis qui eorum monumenta recensuerunt id factum esset haud liquido affirmaverim) generali titulo *ιδῆ* inscripta fuisse accepimus—  
qui



definition to Gray's enchanting elegy. Instead of a diminutive work, not rising above the middle flight of poetry in its style, we consider it as a perfect specimen of elegiac excellence, one of the most complete and full-grown compositions that have appeared in this, or in any other language; a performance, which of itself would be sufficient to give the name of its author a conspicuous place in the temple of Fame. But, from its nature, its subject, and its construction, we venture to pronounce decisively, that whether it be rendered into Greek or Latin, the measure should in all cases be elegiac.

But we hesitate not to confess, with all due respect to the works before us, that the poem in question does not appear to complete advantage in the Grecian garb. The Elegy of Gray, rightly so called, abounding in the softer images of modern rural life, and referring perpetually to the customs and manners of a christian country, adapts itself with difficulty to the language of mythology. The art of man cannot render with complete success

"The boast of heraldry, the pomp of pow'r," &c.

"Where thro' the long-drawn aisle, and fretted vault

"The pealing anthem swells the note of praise."

"And many a holy text around she strews,

"Which teach the rustic moralist to die."

In another language, which is still occasionally spoken in some parts of civilized Europe, and may, therefore, be said yet to have a being, the obstacles are much less insurmountable\*. The usages to which we allude are of course transfused into *Latin* elegiac poetry with less violence. The late ingenious R. Lloyd, an anonymous writer in the year 1775, and another, whose verses have lately appeared in a respectable periodical

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qui nihil aliud denotat, nisi quasdam poematum species, sive diversa quædam carmina, absque aliqua vel formæ vel argumenti certa designatione. Id nomen etiamnum retinent Pindari Odæ. Quod si quæ aut levioris argumenti, aut styli submissioris, aut generis quomodocunque inferioris esse viderentur, nec item ab una materia inscribi possent, ea diminutivo vocabulo *εἰδύλλια* appellabant. Ita inscribuntur Theocriti poemata, bucolica nimirum, cum aliis varii generis admixtis, quales Latini Eclogas malebant vocare, quasi poemata quædam habito ex pluribus delectu edita. Vel diversa ex causa, et verecundo titulo, silvas, quasi congeriem carminum subito impetu effusorum, quæ vel secundis curis, vel tali etiam delectui, materiem præbere possit.

Lowth Præl. 29.

\* The barbarous and indescribable jargon known by the name of *modern Greek*, cannot, we think, be produced in contradiction to our argument. We are sure that every scholar who has visited the Archipelago will concur with us in opinion.

work,

work, have sufficiently demonstrated the truth of our assertion †. While to the Greek translator,

Vestibulum ante ipsum, primoque in limine—

stands an host of difficulties, which we will venture to say every one of our rival candidates found sufficiently formidable.

The Curfew tolls the knell of parting day,

With what regard to *Costumi* can this line become Grecian? Mr. Cooke, sensible of the difficulty, paraphrases it with much elegance,

Νύξ πάλαι, ἔδ' ἀν' ἄγχιος πυρά καίεται, ἔδ' ἀπὸ κώμας,

with reference to the *primary* usage of the Curfew. In our opinion, he might better have followed the picturesque Virgil,

—summa procul villarum culmina fumant,

and have described the evening fires of the villagers as prepared for their reception. [See § vi.] In the third line of his beautiful stanza he sends his ploughman homeward, but his first line augurs for him no very warm reception.

Mr. Weston has likewise avoided the unclassical and semibarbarous application of the word *κῆδον* to a church-bell; but we cannot compliment him on the success of its substitute *χαλκός*: which his quotation from the Scholiast on Theocritus, in an explanatory note at the end of his poem, we fear, will rather obscure than illustrate. The solemn sounds called forth at the obsequies of Laconian kings, have but little reference to the *village* use of *χαλκός*. The “busy housewife’s” music to charm her vagrant bees to their hive; and another instance, of too ludicrous a nature for insertion in this place, present themselves more readily to the imagination! At any rate the word seems to be inadmissible.

We shall here close our preliminary remarks—and shall proceed to point out a few passages which strike us as calling for observation in the several productions of the three contemporary Grecians. We shall then present our readers with the epitaph which closes the poem, as translated by each of them, by way of a fair specimen of their respective abilities—taking the liberty to associate with them Mr. Cooke’s and Dr. Norbury’s concluding stanzas—a constellation of literary merit which every one must acknowledge as shining with no inconsiderable lustre, in the hemisphere of British learning.

MR. WESTON’S performance is ushered in by a joint dedication to Lord Chancellor Loughborough, the Earl of Lisburne, and Sir George Baker, Bart. More respectable names do not easily present themselves to the mind—and we congratulate Mr. W. on the possession of such a triad of friends.

† See the Gentleman’s Magazine for Jan.—Apr. 1793. Article, Λόγος Ἐπιτάφιος.

In his elegant address to them he will not be offended with our objecting to the mixed metaphor of *luminibus litæ*\*, notwithstanding the respectable authority which he has to produce for its usage.

The work is printed with uncommon elegance of type, paper, and arrangement—and does credit to the taste of the author. The typographical errors are few in number, excepting (as is too often the case in modern Greek publications) in the accents, where with pain we observe a variety of σφαλματα, some of which we have noted at the bottom of our page†.

\* In the passage of Cicero, here alluded to, an ancient copy reads, *non ita* for *lita*: ad Qu. Fr. ii. 11. Ernestus says, *lita* verum esse non potest, adeo abhorret a *luminibus*. He prints it “ut scribis, ita sunt: non multis,” &c. after Jensus. We still doubt of the reading. Why should non be inserted, which is not in the original text, and only serves to degrade Lucretius? We would read, “Lucretii poemata, ut scribis, ita sunt; multis luminibus ingenii, multæ tamen artis.”—Gellius says he was “ingenio et facundia præcellens.” Cicero is said by St. Jerom to have revised the poem of Lucretius.

† For οἰκόνδε, read οἰκόνδε, § i. 3.

ἄφρη—ἄφρη, i. 4.

ἔι—εἰ, ii. 3. iii. 1.

κατασκιῶσα—κατασκιῶσα, iv. 1.

ἦς—ἦς, v. 1.

καλαμοσίφεος—καλαμοσίφιος, 2.

ἄσατος—ἄσατος, vii. 4.

ἄ—ἄ, ix. 2.

πλῆτος—πλῆτος, ib.

ἄφυκτον—ἄφυκτον, 3.

ἔμνι—ἔμνι, x. 4.

ἄψ—ἄψ, xi. 2.

οὐάτα—οὐάτα, 4.

ἐνθάδ’—ἐνθάδ’, xii. 1.

ὀλβόντε—ὀλβον τε, xvi. 3.

ἄξιον—ἄξιον, 4.

ὄρισμον—ὄρισμον, xvii. 2.

ἀποσβεσαι—ἀποσβίσαι, xviii. 2.

Μῦσα γ’—Μῦσα γ’, xxi. 1.

οἶνομα—οἶνομα, 2.

μάθη—μαθή, 4.

τιύχει—τιύχει, xxii. 2.

λείπειν—λείπειν, ib.

ὄφθαλμος—ὄφθαλμος, xxiii. 2.

φύσις—φύσις, 3. xiii. 4.

ἄγροικ’—ἄγροικ’, xxiv. 2.

ἰλίσσεται—ἰλίσσεται, xxvi. 2.

ὀμματα—ὀμματα, 4.

ὄρης—ὄρης, xxix. 3.

παλαιάς—παλαιάς, 4.

ἄμμος—ἄμμος, xxx. 2.

The words *proaemium* and *incaepti*, in the prefatory address, are printed for *proœmium* and *inœpti*. We cannot help taking this opportunity of recommending to all Latin writers of the present day, the strictest attention to etymological accuracy in the case of the sister diphthongs.

At the opening, and at the close, of Mr. Weston's poem, he uses the abbreviation of *κ. τ. α.* (probably for *καὶ τὰ ἄλλα*) in preference to the more usual formula *κ. τ. λ.* For this deviation from general practice, we are at a loss to account.

§ i. 1. runs thus:

Ἥμας οἰχομένη βοῦ χαλὰς βαρυνχίς.

This introduction, though not unmelodious or ungrammatical, we think liable to some objections. The genitive absolute, at the commencement of the poem, gives an air of embarrassment and perplexity to the construction, which might have been avoided, had Mr. Weston adopted the bold style of Euripides, and exchanged the neuter *βοῦ* into a transitive verb, with an accusative case.

Μῆνα δ' ἡ δίςτος ἡτιμασμένη

ΒΟΑ, μιν ΟΡΚΟΤΕ, ἀπακαλῆ δὲ δεξιὰν, κ. τ. λ.

§ i. 3. *Μογίων ἀροτὴς αἰώοντι βαδίζει.* The labour of the plowman is ended for the day, and *μογίστος*, not *μογίων*, should be the word applied to him; and, on the contrary, as he is in the act of departing homeward, the word *λίπει*, in the fourth line, should not be expressed in the aorist, but in the present tense.

§ ii. 4. *Κάδωνες*—here certainly used with more propriety than, by some of Mr. Weston's learned competitors, in the introductory line of the poem. If the ancients had any use of *bells*, according to the sense we affix to the word, it was as an appendage to the necks of cattle, either in pastoral life, or in sacrificial solemnities,\* or for pomp of equipage.† Plutarch also describes it as an ornament to the festive dress; and the scholiast on Aristophanes *de Pace* observes, that sentinels doing duty on the ramparts, carried one of these *κάδωνες* in their hands, and delivered them from one to another in succession. Thus, when Brasidas attempted the siege of Potidæa (Thucyd. l. 4.) τῷ κάδωνος παρηνχδίντος—eis τὸ διάκνον—ὁ πρῶτος ἐβήτα. Vide Suidam in voce *καδανοφόρος*.

\* Lanios inde arcessam duos cum *tintinnabulis*.

Plant. Pseud. i. 3.

† Ille, onere divæ, celsa cervice eminens,

Clarumque collo jactans *tintinnabulum*.

Phæd. Fab. ii. 7. 5.

To Homer and to Theocritus the word *κάλαν* seems to have been unknown; while the LXX. (contemporaries of the latter at the court of Ptolemy) seem to have been well acquainted with the word. In the Ajax of Sophocles it is well known to signify a trumpet; and, by a peculiarity of the Attic dialect, which Dr. Norbury might without hazard have adopted, it is used in the feminine gender:

Χαλκογόμῃ κάλαντος ὡς Τυρσηνικῆς,

§ ii. 4. Ἐπῴσι τὰ πῶσα. We cannot recommend the transitive use of the word *ἐπῴω*. Dr. Coote's *ἐπῴωσιν βαδίσας*, is much more consonant to our ideas.

§ iii. 1. The word ivy-mantled is here most happily rendered by its legitimate parent *μισσοχίτων*. We could have wished that the word *νίκτερος* had been a little less distant from its corresponding substantive *γλαυξ*, for which *σχήψ* might not improperly have been substituted.

Κῆξ ὀρίαν τοι ΣΚΟΠΕΣ ἀήδοσι γαγύονται. Theoc. Id. i. 136.

§ iii. 1. 4. Κακὸς ἐξιτάραξι. Quidni ποσὶν ἐξιτάραξι? Κακὸς is a feeble and an unnecessary expletive,

§ iv. 2. Νῶτῃμι. To a modern writer of Greek, we cannot recommend the use of the penultimate of this word long. No poetic licence is admissible here. No rules of analogy whatever justify it. Many accurate editors of Homer, where the metre makes it necessary, exhibit the word with the insertion of *ν*, and write it *νωτῃμις*. Dr. Clarke, though he does not adopt this reading in his text, suggests the idea, that in Ionia the word was written (geminato *μ*) *νωτῃμμῃς*. Homer frequently uses it short, as

- - - οὐδέ τι λίην  
Οὔτῳ νῶτῃμός ἐστιν.

Od. xiii. 238.

- - - ὅπως ἀπὸ φύλον ὀληται  
Νῶτῃμον ἐξ Ἰθάκης Ἀρκιμισιέ ἀντιδίωιο.

Od. xiv. 188.

§ v. 1. 2. Ὁρόφῃ καλαμοσιφίος κελάδῃσα χελιδὼν. The preposition *ἐξ*, or *ἀπὸ*, ought to have been inserted here. Dr. Coote and Mr. Sparke are of our opinion. We applaud Mr. Weston for using *ὀρόφῃ* in the masculine gender.

1. 4. The contracted second future active *ἀντιγῆι*, in this line, is, we fear, not to be defended by any precedent. To *ἀντιγρομαι* for *ἀντιγίρομαι*, we are not unaccustomed.

§ vi. 1. 2. Αἶλαξ. The propriety of the circumflex on the penultimate diphthong of some words ending in *ξ*, has occasioned a difference of opinion among scholars. We take this opportunity of expressing our regret, that a custom so directly

really militating against the regular canons of accentuation, should have been received at all. Where the genitive case is long, as in the instances of *κηρυξ*, *φοιιξ*, &c. we are clear that the practice (originating probably in the conceit of some early transcriber) *should be discontinued*. These are our sentiments, and they are not unsupported by high authority. (See Dr. Clarke's observations on the word *σμελιξ*, Il. ii. 267.) If *αὔλαξ* is admissible, *σμελαξ* should also have been circumflexed. § iv. 1.

Ib. l. 3. 'ὧς γαίοντες—ἦγον. "How jocund did they drive!" Is not the English here too literally followed for the beauty of Greek idiom?

§ viii. 1, 2. Μὴ τις ἐρῶν ἀρχῆς ἀθροίζοι. To the use of the prohibitory adverb *μὴ*, with an *optative* mood, in this instance, we decidedly object; and we believe the rule to be without exception, that when *μὴ* relates to *present* transactions, it is invariably joined with the imperative mood; when to future, with the subjunctive; when to past, only with that which the grammarians, not very happily, call optative.

'Ισχυσθ', Ἀργεῖοι· μὴ βάλλετε, κῆροι Ἀχαιῶν. Il. iii. 82.

Μή σι, γέρον, κοίλῃσιν ἐγὼ παρὰ θυσιὶ κιχίω.

Μὴ νύ τοι ὤ χρεάισμῃ σκῆπτρον καὶ σίμαμα θεῖο. Il. i. 26.

'Αλλ' ἐγὼ ὤ πιθόμην· ἦτ' ἂν πολὺ κερδίον ἦεν

'Ιππων φειδόμενος· μὴ μοι δευοίατο φορβῆς. Il. v. 202.

*Left they should have wanted food.*

Δείπας δ' ἐν θρόνῳ ἄλτο, καὶ ἴαχε· μὴ εἰ ὑπερθε  
Γαῖαν ἀναβῆναι Ποσειδάων ἱπποσύχθων,  
Οἰκία δὲ θεῶτασι καὶ ἀθανάτοισι φανίη.

Il. xx. 62.

*Left Neptune should have risen the earth above him, and his mansions should have been laid open to men and gods.*

§ ix. 4. *αἶδος*, dissyllable, is clearly inadmissible, as denoting the grave. It can only be understood as the neuter noun, used sometimes instead of *ἡ αἰδώς*, *pudor*, and is in that case always written with a circumflex. In § xi. 4. the word *Ἀιδόμος* is used with less impropriety; but we fear Mr. Weston has no authority for altering the *ω* of the poetic and mythological *Ἀιδώμενος*, into *ο*, or (except a very dubious analogy) for using the first syllable *long*.

§ x. l. 4. Τὸν Θεὸν ὑψιστον. The insertion of the article is not only elegant, but absolutely necessary.

§ xii. 1. *ἐρημαίῳ ἐνὶ χώρῃ*. The word *ἐρημαῖος* has a feminine inflection; and Mr. W. in his next edition, will not err in using the dative *ἐρημαίᾳ*.

Through the whole of this stanza we regret the absence of the conditional particle. Line 3 might stand thus:

\*Ὅς σκήπτρῳ λαῶσι δυνήσας ἂν ἐμβασιλεύειν.

§ xiii. 2. αἰώνων ἐνέροισι κεκασμένον. Is the word *ἐνέροι* ever used, except when it denotes the spoil of those *slain in battle*? Its derivation from ἐνέρω, *occido*, gives considerable weight to this remark.

§ xv. Ὡδ' Ἀμδὴν τις κῆται, &c. The introduction of the names of Hampden, Milton, and Cromwell, in the Greek, whether with or without inflection, is uncouth and barbarous in the extreme; and the stanza, in its original form, cannot be translated. The anonymous Latin writer already mentioned, seems to have been aware of this insuperable difficulty.

Rusticus hic forsan Cato, Virgiliusve quiescat:

Discolor at fatum, mens licet una, fuit.

Strenuus ille quidem patrii defensor agelli;

Hic, vates nemorum, dulce, at agreste, canens.

Λόγοι Ἐπιτάφιοι.

§ xvii. 1. Τοῖς ἐμῶν ἐπέκλωσιν. Why is the negative particle connected with the following word? We suspect a similar erratum in § xxi. 2; but the equivocal between ἑνομά θ', and the plural nominative, creates a degree of perplexity to the reader. The singular number, as coupled with ἡλικίαν, is certainly preferable.

Ib. 2. Ἀλλὰ κ' ἀτασθαλίῃσι. The elision of καί, cannot take place before the short syllable with which the word ἀτασθαλίῃσι commences. The two syllables must coalesce; and then κατ-ατασθαλίῃσι will be necessarily long.

§ xviii. κεύθειν ἀληθῆς. The insertion of the article is here absolutely necessary, to make the word ἀληθῆς substantive.

§ xix. 4. Ἡσυχίῃ βίοτοιο—ἄγχιος ἔρημον. Nothing can be less fortunate than the application of ἔρημον to "the cool sequestered vale of life." Let us suggest a small but very important transposition, and read the line

Ἡσυχίῃ βίοτοιο κατ' ἔρημον ἄγχιος ἴοντες.

§ xxiii. 3, 4. We quote the two following lines as eminently beautiful; and we by no means object to the attic accusative.

Τῆς φύσεως φωνὴν εἶτ' ἀκούμεν ἐξ αἰδῶο;

Ζῶνι εἶτι, φλόγιται τε κ' ἐν σποδῶ ἀκάματον πῦρ.

Ev'n from the tomb the voice of nature cries,

Ev'n in our ashes dwell their wonted fires,

§ xxv.

§ xxv. 1. Τοῖα γίγαν πολιορκήταφος τάχα μυθήσονται. We could have wished for the insertion of *τις* after *γίγαν*, and *ἄν* after *μυθήσονται*. The construction in its present state is defective, and the line is capable of easy alteration.

§ xxvi. 4. ἐπὶ βίον. Optime. So well, that we regret the short *ἐπὶ βίον* in the next stanza, notwithstanding the well-known authority of Theocritus.

§ xxx. 1. Νίος, printed with a capital letter, and without an article, or the insertion of *τις*, becomes, to all intents and purposes, a proper name. "NEUS lies here." We have the same remark to make on the productions of all the learned gentlemen in question.

Ib. 3. ἴλαος. We know that the penultimate is common, but we think it used more elegantly long. (Αἰδώς ἐπιθ' ἴλαος Ὀλύμπιος ἴσασται ἡμῖν.) But we object *in toto* to the application of the word in this place, as it certainly implies the reconciliation of a person previously offended. See II. i. 372, 583; vi. 380; ix. 635, 644.

Ib. 4. Μελαγχολία, in Greek, signifies *madness*, and not the gentler colouring of the soul, to which we have applied the word *melancholy*. Συνκάλισσα, ὦ Πάτερ, καὶ ἦκον· ἐπὶ δὲ ἡρώδῃ τῷ περιβελήοντος τὸ ὄνομα, κρῖν' ἔφην ὅτι οὗτις ἐστὶ, ΜΕΛΑΓΧΟΛΙΑΝ οἰηθέντας μὲ, ἔχοντο ἀπίσταντες.—Luc. Ἑσάλ. Διάλ. i. 4.

Ib. πᾶιδ' ἐχάραξεν ἰόν. Why not *ὀνόμαζεν*? The word *ἐχάραξε* may be literal, but it is not well chosen. When Gray wrote of his poet, that

Melancholy mark'd him for her own,

he certainly had not the operation of *tattooing* in his mind, which unfortunately occurred to us when we perused Mr. Weston's stanza.

§ xxxi. 1. καὶ ἀληθινὸν ἦτορ. Ἀληθινὸν only implies the reality of the fact, that he had a heart; καὶ πατρικὸς ἦτορ, would certainly be a preferable reading.

Ib. 3. Δῶκε δὲ αἱ θεοὶ, &c. We repeat, that *δοῦν* imperiously demands an *article*, to express the true God. Without it, we can only understand some deity of heathen mythology.

§ xxxii. 1. πάντο—προφίκεν should certainly have been πάντο προφίκεν. See the concluding stanza of Mr. Cooke's version.

We cannot withhold our unqualified approbation of the last verse of Mr. Weston's performance. Τρίβον ἰλπίδα, καὶ τρεμῖαν, expresses "trembling hope," with singular felicity.

It is now time to take our leave of the first of these learned authors; and if we are more brief in our remarks on his two distinguished competitors, it is not from any deficiency of respect, but from a wish to avoid undue prolixity, and needless repetition. Our readers will easily perceive, that several of the observations



servations on Mr. Weston's performance are equally applicable to Dr. Coote's and to Mr. Sparke's. But here we are obliged to suspend our work till next month.

(To be continued.)

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ART. XIV. *Lectures on Electricity.* by G. C. Morgan, 2 vol. 12mo. price 10s. 6d. Norwich printed; sold by Johnson, 1794.

WHEN a professed teacher in any branch of science lays the principles thereof before the public, it is natural to expect that the access will be freed from difficulties, the theory laid down with perspicuity, the practice rendered familiar and easy. In these respects Mr. M. is very deficient: his style, to use his own words, is "*prolix and parading*;" his theory is imperfect and unsupported; his descriptions frequently tedious and obscure.

There are few works in natural philosophy more replete with false reasoning, where so much is assumed and so little proved: a great part is devoted to establish a theory (like that of Aepinus) which attributes all the phænomena of electricity to attraction. By the magic charms of a word, and a happy recourse to suppositions, our author thinks he can solve all difficulties, and remove all objections.

Mr. M. is a professed advocate of the Franklinian theory, complaining of the ignorance of those who oppose it; yet deviating therefrom essentially himself, and confessing that part of it is exposed to insuperable objections. He shows the absurdity (which however had been done before by Mr. Eeles and the Abbe Nollet) of supposing with Dr. Franklin, that the pores of glass are wider at its surface than near the centre. He has taken much pains with the theory of the Leyden phial, but we think it is neither elucidated by his experiments, nor enforced by his arguments; we think also that there are many objections to his theory, both of the doubler, and the electrophorus, the upper plate of which he affectedly terms the *scudo*.

Notwithstanding these defects, Mr. Morgan's work may be recommended, as containing much useful information; the instrument maker, and those "who work for themselves," will find some valuable hints, and be spared much loss of time, by attending to his observations. Mr. M's experiments on the conducting and non-conducting powers of bodies, are interesting, and entitle him to the thanks of every friend to electricity.

tricity. His observations on animal electricity will be read with pleasure, both by the physiologist and medical electrician. Though we differ from him, in many instances of his application of electricity to the appearances of nature, we willingly confess that he has displayed in it much ingenuity; and that the light in which he has placed this subject will probably excite the attention of future observers, and lead to a fuller and more accurate investigation.

As it is not easy to take an extract from a book of mere science, we shall give the reader a specimen of the author's powers from his introductory lecture; the style is such as it is equally difficult to commend and to understand.

"Any agent which alarms the senses by a rare and anomalous display of its operations in the visible system of nature, is to man, while groping in the night of ignorance, a most formidable tyrant. Horrors attend its appearance; and the general fear it calls forth is pregnant with calamities of long permanence, and of tremendous magnitude and extent. The hour of its sway is that of torture to millions; and, in the succeeding hours of timidity and depression, new powers come into action, far more terrible and destructive than itself. The general mass of ignorance is, each time of its appearance, enlarged and condensed, and the reign of superstition is confirmed and darkened. It arms the ruling priesthood with the dagger; it clothes them with bloody robes, and gluts them, hungry in their demands of sacrifice, for the angry god whom they represent, with the first-born of every kind.

"The terrors under which it subjects the quaking multitude, are equally merciless to the flocks of the field, and to the most helpless of human innocents. It arms whole legions of tyrants, which tyrants collect hordes of voracious Janissaries, who unite in one confederacy to plunder, to enslave, to corrupt, and finally to exterminate those whom they at first frightened and deceived." P. xxvii.

The reader will probably ask, what does all this mean? We conceive simply this, that thunder produces terror, and terror superstition, and that innumerable miseries; and what is the remedy? Why, Franklin discovers that the phenomenon is electrical, and all is easy. This single discovery, according to our author,

"teaches the vulgar mind to smile at a thousand religious ceremonies, before the reverence of whose age, and the dignity of whose priests, the ostentation of modern hierarchies dwindles into meanness and mummary." P. xxxiii.

Consequently as Lucretius had his

—Deus ille fuit, Deus inclytus Memmi,

so Mr. Morgan extols his philosopher, and would have his pupils acknowledge

“ that no tyrannicidal hero had ever proved more beneficial to his species, than that *republican*, who, when he had disarmed the clouds of their fury, armed his countrymen on the very same spot in the cause of freedom and humanity;” or, as he expresses it afterwards, “ chased away the minions and mercenaries of oppression; and, amongst the ruins *accumulated by despotism in the fury of its dying hour*, established the first free community that ever blessed the eyes of men.” P. xxxix.

All this, and much more of the same kind is introduced in a lecture on electricity. In which, by the by, mark the consistency of the philosopher:—the *despotism* thus chased away by the electrical hero, was the same mild government on which was modelled, with little more than a nominal difference, that first free community that ever blessed the eyes of men. Such sentiments and such language might, perhaps, be calculated to suit the pupils Mr. M. had collected; but both, we will venture to say, would, in almost any audience, produce a very general disgust.

ART. XV. *Translations chiefly from the Italian of Petrarch and Metafasso*, by \*\*\*\*\* † A. M. Fellow of New College. Small 8vo. 2s. 6d. Oxford, Cook. Robinsons, London. 1795.

“ **I**T has been always the opinion of the translator that in a work of this kind, not only the sense of the author was to be faithfully rendered, but the peculiarity of his manner, and the very colouring of his style, were to be preserved as much as possible. He has therefore made no attempt at embellishment, and only in the two trifles from Tasso admitted some amplification. This too, it is hoped, will account satisfactorily to the Italian reader for the roughness, and perhaps boldness of some of the lines. More polish and spirit was not to be had without too great a departure from the originals.”

We have made this extract from the advertisement prefixed by the Translator to his work, in order to take fair and safe grounds for our strictures, and to limit the extent of them. In the advertisement the writer has told what was his attempt

† This hiatus should be filled, we understand, with the name of *Le Mesurier*.

to perform, and the reader may foresee what kind of entertainment he has to expect from the perusal. The mere English reader therefore, who takes up the following translations, and finds not in them the airy graces and melodious fluency of modern composition, has no reason to complain of his disappointment. To the admirer of Italian poetry the Translator looks up for some portion of praise, and from him alone he can apprehend censure. If then by our statement we have brought the writer and reader to a fair issue on the trial, we trust the former will not suffer any diminution of character from an unbiassed verdict. We think the Translator has performed very scrupulously his promises of fidelity to his originals; and in general filled up the outline of the duty he has prescribed to himself as an accurate interpreter. The young student in Italian literature will find in these specimens a safe and intelligent guide to lead him on to a further progress; and will be pleased with the writer as a man of taste, who has pointed out the most striking and attractive scenes in the country through which he is passing. On his further advancement the Italian scholar will acknowledge, that the sonnets from Petrarch are selected with great discernment; as he will upon a more intimate acquaintance with that celebrated author, be satisfied that the learned men of his time and since, have not too severely or uncandidly condemned very many of Petrarch's sonnets as harsh, obscure, and unintelligible.\* We think likewise that in the attempt to preserve the "peculiarity of manner" and the colouring of style displayed in the originals, the Translator has in a great measure succeeded. His English metrical composition has an ancient severe simplicity, that qualifies it well to stand so close by the side of Petrarch, whose diction is allowed by most of his commentators to be strictly pure and masculine. We shall appeal to the reader for the justness of our observations, by transcribing the following sonnets, in which he will probably perceive at once the merits of an accurate version, and the freedom of an original composition. The Italian is here printed with the English; but as Petrarch is in the hands of every reader of that language, we shall give only the translation.

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\* See M. Baillet's *Jugemens des savans*; Vossius, &c.

## S O N N E T XLIII.

OF PETRARCH.

Yon nightingale, whose strain so sweetly flows,  
 Mourning her ravish'd young, or much lov'd mate,  
 A soothing charm o'er all the valleys throws,  
 And skies, with notes well tun'd to her sad state.

And all the night she seems my kindred woes  
 With me to weep, and on my sorrows wait;  
 Sorrows, that from my own fond fancy rose,  
 Who deem'd a goddess could not yield to fate,

How easy to deceive who sleeps secure!  
 Who could have thought that to dull earth would turn,  
 Those eyes that as the sun shone bright and pure!  
 Ah now what fortune wills I see full sure,  
 That loathing life, yet living I should see  
 How few its joys, how little they endure.

We shall add another, which will conspire to give the reader a favourable opinion of the contents of this little volume.

## S O N N E T XCVIII.

That charming paleness, that o'er clouding threw  
 O'er her bewitching smiles a love-sick shade,  
 Came with such winning majesty array'd,  
 That forth my ravish'd heart to meet it flew.

How Saints greet Saints in Paradise I knew  
 From that blest hour, so lively was display'd,  
 That tender sentiment none other read  
 But I, who still from her my being drew.

Each Angel look, each condescending grace  
 That can on lady's cheeks, when kindest, play,  
 Compar'd to this, would cold disdain, appear,  
 She bent to earth her gentle beauteous face,  
 And in expressive silence seem'd to say,

“ Who from my side my faithful friend would tear.”

We think the general fidelity of this version violated in the eighth line, “ *Ch altrove non m' affiso,*” which is translated,

“ Who still from her my being drew.”

The words of the original we should translate, “ my attention being fixed only there,” i. e. the beauty of sentiment alone, expressed in her countenance, was seen by me, as my thoughts were fixed on that charm only; which Platonic declaration of love is conformable to the general tenor of Petrarch's

trarch's amorous effusions, and naturally arises from seeing the ghost of his mistress. The version of the words therefore is not only mistaken, but, if we do not refine too far in our comment, an appropriate and endearing sentiment is lost to the reader.

Where the Translator has at any time ceased strictly to copy the meaning of his author, and indulged himself in paraphrase, we cannot always applaud the success of his amplifications. For instance, in the version of the lines from Tasso's *Aminta*, the concluding lines of the poet,

“ Cangia, cangia di Configlio  
Pazzarella che sei  
Ch' il pentirsi da sezzo nulla Giova—

are thus paraphrastically translated,

“ Then Oh thy purpose change coy froward maid,  
“ E'en now thy youth flits by on silken wings;  
“ Fruitless and sharp, when every charm is fled,  
“ Will be the pangs, which late repentance brings.”

We object to the imagery of “silken wings” in the second line (which is entirely the property of the Translator) for what idea of strength or rapidity does a silken wing suggest? To flit by, reminds the reader of the bats mode of flight, but unluckily he remembers that the bats wings are not silken..

In the first Sonnet from Zappi, the fidelity of the English version is in general preserved; but we think the spirit of the original is far from being justly represented by the concluding weak lines of the Translator.

We shall here give the original also.

# DEL ZAPPÌ.

## SONNETTO I.

Quand' io men vò versò l'Ascrea Montagna  
Mi si accoppia la Gloria al destro Fianco:  
Ella dà spirti al cor, forza al piè stanco,  
E dice, andiam, ch' io ti farò compagna.

Ma per la lunga inospita campagna  
Mi si aggiunge l'invidia al lato manco,  
E dice, anch' io son teco; al labro bianco  
Veggio il velen, che nel suo cor si stagna.

Che far degg'io? se indietro io volgo i passi,  
So che invidia mi lascia, e m'abbandona,  
Ma por fia, che la Gloria ancor mi lassi.  
Con ambe andar risolvo alla suprema  
Cima del monte. Una mi dia corona,  
E l'altra il veggio, e si contorca e siema,

IBID.

## I B I D.

As tow'rd th' Afcrean mount I take my way,  
 Attending Glory at my right I hail;  
 She cheers my heart, forbids my heart to fail  
 And "on she cries, for I with thee will stay."

But as the long drear wastes our steps delay  
 Sudden does Envy at my left assail,  
 And says "I too am here" her lips dead pale  
 Speaks the black poisons on her heart that prey.

What then remains? If such my course I take,  
 Envy, I know that instant far is flown;  
 But then shall Glory too my side forsake.  
 With both will I the mountain's topmost height  
 Resolve to gain; the one my toil shall crown,  
 The other see't and fret, and burst with spite.

It must surely be allowed that the last line of the Translation does but imperfectly represent the *ardentia verba*, "contorca and fremā" of the original. Perhaps in the end of the 3d line we should read, instead of "forbids my heart to fail" "forbids my feet to fail." The repetition of heart in the same line, seems like an error of the press, especially as heart occurs again in line 8.—Two errors which we have observed in the Italian text we shall note in the margin.\* Two original Sonnets by the Translator introduce the rest, of which the former has a good deal of poetical merit; the latter is founded on rather a quaint conceit, and does not produce a happy effect. On the whole we consider this little volume as the offspring of an elegant and accomplished mind.

ART. XVI. *Wakefield's Horace.*

(Continued from page 58.)

**L**IB. III. Ode III. V. 32. Mr. W. removes the comma at sacerdos, so that Marti may be joined with peperit, not with redonabo.

Ode VI. V. 18. He puts a colon at "inquinavere," and would throw "et genus et domos" towards the close of

\* Sonnet 7, line 11. *quadagno* for *Guadagno*. Sonnet 28, line 8, *dentio* for *dentro*.

the sentence ; and he justly says, that a preposition is not necessarily prefixed to the first substantive. But in the instances which Mr. W. has produced, and in others which we recollect \*, the cases depending on the preposition are in the *same* line, whereas in the passage of Horace, which he would correct, " Et genus et domos," stand in the *second*, and " in patriam populumque" where the preposition comes forward, are in the fourth line of an Alcaic stanza ; for this reason we differ from Mr. W. The common punctuation satisfies us ; and were we to admit any change, we should prefer that which Mr. W. himself has proposed in his observations on Horace, published in 1776, when he substitutes *in* for *et* before genus.

Ode XI. V. 18. For " ejus atque," where Bentley reads " ex eatque" Mr. W. proposes æstuetque. We observe that Cunningham reads æstuatque having printed in his text manet in the same stanza.

Ode XIV. V. 12. For " virum expertæ" Mr. W. would read virum expertes. He refers to the first vol. of his *Silva Critica*, and adds, that when he made the same emendation there, he did not know that he had been anticipated by Cunningham, whom he styles Cenfor asperrimus, Emendator pessimus. We by no means look upon Cunningham as equal in sagacity to Bentley ; nor do we think so lightly of his talent for conjecture, as Mr. W. seems to do. In V. 7. Ode XVI. He removes the comma from patens, to which he would join Deo in the dative. In the 32d verse of this Ode he puts a colon at fallit, from which he separates, " sorte beator," with a comma at beator. We do not think the difficulty of the passage lightened by this conjecture.

Ode XVIII. V. 3. He removes the comma from incedas to abeasque, so that lenis may belong to both verbs. We

\* Thus we have in Horace :

Quæ nemora aut quos agor in specus ?

and in the CEd. Tyran. of Sophocles :

Ες ταὐτὸ Διῶν κ' ἀπὸ Δαυλίας ἄγει.

In Pindar indeed we find the cases depending upon the preposition, not in the same line, but in that which immediately follows :

Ἔσδον ἦταν δίφρον

ἔνθ' ἄρματα πεισιχάλινα καταζευ—

γνῆ σθίνος ἵππων, &c. &c. Pyth 2. Antistr. 1.

But this passage is not embarrassed as that in Horace would be by the intervention of a whole line—neither would we argue without some qualification from a strophe in Pindar to a stanza in Horace.

adhere



adhere to the common punctuation. In V. 32. Ode XXIV. He puts a comma between *quærimus* and *invidi*, in order to join the latter word *απο κοινης* to *odimus* and *quærimus*.

Ode XXV. V. penult. He puts a comma at *Deum* after *sequi*, and would refer *cingentem* to *Horatium* understood. But we are not convinced that the "concinnitas loci" is injured by the interpretation generally received.

Ode XXVII. V. 26. He would alter *et* before *scatentem* into *at*. He had made the same emendation before in p. 79 of his edition of the *Georgics*, and in p. 16 of the *Silva Critica*, Part II. He does not, in his notes on the present edition, *specifically* refer to either of the above-mentioned works; but says, "Ita post Bentleium ipse corrigendum esse divina-veram."

Ode XXIX. V. 6. He reads *en* before *semper udum*, where some critics contend for *ut*, and some for *neu*, and others for *ne*. We agree with Mr. W. and Mr. Hardinge, in joining *semper* with *udum*, but we cannot approve of *en*. When Mr. W. quoted from the second book of the *Georgics*, "*en age segnes, rumpe moras.*" And from *Silius Italicus*, Lib. X. V. 441, "*Ocius en testare Deos.*" He should have considered that *rumpe* and *testare* are in a different mood from *contempleris* in *Horace*. We are inclined to adopt *at* with *Nicholas Hardinge*. In the 23d verse of the same Ode he puts a comma at *futuri temporis*, so as to disjoin the two words from *exitum*, and to couple them with *prudens*. We adhere to the common reading, and we recollect no instance in which *exitum* is to be found *ἄλλως*, i. e. where the subject is not *expressed* either in a genitive case, or in some part of the context.

Lib. IV. Ode IV. V. 29. "*Fortibus et bonis.*" He puts a semicolon at *fortibus*, and refers *bonis* to *æquis* in the next line. Mr. W. says that some persons disapproved of this reading. For our part, we long ago have adopted it. And in addition to the authority of Mr. Wakefield, we would observe that it is found in the *Princeps Veneta editio*, and approved by H. Stephens and Xylander. In v. 53. of this Ode, he would join *sacra* with *jactata* rather than "*gens*," which he connects with *omnes substantivos periodi*; and refers to what he had said in his notes on the *Georgics*.

In V. 7. Ode V. He puts a comma at *affulsit* and joins *populo* with *gratior it dies*, as had been done by other editors, and we add by himself too in his observations.

Ode X. V. 2. He follows, as we do, Bentley's emendation, and gives this order to the sentence :

Cum Bruma insperata superbix tux veniet.

Ode

Ode XV. V. 2. He refers *Lyra* to *loqui*, and sets a comma after *increpuit*. This position of *Lyrâ* does not seem to us adapted to the perspicuity which Horace generally preserves in his Odes. In the 5th Satire, Lib. I. Lambin would read *pæne arsit macros dum turdos versat in igne*, where all the MSS. and old scholiasts read *pæne macros arsit*, &c. Baxter says properly, *hujusmodi hyperbata satis conveniunt Horatiana Satiræ*; but he probably would not have admitted such an hyperbaton in the Odes.

We proceed to the Epodes;

Epode II. V. 28. Mr. W. reads *frondes* with Markland *vice fontes*.

Epode III. V. 20. He admits *jocosa* for *jocosæ*, as had been before proposed by Markland.

Ep. X. V. 8. For *frangit* before *trementes* he would read *plangit*, and quotes from Lucretius the following passage:

Aut, ubi suspensam vestem, chartasve volantes,  
Verberibus venti versant, planguntque per auras.

The conjecture is ingenious, but not so necessary or so indisputable as to claim a place in the text without some support from manuscripts.

In the line which Mr. W. produces from the first book of *Silius Italicus*,

Nunc ipsas alis plangit stridentibus Alpes,

we have a concomitant word *alis* to fix the reading.

In the last line of the 13th Epode Mr. W. judiciously follows Antonius and Ascensius, who insert *et* before *dulcibus alloquiis*.

In the 7th line, Epode XV, He joins *olim* not with *inceptos* but with *promissum carmen*, but without stating that he had proposed the same way of pointing the line in his observations on Horace above-mentioned, and in the 95th Section of his *Silva Critica*.

In the 41st verse of Epode XVI. he thus points:

Arva beata  
Petamus; arva, divites et insulas.

In Epode XVII. He transfers the distich beginning, "*nulla nocent pecori*," which stands as the 61 and 62 in the common editions, and he would place them after the 50th line. In Gesner's edition of Baxter they are included within two hooks, and Gesner would place them after the 52. Mr. W. in defence of his transposition, refers his readers to p. 382. vol. 2. of *Miscellaneous Observations*. In the common editions

tions they certainly are ill placed : and, on the whole, we are disposed to assign them the station which Mr. W. prefers, and for which Thomas Ruddiman, in the *Miscellaneous Observations*, assigns this reason : The verse “ *Nec vespertinus*, seems to want another before it ; for in negative sentences, *nec* is more properly set in the second, than the first place.

In the 17th Epode, V. 21, 22. He thus prints :

Fugit juvenas, et verecundus color  
Reliquit ; ossa pelle amicta lurida :

We shall subjoin Mr. W's note, but at the same time we must confess that we are by no means satisfied with his interpretation :

“ Occurrimus ineptiis hujusce loci meliore adhibitâ distinctione—‘ *Me*’ et ‘ *sunt*’ in his clausulis facillime et pro more reticere possunt.”

In verse 40, the same Epode, *Tu* before *pudica* is printed with a large initial, because, says Mr. W. they are the ipsissima verba quibus Canidiam erat sonatura Flacci Lyra—In examining this edition we have found great difficulty in going back from the notes to the text ; through the want of numerals to the lines in the latter. Of this inconvenience Mr. W. himself seems to have been sensible, for, in the notes on the 2d vol. he not only tells us the number of the satire and epistle, and of the line, but of the page ; and we would wish that he had referred in the same manner to the pages in the first volume. The want of numerals makes Lambin's text very unpleasant for consultation ; and in every edition where notes are used, we think that such numerals ought to be employed, even at the hazard of defacing a little the beauty of the page.

#### SATIRES.

Lib. I. Sat. I. V. 4. Mr. W. reads *armis* for *annis*.

Sat. IV. V. 39. He retains *Poetas*, eos being understood before *esse*, in preference to *Poetis*. We could produce innumerable instances of a similar construction both from the prose and verse writers of antiquity, and yet we in Horace prefer *Poetis*.

Sat. V. V. 82. He joins *usque* with *stultissimus*.

Sat. VI. V. 4. He reads *regionibus* for *legionibus* as in the observations, to which, however, he does not *explicitly* refer—and he again quotes here “ *Magnis qui gentibus imperitarint*” from the 3d Book of Lucretius.

Sat. VIII. V. 32. He would join *suppliciter* with *servilibus* rather than *stabat*.

Sat.

Sat. IX. V. 1. He removes the stop at *mos*, and connects the sense with "*Nescio quid meditans*," &c. We do not remember any edition in which this punctuation is proposed; but we heard it long ago in conversation, from the late learned Dr. Antony Askeu, and we highly approved of it.

Sat. X. V. 41. For *comis* garrere libellos, he reads *comes* libellos. We prefer *comis*, which, by the writers of the Augustan age, is more generally applied to a person than a thing. But as we meet with a different combination in later authors, and once even in Ovid, we meet with *comibus* oculis; and as garrere doubtless depends on *potes*, we do not wholly reject Mr. W.'s emendation.

Lib. II. Sat. II. V. 10. *Lassus ab indomito*. This place he leaves "*futuris editoribus rectius constituendum*," confessing, as we also do, that he is embarrassed with the construction. We have often considered the passage. We suspect that Horace wrote it negligently, and we believe that neither manuscripts nor conjectures will remove the objections to which it is liable.

In V. 22 of this Satire, he says, *ostrea* is a *diffyllable* as *cerea* is in the 8th, and thus in effect abandons a critical canon which he had strenuously maintained in two former publications, and upon which we shall hereafter offer some remarks in the course of this critique.

V. 80. He puts a comma both at *alter* and *ubi*, and properly adopts *Mercuriali* in the 25th line of Sat. III.

Sat. III. V. 166. He preserves the common reading.

V. 185. He puts a mark of interrogation at *scilicet*? and with Markland reads *aut* for *ut* before *plausus*.

V. 203. He gives a colon to *gnato*, and joins *mala multa precatus Atridis* to "*non ille*," &c. in the next line.—Of this we approve.

V. 215. He thus points,

"Huic vestem, ut gnatæ pater, ancillas paret," &c.

V. 234. He adopts *duras* from Markland.

V. 252.

——— trimus

Quale prius, ludas opus.

He prints *ducas* for *ludas*, and says,

"Ducere est, formare, efficere."

Sat. V. V. 15. For *sine gente* he reads *sine mente*, and produces from V. 74. *Scribet mala carmina vecors*.

M

In

In Sat. VI. V. 107. He would have a comma after *succinctus*; and in the notes he gives this interpretation, "Ordo est, hospes cursitat veluti succinctus, minister scilicet."

Sat. VII. V. 73. *Prætereo sapiens argentea*. He substitutes *patiens* for *sapiens*.

V. 86. He, like Bentley, puts a semicolon at *totus*, and a comma only at *rotundus* \*.

Sat. VIII. V. 54. He adopts Lambin's reading of *suspansa* for *suspensa*.

#### EPISTLES, LIB. I.

Epist. I. Line 3. He would have a mark of interrogation at *ludo*.

V. 46. He puts a comma at *per mare*, and says, "Ordo loci qui latuit interpretes, hic est. Pauperiem fugiens, curris mercator ad Indos, per mare, per saxa, per ignes."

V. 55. He adopts, with other critics, *prodocat* for *perdocet*; and with Markland he adds *et* at the end of the verse, so as to make the next line a periphrasis for "pueri."

Epist. II. Verse 17. He takes away the stop at *possit*, and transfers it to *utile* in the succeeding line, where he would separate it from *exemplar*.

V. 45. He reads *placantur*, and thus explains *pacantur*—"Pacatus ager est ager sine hoste, ut Hercules pacavit Erymanthi nemus."

V. 52. For *fomenta* before *podagram*, he adopts Buher's conjecture, *tomenta* "nam scopus loci aperte flagitat aliquid proferri, quod gratum esset vel non podagroso."

Epist. VII. Line 40. He concurs with Markland in putting *sapientis* for *patientis*.

Line 70. He thinks a mark of admiration necessary at *ut libet*!

Epist. XII. Line 22. He thinks, like Markland, that *ultra* should be joined with *petet*, not with *defer* in V. 23.

Epist. XVII. Line 25. He reads *sapientia* for *patientia*, as Markland had proposed in his notes on *Max. Tyrius*.

Epist. XVIII. Line 37. He prints *illius* for *ullius*, and tells us that long ago he had made the same conjecture with Bentley.

\* We should have been happy to find in Mr. W.'s text an emendation of which we have long approved. in line 19 of this Satire; where for

Tanto levius miser, ac prior ille,  
There is a conjectural reading, *ac prior illo*.—See Davis's note on Cicero de Legibus, Book I. Sect. 8, P. 32, in the edition of 1727.

EPISTLES, LIB. II.

Epist. 1. V. 194. He puts a colon for a comma, at Demtus, and at ora, V. 196, he would have a comma.

Line 207. He accedes to Markland's conjecture, *læna* for *lana*.

Line 213. For ut magus et, he proposes et, magus ut.

Line ult. He would read *inemptis* for *ineptis*.

Epist. II. Verse 16. All the editions I have seen, says Mr. W. "Plene distinguunt ad hunc versum," but he puts a colon at lædat. The sense, doubtless, requires it. In the Amsterdam edition published 1719, which happens now to lie open before us, we see a similar itop.

Verse 32. Donis ornatur honestis, Mr. W. prefers oneratur to ornatur.

V. 105. He prints obtundem, for obturem; but at the end of the vol. he with great candour, adopts the correction obtundam, which we had suggested.

Ep. II. Lib. II. V. 114. Mr. W. reads ut for et, before versentur; and by penetralia Vestæ, he understands privatos parietes, intra conclave vel scrinia ipsius auctoris, which he afterwards found to be the opinion of Ascensius and the Delphin editor. He, however, adds, "possis quidem mutata distinctione loco subvenire; sed tum constructio minus elegans evadit et connexa,

verba movere loco: quamvis invita, recedant,  
et versentur adhuc intra penetralia Vestæ."

In the Art of Poetry,

Line 5, he follows Markland in joining amici with credite, in verse 6.

Line 60. Ut silvæ foliis, pronos *mutantis* in annos, as Mr. W. reads. "Locum plane conclamatum recte constitui, ni fallor, emendatione facili, et in maxime probabilibus. Ordo est ut prima folia silvæ mutantis foliis in pronos annos cadunt." From Pliny's Natural History, B. 37, he quotes, mutavere oculis gemmas, and he refers to Drakenborch on c. 10. Lib. III. of Livy for the *neuter* use of muto.

V. 65. He reads, palus agitataque remis, and adds, that Cunningham had made a similar conjecture.

V. 69. Instead of gratia vivax, he sets a comma at gratia, and says, "ordo est nedum honor et gratia sermonum stet vivax, i. e. maneat, floreatque."

V. 72. For arbitrium he substitutes arbitrum.

V. 114. This controverted line he thus prints, and in a note defends the reading :

*Intererit multum, Davusne loquatur, herusne.*

V. 253. He affixes a full stop to Iambëis, and refers to his note on the 147 line of the third Georgic. In our Review of the Variorum edition of Horace we gave our reasons for dissenting from Mr. W. in this point.

V. 336. He leans to Bentley's opinion, by whom the verse is rejected as spurious—if it be retained, he would have a comma only at *fideles* : “ *hæc exoritur sententia,*” says he : “ *ut animi cito dicta percipiant dociles, et teneant, ita, omne nimium solet effluere.*—*Sæpe omittitur ita* in apodosis.—That *ita* is often omitted we allow—but surely, in the sense which this interpretation assigns to *ut*, it should be followed by *percipiunt* and *tenent* ; and then the metre would be destroyed.

Line 384. *Vitioque remotus ab omni.* Mr. W. thinks, that *vinclo* should be substituted for *vitio*.

Line 395. He puts a comma between *prece* and *blanda*, and supposes that the latter words depend upon *ducere quo vellet*, in line 396. He produces in support of this conjecture :

*Blandum et auritas fidibus canoris*

*ducere quercus.* Od. XII. Lib. I.

Line 413. He admits Bentley's emendation, *artis*, for *atris*, and here, as elsewhere, asserts his own claim to conjectures, which, after having made them, he found in the writings of other scholars.

V. 440. He prints according to the punctuation recommended by Markland :

*Melius te posse negares,  
Bis, terque expertum ? frustra :*

The interest which every scholar takes in the purity of Horace's text, has induced us thus particularly to notice all the proposed alterations of this edition, whether we approved them or not : and we shall conclude the subject next month by a few additional remarks.

*(To be concluded in our next.)*

ART. XVII. *The 109th, commonly called the Imprecating Psalm, considered, on a Principle by which the Psalm explains itself: a Sermon preached in Chelsea College Chapel, April 6, 1794, by the Rev. William Keate, M. A. Rector of Laver-ton, in the County of Somerset, and Prebendary of Wells.* 4to. 38 pp. 1s. 6d. Rivingtons. 1794.

THE object of this useful and sensible discourse is to introduce to general notice an interpretation of the 109th Psalm hitherto latent in the works of a few commentators; but undoubtedly of great importance. It is that the imprecations there introduced, are not the imprecations of David against his enemies; but of his enemies against him, which he recites to show their malice. In our Review for September last (p. 262.) we noticed this interpretation, with very strong approbation, as adopted by Mr. Green in his Translation of the Psalms, from Dr. Sykes's introduction to his Paraphrase on the Hebrews; and added that, in our opinion, the observations of that author would scarcely leave a doubt in the mind of any reader. Mr. Keate seems to have struck out the same interpretation of the Psalm by his own consideration of the text, and afterwards to have found his opinion confirmed by other authors and commentators. He deals, however, with perfect openness upon the subject, and cites at large all the writers by whom his notion was anticipated, and from whom it might be supposed to have been borrowed. Mr. Keate's observations on Mr. Green's exposition assign a very sufficient reason for his own publication.

“ Mr. Green might reasonably expect, from this obvious interpretation of Dr. Sykes, a general reception of it among the learned, or, what is of much greater importance, among the unlearned. But how unfortunately his hopes have been disappointed, may be seen by the various expositions of this Psalm since his time, in which many a different, and even the very contrary opinion still continues to be maintained. The expediency therefore, even if Dr. Sykes's interpretation had been seen by the author of this exposition, of reviving it, and of endeavouring to render it familiar to all kinds of readers, becomes every day more apparent.” P. 35.

But the most curious circumstance is that, while our Divines were thus removing from David the odium of those tremendous imprecations, a foreigner of very considerable learning and first rate genius, Saverio Mattei, an advocate at Naples, was illustrating it by his annotations, and giving grace and currency to it, by admitting it into the most elegant version that any modern language has yet produced. Here was, what is always a strong corroboration, a perfect coincidence of opinions



opinions between able men, without any kind of intercourse or communication. Mr. K. declares, and there can be no reason to doubt his word, that he knew nothing of Mattei's opinion till his own sermon was written; and Mattei is not likely to have seen or consulted the English commentators. He cites only a countryman of his own, Marco Marino, as having thrown out any thing tending to that opinion \*.

According to the explanation thus adopted at once in Italy and in England, the whole difficulty of the Psalm is removed; by supposing merely, what is abundantly common in all poetical compositions, a tacit transition from the narrative to the dramatic form; from the speech of the author, to one that he recites as spoken by another.

“ Hold not thy peace O God of my praise:

2. For the mouth of the wicked, and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue.
3. They compassed me about also *with words of hatred*, and fought against me without a cause.
4. *For my love* they are adversaries: but I give myself unto prayer.
5. And they have rewarded me evil for good, and hatred *for my love*.
6. “ Set thou a wicked man over him” (say they) &c.

It is evident here, that if David is supposed to continue speaking, the transition from *they* in ver. 5. and the preceding, to *him* in ver. 6, and those that follow, is perfectly unnatural, while, on the other supposition, it is easy and intelligible. Besides, if David was about to curse so bitterly, it is very strange that he should introduce his imprecations by speaking twice of his love. As Mattei's version is not easily procured, and is very beautiful, we shall here insert, as a specimen of it, the opening of the Psalm introducing the Imprecations.

(1) Signor, parla per me: tu sai ch'io sempre  
Cantai tue lodi: or l'innocenza mia  
Tu approva, e manifesta. I labbri infami  
A vomitar calunnie  
Il peccator contro al servo tuo aprio.

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\* The words of Marino are these: “ Ego post omnes prior omnium arbitror verba esse *hostium Davidis*, et omnium deinde nominis Christi proditorum, qui maledicta hæc in eum conferant, licet his dein à Spiritu Sancto in eos contortis, suis (ut aiunt) gladiis jugulati sunt: et hoc pluribus adducti rationibus asserimus.”

- (2) La favola son io  
 D'ogni ridotto, e ovunque giro il piede,  
 Odo il rumor delle mordaci lingue,  
 Che aguzza ognun sol contro a me. (3) Che feci  
 Che dissi mai! Senza ragion m'insultano,  
 Ed al mio amor sì barbara mercede  
 Rendon gl'ingrati. Ed io non parlo, e io soffro,  
 Ed offro a te per loro i prieghi miei.
- (4) Mentre gl'indegni, i rei  
 Compensan con bestemmie i benefici,  
 E ad insultar chi non l'offese intenti  
 Van sfogando la rabbia in tali accenti.
- (5) " Un tiranno l'opprima, e sempre allato  
 Gli sia Satanno, e a disperar l'induca  
 Di viver più. (6) Sia condannato avanti  
 Al Giudice, ove andrà: se parla, un nuovo  
 Delitto sia la scusa,  
 Che a difenderfi adduce. (7) Il fil s'accorci  
 De' giorni suoi: venga a feder un altro  
 Nel posto, ond'ei cadrà: (8) Muoja, e il pensiero  
 Vedova di lasciar l'amata sposa,  
 E orfani i figli, aggiunga all'ultime ore  
 Nuovo tormento al tormentato core."

In this style Mattei proceeds to the end of the imprecations, and then subjoins;

- (19) Queste son le calunnie indegne, e questi  
 Degli empj miei nemici  
 Sono i voti crudeli. (20) O Dio! non mertano  
 Che gli esaudischi! or che trionfi è tempo  
 In me la tua pietà.

We should have been glad to insert the whole Psalm; but are prevented by its length. What we have produced will display sufficiently the spirit of the author, and the turn of the version.

Mr. Keate very ably and very usefully sets forth the merit of this interpretation in his Sermon; and most amply illustrates it, and does justice to the claims of other commentators, in his notes. He also discusses the objections, the principal of which is the application of some of the imprecations to Judas by St. Peter, Acts i. ver. 8. which however seems to us by no means formidable. What Mr. K. says in answer to it is well worthy of attention, as indeed is the whole of his discourse; and we hope that it will answer the purpose intended by its author, that of making generally known and approved, an interpretation which carries with it many advantages.

ART.

ART. XVIII. *An Essay on the Picturesque, as compared with the Sublime and the beautiful, and on the Use of studying Pictures, for the Purpose of improving real Landscape. By Uvedale Price, Esq. 8vo. 288. pp. 5s. Robtson. 1794.*

THE author's design in this work is clearly expressed in the title; at first sight it might be supposed that there were two distinct essays, but both subjects are connected so as to form one whole, and both tend to what, perhaps, may be considered as the main design—that of correcting the errors in modern gardening. As the first subject, the distinct character of the picturesque, is entirely new, and the other has not yet been made the topic of a regular discussion, a short analysis of the whole may not be unacceptable.

Mr. P. begins by an enquiry (certainly a very material one) how far the present system of improvement, as it gives a new and peculiar character to the general face of the country, gives also a natural and a beautiful one, and whether it is founded on just principles. To this he adds another enquiry, no less material, namely, whether there is any standard, to which the works of improvers can be referred, of higher authority than those works themselves. Such an authority he thinks there exists in the works of eminent painters; not that they are absolute standards, but the best that can be had. He observes that from the changes produced by vegetation and decay, the scenes created by an improver, however excellent, must essentially differ from the original design, and therefore the only *unchanging selections* from the works of nature united with those of art, must be sought for in the pictures and drawings of the most eminent masters. These may be considered as a *set of experiments* of the different ways in which objects may be disposed, in the most striking manner, and in every style. Whatever exceptions may be made in particular instances, still the great leading principles of the art of painting are equally applicable to that of improving. To show in the most striking point of view, how much the present system is at war with those principles, Mr. P. has supposed an enthusiastic admirer of that system to improve a picture of Claude in the same style Mr. Brown might be supposed to improve a scene in nature. He himself indeed seems aware that the supposition may be thought extravagant, but it must be owned that if it be once admitted, nothing is done to the picture that has not repeatedly been done to real scenes, and the effect is what may easily be imagined. After having fully described this effect, Mr. Price ends the first chapter with the following question.

question. "Is it then possible to imagine that the beauties of imitation should be so distinct from those of reality, nay, so completely at variance, that what disgraces and makes a picture ridiculous, should become ornamental when applied to nature?"

CHAP. II.

Having laid this foundation, he proceeds in the second chapter to account for the monotony and baldness which he calls the characteristics of modern gardening. He thinks that an exclusive attention to high polish and flowing lines have made modern improvers entirely neglect the picturesque, whose characteristics are variety and intricacy. As he had before shown the effect of their style of improvement on a picture, so here he shows it on nature. He first describes, what is often called, a dressed lane, and next a lane in its natural picturesque state, pointing out the circumstances which produce monotony in the one, and variety and intricacy in the other. He afterwards mentions the different ways in which the picturesque character of such a lane would probably be destroyed, under the idea of improvement, and gives two instances from his own knowledge of lanes which had been so improved. He ends the chapter, with remarking, as an excuse to his readers for having detained them so long in lanes, that in them, and in old quarries, pits, and such familiar spots, what constitute or destroys picturesque beauty is as clearly marked out, and may be as successfully studied as where the higher styles of it (often mixed with the sublime) are displayed among forests, rocks, and mountains.

CHAP. III.

This naturally leads him in the third chapter, to enquire what are the peculiar *qualities* belonging to that character whose *effects*, and general *characteristics* he had just described; which qualities might distinguish it from the sublime on one hand, and from the beautiful on the other. He begins by stating what he conceives to be the most common acceptation of the word picturesque; he then examines the definitions given of it, by the person who had taken most pains to investigate the subject, Mr. Gilpin—gives a short account of Mr. G's essay on Picturesque Beauty—acknowledges the lights he had received from that and his other works, but complains, that as he read on, in the essay, the distinction between the beautiful and the picturesque, which he thought would have been accurately marked out, became less and less visible. In order to mark out that distinction Mr. P. found it necessary to fix the idea of the beautiful; and accordingly he begins by

by adopting that of Mr. Burke. He then points out, that the qualities belonging to the picturesque, according to his notion, are not only different from those assigned to the beautiful, but diametrically opposite to them. Having stated what those qualities are, he proceeds to show that they uniformly prevail in those objects which are most generally acknowledged to be picturesque: for that purpose he takes a view of a great variety of objects, both natural and artificial, and among the rest, of the productions of that art, from which the term itself is derived. In all these examples, the picturesque circumstances are principally dwelt upon, yet they are frequently contrasted with those of the two other characters, and the whole illustrated by quotations from the poets. In the application of many of these examples, Mr. P. differs from Mr. G. and not liking probably to leave such an antagonist behind him, he discusses the points of difference in notes, which are referred to the text. Long notes of controversy, though they may be defended by Mr. Locke's, and by other great examples, yet certainly distract the reader's attention, and if they cannot be worked into the text, they, perhaps, had better be printed separately as an appendix.

#### CHAP. IV.

Having in the two preceding chapters prepared the minds of his readers, by various examples of the general effects and qualities of the picturesque; but having only compared them occasionally with those of the sublime and the beautiful, our author in this chapter draws up into one view, with great regularity and precision, the principal qualities and effects by which it is separated from the opposite character in both the other classes, and very pointedly contrasts those opposite qualities and effects to each other. He finishes by observing, that where characters, however distinct, are, from their nature, perpetually mixed together, it is not easy to draw the exact line of separation; at the same time he proposes a rule, by which it may be known when a scene is merely picturesque, and distinct from the two other characters; and also in what manner the sublime or the beautiful may in such a scene be mixed with the picturesque, without totally changing its features.

#### CHAP. V.

In this chapter Mr. P. begins occasionally to apply the doctrines he has laid down, to the subject of improvement, and observes, that of the three characters, two only are in any degree subject to the improver; and therefore it is on a pro-  
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per attention to the beautiful, and the picturesque, that the art of improving real landscape must depend. But as beauty is the most pleasing of all ideas, *that* has been chiefly sought, and improves finding from the highest [Mr. Burke's] authority, that two of its principal causes are smoothness and gradual variation, have attended to little else. But, continues Mr. P.

“ If the principles of the beautiful, according to Mr. Burke, and those of the picturesque, according to my ideas, are just, it seldom happens that they are perfectly unmixed; and I believe it is for want of observing how nature has blended them, and from attempting to make objects beautiful, by dint of smoothness and flowing lines, that so much insipidity has arisen.”

As this is a material point, he proceeds to show that straight lines, sharp angles, and roughness of every kind, are mixed (though in smaller proportions) with the other qualities in the most beautiful objects, both animate and inanimate: he then draws the same argument from works of art, and particularly calls his reader's attention to what, in his opinion, throws a strong light on the whole subject, namely, that almost all ornaments are rough, and most of them sharp; a mode of roughness the most contradictory to beauty. From thence he infers, that though smoothness is the ground, the essential quality of beauty, yet roughness, in its different modes, is the ornament, the fringe of beauty, that which gives it life and spirit, and preserves it from nakedness and insipidity. This he illustrates by the mixture of discords in the sweetest and most flowing melodies,

#### CHAP. VI.

Having thus established that there is generally a mixture of the qualities of the picturesque in the most avowedly beautiful objects, both natural and artificial, he next discusses, or rather enforces, what he had at first assumed as the basis of his own distinction, namely, the justness of Mr. Burke's idea of the essential qualities of beauty, particularly that of smoothness. In this part, without going deeply into metaphysics, he enters into a philosophical account of the manner in which the distinct qualities of the beautiful and of the picturesque operate, both upon the mere sense, and upon the mind. According to his notions they principally act by means of repose and of irritation. *That* irritation or stimulus which is produced by the qualities of the picturesque, does not, however, so much arise from their action on the mere sense; it arises principally from the effect of its two great characteristics, variety and intricacy, as produced by roughness and sudden deviation, and

as opposed to the comparative monotony of smoothness and flowing lines. This he very clearly explains by comparing the obvious effect of two scenes in which these distinct qualities prevail. After making the comparison, he draws the following conclusion :

“ From all this it appears, that as a certain degree of stimulus or irritation is necessary to the picturesque, so, on the other hand, a soft and pleasing repose is equally the effect and the characteristic of the beautiful.” And to enforce this position he remarks, that “ the peculiar beauty of the most beautiful of all landscape painters is characterized by *il riposo di Claudio*.”

All that has hitherto been said in this Chapter relates to the effects of repose and irritation, as caused by the *fixed* properties of *material* objects ; the author now proceeds to examine how they are produced by what is uncertain and immaterial, and how far the accidents of light and shadow correspond with the inherent qualities of objects, and their operation on the mind. Nothing, he observes, is more obvious than that all brilliant lights, and all sudden contrasts stimulate the organs of sight, nor is it less obvious, that soft and quiet lights, and which insensibly melt into shadow, gives a pleasing repose to the eye. These positions, which are of great consequence to his system, he very aptly illustrates by the works of Rubens, of Corregio, and of Claude.

#### CHAP. VII.

In this Chapter, by no means the least useful, and far from neglected by the author, he treats entirely of what he very justly calls “ the great principle of the Art of Painting, for it is the great connecting and harmonizing principle of Nature,—Breadth of Light and Shadow.”

It is less necessary to analyze this chapter, as it all relates to the same subject, though still there is a great variety of matter; such as the charms of twilight, the glare of whitened objects, the exclusive passion for prospects ; the connection of which with the main subject, their application to improvements, as well as many allusions and illustrations, cannot well be judged of without consulting the work itself.

#### CHAP. VIII.

The next thing to be considered after form, light, and shadow, is colour, and that is made the subject of this Chapter. After professing his perfect agreement with Mr. Burke, in his idea of the beautiful in colour, Mr. P. observes, that a beautiful  
colour

colour is a common and a just expression ; no one hesitates whether he shall give that title to the leaf of a rose, or to the smallest fragment of it ; but that the sublime in colour is relative, and dependent on the circumstances that accompany it. He adds, " It is as little the custom to speak of picturesque as of sublime colours, though there are many which, without impropriety, might be called so : " of such colours he gives several examples, that accord in strengthening his general system, as chiefly arising from age and from decay : among these are the brown tints of autumn. Hence Mr. Price enters into an enquiry which he thinks will give great additional insight into the distinct characters of the picturesque and the beautiful, particularly with respect to colour— an enquiry into the reasons why autumn, not spring, is called the Painter's season. After describing (not coldly, or like a man bigotted to one style or one set of ideas) the charms of spring, he observes, as if foreseeing the obvious misrepresentations and misconceptions of minds which are bigotted, that " those charms are universally felt, and that the painter enjoys them in common with all mankind unless he has narrowed his mind in that art which ought most to have enlarged it ; " and soon after he remarks that " all such combinations as form pictures (that is, in other words, where the forms and colours are most happily balanced and corrected), are only new sources of pleasure added to the general ones, " This remark well deserves attention, not only for its truth, but because it strongly invites all men to the study of an art which, as he expresses himself in a former part \*, " far from abridging their pleasures, would open a variety of new sources of amusement, and without calling off the old ones, only direct them into better channels. "— This, indeed, appears his design throughout ; not dogmatically to force his ideas on the reader, but to invite him, by every allurements, to taste the same pleasures with himself. To resume the subject of this Chapter, after a short account of the effect produced by the first change from the green of summer to the rich browns of autumn, he says, " It has often struck me, that the whole system of the Venetian colouring was formed upon the tints of autumn, and that from thence their pictures have that golden hue, which gives them (as Sir Joshua Reynolds observes) such a superiority over all others. " This reasoning he pursues, and contrasts the deep glowing autumnal style of Titian, with the fresher and more spring-like



hue of Rubens; and after remarking that " Titian spread an autumnal hue and atmosphere even over the flowers he introduced into his pictures, that they are not the children of spring, but seem to belong to a later season," he shows that it is not only the change of vegetation that gives to autumn that golden hue; but the atmosphere itself, and the lights and shadows which then prevail, the effects of which he contrasts with those of spring.

Having thus gone through those characters, which in such different styles, and from such opposite causes are still allowed to produce sensations of pleasure, he, in the 9th and last Chapter of the first part, discusses the nature and the causes of two characters which are as universally acknowledged to produce contrary sensations, ugliness, and deformity. Mr. Burke reckons those objects the ugliest which most nearly approach to angular; in this instance Mr. P. differs from him, and observes, that in that case the leaves of the vine and the plane would be among the ugliest in the vegetable kingdom. He then states what is his idea of mere *unmixed* ugliness, which, in his opinion,

" Does not arise from sharp angles, or from any sudden variation, but from that *want* of form, that unshapen, lumpish appearance which, perhaps, no one word exactly expresses,—a quality which never can be mistaken for beauty, never can adorn it, and which is equally unconnected with the sublime or the beautiful." " Deformity," he observes, " is to ugliness what *picturesqueness* is to beauty; though distinct from it, and in many cases arising from opposite causes, it is often mistaken for it, often accompanies it, and greatly heightens its effect."

These two distinctions he explains by various examples in trees, grounds, buildings, &c. and illustrates them by others drawn from music and poetry; and in pointing out the connection between deformity and *picturesqueness*, he gives a very useful lesson to improvers. He also considers the effect of mixing the picturesque with ugliness, and shows that

" Ugliness, like beauty in itself, is not picturesque; but that when the last mentioned character is added either to beauty or to ugliness, they become more striking and varied, and whatever may be the sensations they excite, they always, by means of that addition, more strongly attract the attention."

He then very studiously discusses a point which materially affects his whole system, namely, that " as the excess of those qualities which chiefly constitute beauty produces insipidity, so likewise the excess of those which constitute picturesque-

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ness produces deformity. The manner in which he illustrates and enforces this position would suffer from any analysis or abridgement, as well as the very pointed application of it to improvements. He ends this Chapter and the first part of his book with showing, that the same connection and relation prevails not only in the sense of hearing, but in the more contracted senses of tasting and smelling.

(To be continued.)

ART. XIX. *An Idea of the present State of France, and of the Consequences of the Events passing in that Kingdom. By the Author of the Example of France, a Warning to Britain.* 8vo. 53 pp. 1s. 6d. Richardson. 1795.

MR. Young, who writes with a spirit and originality very peculiar to himself, compares the present state of France with that of ancient Sparta. By the institutions of Lycurgus, the people were divided into two classes, soldiers free, and cultivators slaves. By very different steps the same has become the division of France; all who are capable of performing military service are in requisition for it, while the rest are obliged to cultivate the ground, and to feed the military, at the price the government thinks proper to pay. "Of their crop no part is free but that which is necessary for their own consumption; the rest is all in requisition by a formal decree of the Convention; and every bushel and head of cattle and sheep registered under severe penalties." From the speculations of Sir James Stewart, and other writers, Mr. Young estimates the enormous force which must arise from such an arrangement, and the danger there is lest it should *effectually dash to pieces the whole fabric* of trade and industry in Europe. Let us give our readers a view of the consequences, in the animated language of the author himself.

"Here then are two great results of this new system which the French have established; the landlords murdered, the cultivators of every kind made beasts of burthen to the towns and armies, and trade and industry dashed to pieces! and this not the peculiar effect of certain atrocious proceedings in France, but the natural tendency of the system, forming itself, by an invisible chain of necessity, beyond the political eye that moved in the whirlwind, and beyond the power or controul of the legislators that have ignorantly established it.—The IRON AGE of barbarism returned—and all that trade and industry, wealth and peace, arts and science, civilization and elegance—all that the culture and decoration of the human mind have done for  
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man—levelled in the dust ;—and, in their place, blood, and rapine, and horror, triumphant ! What this writer [Stewart] adds of happiness alludes, certainly, to the soldiery alone ; for, an enslaved peasantry, and industry dashed to pieces, are not features of happy fields, or manufactures in a state of ease.

“ Here let us pause for a moment, and ask our landed, and trading, and moneyed men, of every description, who on one hand, are favourable to the principles that are producing these revolutions in the world ; or, on the other, inactive in opposition to them ; what are, or can be, their end, their aim, or expectation ?

“ Annihilation is the palpable fate of the whole body of landlords. Whatever may be the meanderings of the anarchy that leads to such situation, or the sinuosities of that mass of horror and confusion that accompanies it, in any case, the event to land-proprietors must be the same. A few years of storm and bloodshed destroy them and their families, and the *STATES*, new-moulded from the dregs of towns, assumes their place. The manœuvres of prehension, pre-emption, and requisition, chain down the farmers and labourers, as they are now chained in France ; by the letter of the law with civil liberty to console them, but political slaves, cultivating for others, and daring to retain but a bare subsistence, real slaves to those who would pretend that they were fighting to reform abuses and establish freedom ! View the lands of England, and the happiness of every class that cultivates, and then meditate on such a change !

“ The whole fabric of arts, and industry, and manufactures, which has taken such time and such wisdom to erect, dashed in pieces ! Is that a spectacle to kindle apprehensions in the minds of those wealthy men, who at Leeds, Sheffield, Halifax, Birmingham, Manchester, and Norwich, see, apparently with unconcern, societies springing up around them, whose professed purpose is to change the constitution of their own country, and disseminate the most lavish praises of the proceedings in France ? Have they no feeling for the treatment which the *egotism* of mercantile wealth has met with at Lyons, Marseilles, Bourdeaux, Nantes, Havre, and in every commercial town of that kingdom ? Our Dissenters, who are wealthy and commercial, and who complain of tests as their oppression here, and sigh, many of them, for the equality of a Republican Government—do they see no oppressions in the fraternity of Frenchmen ? Let them turn their eyes to Flanders, and there they will see an equal measure dealt to friends and foes : and the little finger of the fraternity of republicans a deadlier weight than the whole mass of grievances they complained of under their former master. You want, in England, tests repealed and abuses reformed ; and, to carry your point, encourage societies cemented in the jargon of the Convention, and who, by aiding the views of France, would bring in a torrent that would reform all abuses, for it would leave nothing to abuse ;—it would reform your commerce—fraternize your wealth—and, if your heads escaped the requisition of the *Holy Mother* Guillotine, you would bless your stars for a cock-boat to convey you naked to America.

“ Our moneyed men also, whose riches are in banks, stocks, funds, and mortgages—do they wish to divide the national strength by ques-

tions of party, and reform? Do they look to the French system of iron and paper as better securities than the laws of England? To name the contrast is enough; that understanding, in a state of manhood, must be infantine indeed that does not feel the shock, and see, in perspective, the universal ruin that would deluge the land.

“Do our commercial men imagine that such an iron system can establish itself in France, and trade be left to flourish in any neighbouring kingdom? The expectation would be vain. The ambition of Republics is proverbial, and none so domineering as the democratical. The existence of so enormous a force, with no limits to its power or its acquisitions, but what the spirit of its own moderation might define, would be absolutely incompatible with the peace and security of a wealthy neighbour; commercial jealousy, the disputes inseparable from extended trade, the envy which great success and greater riches excite, a thousand circumstances, would kindle heats; and, where the iron arm of power measures with wealthy imbecility, what would it prove but the contest between the tiger and the lamb? A state of things so obvious and so dangerous, that peace consistently with policy would be but a preparation for hostility: in other words, wars would be endless till conquests reduced the weaker party to the destruction of unlimited submission; a progress that would justify the remark of Sir James Stewart, that one country, establishing itself on the simple basis of agriculture and arms, would destroy the commerce, trade, and industry of all its neighbours. Resistance is vain, without a policy equally energetic; and whether you are driven to adopt such institutions for self-defence, or are conquered for want of them, commerce, in either case, is destroyed.

“What a call then is so fatal a prospect to every commercial class in Britain to second the efforts of Government with a vigour the most determined; since it is only by great sacrifices, at present, that any thing can be preserved in future.

“But there are men among us in a state of poverty, thrown, perhaps, out of employment by bankruptcies or the war, who, being in distress, think that no change could to them be worse. Miserable infatuation! Let them also view the French operations in Flanders! What is the language used to the lowest of the people; even to such as were friends?—Money they have none, for all was seized; but they have arms and legs—their bodies are in *requisition*—and the only salute of fraternity, MARCH, OR BE HANGED!!! Ranged in the front lines to meet the cannon of the foe, with the guillotine in the rear, they feel that there are evils of a deadlier hue than Imperial corruptions, and that the iron sway of a Convention can bury in equal ruins both states and reformers.” P. 12.

Can there be a more powerful and energetic call to the people at large to resist with all their force the prevalence of the French system in this country? A peace, which would enable France to consolidate their Republican system, Mr. Y. deprecates as much more fatal than any war.

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"We know," he says, "in England, that even in time of war our numberless Jacobin societies have exerted every nerve, and persisted with the most unremitting diligence and energy, to extend their principles far and wide, to multiply, correct, and connect such societies, and to disseminate with the most pernicious activity, an admiration of every thing performed in France. If they have done this in a moment of hostility, what would they not dare when supported by the countenance and treasures of a French Convention, acting by their Ambassador at London, and seconded by myriads of agents, spreading the poison of their principles in every village of the kingdom." P. 19.

Or, as he says afterwards,

"A Convention Ambassador, supported not only by the treasures of France, but acting under the incalculable impulse of knowing that peace had been imposed by their superiority in the field, and submitted to from feeling that resistance was vain. What could flow from such a situation, but a close treaty of fraternity, friendship and alliance between our Jacobin Reformers, and their victorious supporters on the other side the Channel." P. 21.

The remainder of Mr. Young's pamphlet is employed very properly, in contriving means to obviate the danger, which he has thus fairly depicted to us. A national militia of five hundred thousand men, supported and commanded by the actual property of the kingdom, is the principal feature of this plan. It is suggested also that it might be advisable to fortify certain posts, and perhaps to form a citadel near the capital. As there can be little doubt, since the loss of Holland, that attempts will be made to invade this country, it begins to be time that plans of defence should be matured as quickly as possible. On the whole, Mr. Young's publication is not one of those which by concealing or palliating the present danger, tends to flatter us into a false security, but of the more useful kind which fully explains the pressure of the case, and endeavours to teach us how to meet it. With an enemy so superior as France is at present, *Peace*, he says, is *submission*. "The independence of Europe is at stake, and if the fortune of the war be not changed before a negotiation for peace, the terms will be the dictates of imposing superiority on one side, and the acceptance on the other a confession of eternal imbecility: resistance vain, submission necessary."

Would to Heaven we could say that this is not so, or that peace, which is always desirable in speculation, could be sought with dignity, or accepted with security.

**Art. XX.** *The Clinical Guide, or a concise View of the leading Facts on the History, Nature, and Cure of Diseases; to which is subjoined a Practical Pharmacopœia in three Parts; viz. Materia Medica, Classification, and Extemporaneous Prescription. Intended as a Memorandum Book for young Practitioners, particularly Students of Medicine in their first Attendance at the Hospital. By William Nisbet, M. D. Fellow of the Royal College of Surgeons, Edinburgh.* 12mo. 4s. 6d. Edinburgh, printed for J. Watson and Co. and F. Kay, 332, Strand.

“**T**HIS small work,” the author says, “is intended to convey, in a concise, but at the same time, clear manner, a short history of the nature of each disease, the leading symptoms that characterize it, those that predict a successful or fatal determination, and lastly, its most approved plan of treatment.”

Of the utility of works of this kind, we shall give no opinion; they are become necessary, perhaps, from custom; it remains only for us to inquire whether the work before us is executed in such a manner as to answer the purpose for which it is intended. To enable the reader to judge of this, we shall lay before him a chapter or two taken casually.

#### St. Vitus' Dance. (Chorea Sancti Viti.)

“St. Vitus' Dance is a convulsive motion *in the voluntary parts of the body*, generally confined to one side, and affecting the arm and leg.

“Its attacks are commonly made some time betwixt the 10th and 15th year, and seem to arise from that mobility which takes place before the system acquires a proper degree of tension, by the evolution of the genital organs.

“As it is generally attended with a degree of fatuity, and other symptoms of debility, in its cure tonics seem particularly indicated; especially sea-bathing, the bark, &c. which should be given in large doses, and attention should at the same time be paid to the state of the primæ viæ. Antispasmodics are here of little effect.”

The words *in the voluntary parts of the body*, are unintelligible. The author doubtless meant to say, St. Vitus' Dance is a convulsive motion of the arms or legs, generally confined to one side. The remainder of the account is sufficiently accurate.

## Cholera Morbus.

" Cholera Morbus consists in an evacuation of bilious matter *in both directions*, and when very violent, kills in less than 24 hours.

" This evacuation is generally attended with a quick irregular pulse, acute pain at the navel, spasm at the extremities, &c.

" Its causes are food passing easily into the acid fermentation, the presence of acrid bile, violent passions, &c. which induce a convulsive contraction of the intestines, &c.

" Our opinion is favourable when *on the departure of the vomiting, sleep is permitted*, or when the disease is protracted beyond the 7th day.

" Its cure depends on plentiful dilution with tepid drinks, or in the form of injections, in allaying the inordinate commotion of the parts, by antispasmodics, especially opiates, in restoring the tone of the stomach by the use of wine, and afterwards the general health by tonics, a nourishing diet and exercise."

The medical reader will easily understand, that the author means to say, the bilious matter is evacuated by the mouth and anus; but it is certainly not very clearly expressed. Indeed the language is frequently incorrect, abounding with provincial phrases or Scotticisms. Thus we find compend used for compendium, lancelating for lancinating, itchiness for itching; hydrophobia, we are told, consists in a morbid aversion at, instead of to, all liquids. And speaking of the cure of Typhus, the author says, "every kind of *inanition*, especially bleeding, increases the severity of the symptoms." He means *every kind of evacuation*. But the diseases in general are pretty accurately defined, and the methods of cure are such as are usually adopted.

The pharmaceutical part, seems in general, to be correctly executed.

## BRITISH CATALOGUE.

## POETRY.

- ART. 21. *Sonnets (third Edition) with other Poems, by the Rev. W. L. Bowles, A. M. late of Trinity College, Oxford.* 8vo. 3s. Cruttwell, Bath. Dilly, London. 1794.

As this little volume contains little, if any thing, that has not been published before, we shall not so far expatiate upon it as otherwise we should be inclined to do. Mr. Bowles possesses great poetical taste and genius, and appears to advantage in every style of composition he has hitherto attempted. The Sonnet is not with him, as too frequently it is, the refuge of poetical poverty, which spins out no meaning into a few regularly flat lines; but a terse composition as full of poetry and sentiment as its extent will allow. We trust that the repeated editions of these elegant compositions have made their merits so well known, that a specimen cannot be required.

- ART. 22. *Two didactic Essays, on Human Happiness and the Government of the Passions. By the Rev. W. Robb, Episcopal Clergyman in St. Andrew's, Author of the Patriotic Wives.* 12mo. 6d. Vernor. 1793:

These two essays, of which the first is in blank verse, and in two cantos, an unusual form for an essay, are still very short. Had they been as full of Poetry as they are of good meaning, they would have made a very different appearance.

- ART. 23. *The Siege of Gibraltar, a Poem, by Capt. Joseph Budworth, late Lieutenant in the 72d, or Royal Manchester Volunteers in the Bengal Artillery, and the North Hants Militia. Author of a Fortnight's Ramble to the Lakes.* 4to. 2s. Hookham. 1795:

The union of military and poetic ardour cannot fail to make a spirited Poem, and this is certainly of that character. If it has not all the polish of an academical production, it exhibits the fire of native genius, as well as the fire of the Rock. The following character of General Elliot, so nobly distinguished in that siege, is perhaps one of the best features of the Poem.

The high-soul'd chief, erect in danger seen,  
And who in danger always is serene;

Darts



Darts round the whole with comprehensive eye,  
 While through the works his pointed orders fly.  
 Sound as the Rock, th'undaunted leader's mind,  
 Yet softly textur'd as the most refin'd.  
 Though boist'rous words (too often) *shade* the hour,  
 None but the great defaulter feels his power.  
 The sick—the vet'ran—and the pris'ner knows,  
 The silent spring whence his rich bounty flows.

ART. 24. *Poems.* 8vo. 1s. 6d. Elmsly. 1794.

The Poems consist of an Imitation of the Sixth Satire of Persius, the Squire's Tale a Fragment from Chaucer, and the Twelfth Pythian of Pindar. The arrangement seems whimsical, but they are certainly the production of an elegant pen. The last poem has perhaps most of the spirit of poetry, and concludes thus :

Soft as the skilful breath is borne  
 Thro' well-wrought brags and slender reeds,  
 That near the city of the Graces torn  
 From their old seat, the beauteous meads  
 And woods, Cephissus laving moves along,  
 Are doomed to witness festive joy and mirth,  
 In the light dance and in the fervid song.  
 Fame without toil is hopeless here on earth :  
 Yet unexpected oft, 'as late to thee  
 Success arrives ; and, by heaven's awful will,  
 While oft the vain their labour fruitless see,  
 New prospects sad despair with comfort fill.

### NOVELS.

ART. 25. *Sydney St. Aubyn. In a Series of Letters, by Mr. Robinson, Author of Love Fragments, &c. In two volumes.* pp. 227. and 240. 12mo. 6s. Herbert. 1794.

This story, on the whole, is interesting and well told. We read the first of these volumes (except the "sketches of a strolling company,") and a part of the second volume, with some satisfaction. But here our approbation ends. The moral proposed by the author is, to warn young women against levity and caprice, which are the failings of Augusta, whose character (the principal one in the piece) is otherwise highly respectable, with regard to manners, heart, and understanding. But would any reader expect that this warning will be of so violent a nature, that St. Aubyn shall be driven to *madness* and *self-destruction* by his inextinguishable passion for Augusta ; and she to an untimely death, by a broken heart on his account ? This is not pathetic, but merely horrible. And why will writers of novels ever have recourse to *suicide* for the catastrophe of a story ? Is there any occasion to remind our countrymen, that misfortunes may be terminated in this dreadful way ? Surely, it must be either laziness or poverty of invention that leads them thus to cut, instead of unraveling, the gordian knot which they had twisted,

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This work is reprehensible on some other accounts. Almost all the good characters are made miserable, and all the vicious ones happy. To the happiness of Maria Warburton we have no objection, because she was, though seduced, yet never depraved. But Lucy Harvey, alias Lucilla, after cohabiting with three different men, and showing no concern about the matter, meets with great good fortune; though she still maintains, "that she has no *habitual vices*, but only a few failings, the effects of inconsiderate gaiety, and may make a good sort of wife, after all." Vol; ii. p. 207.

Manley, alias Douglas, is more penitent, and is rewarded with 2000*l.* a-year. And he also is described as having always had a good heart at the bottom, though he had been as dishonest, as Lucilla had been frail. There are few things, in books, more dangerous, than such sentimental cant as this. Is this (what the author professes) "representing men as *they are*?" We affirm it to be, in general, a violation of nature and of probability: and we call upon authors to reflect, whether these are fit lessons of morality for tender minds.

It is observable also, that the only two women whom the author has thought proper to be seduced, are the daughters of poor clergymen.— This is a favourite incident in novels. That many young women, thus born, are educated beyond their fortunes, and are left by their indulgent, and perhaps broken-hearted fathers, in great distress, is a most pitiable truth: but, that they are so, much oftener than others, or, that they are more apt to yield to seduction, are questions, which neither our acquaintance with the world, nor probably that of any novel-writer, affords authority for answering in the affirmative.

ART. 26. *Susanna; or Traits of a Modern Miss, a Novel, in four Volumes.* 12mo, 12s. Lane. 1795.

The difficulties into which poor Susanna is plunged, by taking all her ideas of life from modern novels, are well imagined, and exhibited with some humour, though perhaps carried rather too far. The catastrophe is touching! Susanna becomes a methodist, not an unnatural termination of such a career, has her rhapsodies, manifestations, and inspirations, and grows too sublime for her author's pen.

## HISTORY.

ART. 27. *A Chronological History of the European States, with their Discoveries and Settlements, from the Treaty of Nimeguen in 1678, to the Close of the Year 1792; in which a particular Attention is paid to the Origin, Progress, and Termination of the Revolutions which have taken place in the different States. Also Biographical Sketches of the Sovereigns who have reigned during that Period, and of those Persons who have been principally interested, as Statesmen, Warriors, Patriots, &c. in the Events and Transactions of it. Together with Tables which have a Reference to different Parts of the Work.* By Charles Mayo, L. L. B. Rector of Beching Stoke, and Herwist, in the County of Wilts. Folio. 11. 5s. Robinsons, 1793.

Chronological Tables seems a more proper title for this work than Chronological History. The facts are disposed with great care of arrangement,

arrangement, in a method sufficiently clear, and likely to be very useful for reference, but not in a way to be read. The work evinces extraordinary diligence; its accuracy can only be proved by long examination, and reference to original authorities. In the part which the author styles historical, one year regularly occupies a page, the subdivisions of which time are regulated by a scale. The events of each country stand in parallel lines, beginning from the most northern nations. Great Britain and Ireland occupy the centre of the page, and in general, by much the largest space. The nature and contents of the rest of the volume seem to be sufficiently detailed in the title page. Nothing of importance, relative to the period included, seems to be neglected: and as that period is one relative to which few general works yet exist, this work will doubtless be acceptable to the public.

### DIVINITY.

**ART. 28.** *A Sermon, preached in the Parish Church of Saint Martin in the Fields, on Wednesday, May 14, 1794, at the Visitation of the Right Reverend Father in God, Beilby, Lord Bishop of London. By George Henry Glaspe, M. A. Rector of Hanwell.* 4to. 23 pp. 1s. Faulder. 1794.

A solemn and judicious appeal to the hearts and consciences of Christian ministers, on their duties, with reference to the present extraordinary times. The text is, Titus. ii. 7-8. and Mr. Glaspe considers it as pointing out a threefold division of his discourse, concerning, 1. The life, 2. The doctrines of the clergy, 3. The effect of these on those that are without. The first he passes over as a point acknowledged; the second he compresses under a few strong heads taken from the text. On the third he expatiates further, and with effect. He tells us what the clergy ought and ought not to be, and what he trusts they are; but he adds, that, after all, they must beware, if preserved, lest they "ascribe to merit, what is due only to mercy. Alas," he adds, "were the faithful pastors who have fallen under the daggers of assassination, sinners above all the servants of Christ? Far otherwise.—Faithful confessors, intrepid martyrs, they rejoiced in following the steps of their Redeemer, and their church, solitary and a widow, is more venerable, more lovely amidst its tears, than in all the pride and pageantry of bridal magnificence."—He concludes with reflections calculated to support the constancy of our own clergy; should they also be tried by persecution. This is an able and truly Christian discourse.

**ART. 29.** *A Sermon preached in the Cathedral Church of St. Peter, York, Aug. 3, 1794. At the Assizes holden before the Hon. Sir Giles Rooke, Knight, one of the Justices of his Majesty's Court of Common Pleas, and the Hon. Sir Soulden Lawrence, Knight, one of the Justices of the King's Bench. By George Hay Drummond, A. M. Prebendary of York. Published by desire of the High Sheriff and the Grand Jury.* 4to. 28 pp. 1s. Edwards, &c. 1794.

It is very true, as this writer observes, that "from the exigence of the times, general politics are become a part of general morals:" and

and it has therefore been expedient, that from the pulpit should be diffused the antidote, to the poison that has been circulated by other means. Mr. D. from Gal. v. 13. took occasion to vindicate our constitution, at a time when its most solemn laws were about to be enforced, as formed according to the true principles of civil liberty. Many discourses of this kind have of course fallen under our inspection, but few wherein these principles have been explained with more clearness.

ART. 30. *A Sermon preached at St. Mary's Church in Oxford; before the Governors of the Radcliff Infirmary, 1794. By Hugh Morgan, M. A. Canon Residentiary of the Cathedral Church of Hereford, Chaplain to his Royal Highness the Duke of Gloucester, and late Fellow of Worcester College. 4to, 1s. Oxford. Cooke, Rivingtons, London. 1794.*

This is an animated discourse, and remarkably well adapted to the occasion. In this it is forcibly observed, that among all the nations of antiquity, there is no instance to be found of any such establishment as an infirmary.

ART. 31. *A Catechism for Children and Youth; or, A brief Formulary of the Principles and Duties of the Christian Religion, drawn upon the Plan of the Catechism of the Church of England. 8vo. 12 pp. 6d. Sherborne printed; sold by Johnson. 1794.*

To those persons who think the mere humanity of Christ a proper article of Christian faith, and in other points conceive themselves at liberty to leave out of the system any thing that appears to them a clog upon it, such a Catechism may be acceptable. We have little doubt that the author, if sincere, (as he seems to be) will, sooner or later, "regret, renounce, and discard what he has written."

ART. 32. *A Proposal respecting the Athanasian Creed. 8vo. 3d. Jermy, Ipswich. Deighton, London. 1794.*

This author, without attempting to infringe upon the doctrines contained in this creed, proposes only so to soften and retrench the damnable passages, as to remove all reasonable objection to its recital; and he prints the creed so altered. We cannot perceive any danger that could arise from adopting such a plan,

ART. 33. *Christian Warfare defended and recommended, in a Sermon intended to have been preached before the Vice Chancellor and the University, at St. Mary's Church, Cambridge, on the 28th of February, 1794, the Day appointed for a solemn Fast. 8vo. 26 pp. 1s. Kearsley.*

Unjust and indecent irony.

ART. 34. *A Version of the Psalms; originally written by the late Rev. James Merrick, A. M. Fellow of Trinity College, Oxford; divided into Stanzas for Parochial Use, and paraphrased in such language as will be intelligible to every capacity, by the Rev. William Dechair Tatterfall, A. M. late Student of Christ Church, Oxford, with a suitable Collect to each Psalm, from the Works of Archbishop Parker.* 12mo. 3s. Rivingtons, &c. 1794.

An anxious desire to improve the state of parochial Psalmody throughout the kingdom has produced, from this zealous and indefatigable divine, several powerful endeavours to effect that purpose. To remove the ridicule attached to the very awkward version of Sternhold, and to supply at once the best that could be wished, Mr. Tatterfall long ago (in 1789) divided 'Merrick's' excellent translation into stanzas adapted for music, and published it in that form: and having found, as we understand, from his own experience, that simple tunes in three parts are easily learned by parochial singers, he issued at the same time a selection of such tunes. To give his plan every attraction that the best music can bestow, he has since obtained the assistance of all the most eminent composers of the age: and to obviate the only objection on which any stress has been laid, but which we think has little foundation, that the words of this elegant version are too difficult to be understood by the common people, he now publishes the present specimen of an edition with a literal paraphrase annexed. In the mean time he is publishing the music by subscription, at two guineas for the whole work; and a very cheap edition also, with the parts separately printed for the singers, to prevent the necessity of transcribing. It is but justice to say that the music, as far as it has yet been published, does the highest honour to the abilities of the several composers: it is simple, solemn, and pleasing. In the little volume before us, the collects from Archbp. Parker, are appropriate and good, and the production of them brings forward a treasure of devotion hitherto almost lost to the world. From the very respectable list of his subscribers, and the patronage of the sovereign and most of the leading men in the church, we cannot doubt that Mr. T's plan will be attended with success; but we reserve our further remarks upon it till the appearance of the splendid edition in quarto which he has promised. We cannot, however, forbear observing, as a circumstance which does peculiar honour to the feelings of the editor, that he disclaims all possibility of profit, in an undertaking prosecuted merely for the service of religion; and sells every part of his publications at such a price as will merely prevent a ruinous loss to himself.

ART. 35. *The Duty of Man, in perilous Times; a Sermon in two Parts. For the Fast Day, February 28, 1794. By Alexander Hewatt, D. D.* 49 pp. 8vo. 1s. 6d. Cadell. 1794.

The preacher, with great zeal and spirit, shows that the days are evil, according to his text, Ephes. v. 15. 16. and teaches us how to walk circumspectly and redeem the time. It is an able discourse, but not strikingly distinguished from several that we have seen.

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**ART. 36.** *A Sermon on the Future State combating the Opinion that "Death is Eternal Sleep," preached at the Magdalen Asylum, Leeson Street, Dublin. By Gilbert Austin, A. M. Dublin. 8vo. 1s. Archer. 1794.*

This is a very spirited discourse, and successfully controverts the foolish and preposterous position of which they who first propagated it, seem now in a manner to be ashamed.

**ART. 37.** *Instructions for Children, as a Token of Love for the Rising Generation. By Rowland Hill. Thompson. 16mo. 9d. 1794.*

The moral and pious precepts inculcated in this little volume, are unexceptionably good; we doubt, however, whether very young minds may not be either perplexed or tinged with too early an enthusiasm of an improper kind, by the overweening fervour of the language.

### MEDICAL.

**ART. 38.** *Observations, Physiological and Chirurgical, on Compound Fractures, containing an Answer to the following Question; "What are the best methods of treating compound fractures, according to the degree of injury sustained by the limbs?" By Walker Weldon, Surgeon. 8vo. pp. 137. Price 2s. 6d. Southampton, by T. Baker, for B. Crosby, London. 1794.*

Mr. Weldon was induced to publish these observations in consequence of the approbation they received from the Lyceum Medicinæ Londinensæ. The two first sections treat of the action of the vital principle, in repairing injuries, and restoring parts that have been destroyed by accidents or disease. The author then enters on the subject of fractures: describes the various kinds of them, particularly of compound fractures; the share that nature, or the constitution takes in re-uniting the parts that have been dissevered, and the most convenient and efficacious mode of assisting her in that process. In the course of these remarks, he discusses the choice of dressings, position of the limb, bandages, &c. and marks the degree of injury that renders amputation absolutely necessary. But as there is very little new on these heads, and the management of compound fractures has, as the author observes, been repeatedly and judiciously treated by the late Mr. Pott, and other chirurgical writers, we shall content ourselves with thus briefly noticing them. Mr. W. concludes with an account of a phenomenon, or appearance in a limb, which seems to merit notice, although, from the manner of introducing it, it is difficult to determine whether the subject was a patient, whose case fell under the author's management, or a body that accidentally came under his dissecting knife. "A case of compound fracture, he says, "came under my care a few days since, where the limb, instead of "becoming smaller, had increased to an enormous size. It was a "compound fracture of the humerus, near to the insertion of the "deltoid muscle, and had happened about eighteen months before.

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“ A considerable portion of each broken extremity of the bone had exfoliated, but not having been removed, the process of healing could not go on. A considerable quantity of coagulable lymph was thrown into the soft parts around the fracture, had almost destroyed their natural structure, and had rendered them so firm that the bone seemed as if surrounded with cartilage.” From the elbow downward, the limb was amazingly but uniformly distended, “ with an elastic, slightly edematous feel”. On dissection the muscles were found of a florid red colour, and they appeared to be full as those of the other arm, if not larger. The cellular membrane covering them was of a great thickness containing coagulable lymph and fat, principally, with a small proportion of water.

ART. 39. *Rules for recovering Persons recently drowned, in a Letter to the Rev. George Rogers, A. M. Rector of Spraghton in Suffolk, by R. Hamilton, M. D. Ipswich.* 8vo. pp. 24. price 6d. Longman. 1794.

In these few pages the author has concentrated most of the regulations that have been found useful for recovering persons recently drowned. As the subject is interesting, we shall lay the most material of them before our readers.

The body is to be moved with the least violence possible, to some warm and convenient place, then to be stripped and wiped with warm cloths, and laid, with the head raised, on a mattress, a little inclining to the right side, carefully avoiding rolling or shaking it, with the view of evacuating any water, that may have casually passed in the stomach, as has been too commonly practised. The lungs are next to be gently and moderately distended with air, by means of a pair of bellows. The air, by a light pressure on the chest, is to be again expelled; and while this operation, of alternately filling and emptying the lungs, is performing, frictions are to be used, principally near the heart, until the person begins to breathe, and the heart to beat. These operations, the author says, are to be continued for two, three, or even four hours, if they should not succeed before. Bleeding, emetics and tobacco glisters, which have been frequently recommended, he considers as of doubtful efficacy, or as generally more mischievous than beneficial. Electricity, if incautiously used, may destroy the latent spark, instead of reviving it. In these observations the author acknowledges, there is little new, but as the books of the Humane Society, which treat more largely on this subject, are not much known, in the country where he practices, he thought this little book might serve as a useful Vade mecum in those parts. In this opinion we join him, and with that view recommend it to the notice of the public.

## A R T S.

ART. 40. *Memoirs of Science and the Arts; or, An Abridgement of the Transactions published by the principal learned and æconomical Societies established in Europe, Asia, and America.* Vol. I. two parts. 543 pp. 1l. 1s. Faulder, &c. 1793.

To keep pace with the discoveries made in all parts of the world, by abridging the transactions of their learned societies, is certainly an  
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important

important as well as an arduous undertaking. Plates are inserted to render intelligible such articles as cannot otherwise be explained. The following list of works that fall within their plan, is given by the editors, and they solicit any information that may render it more complete.

*England.*—Philosophical Transactions.—Antiquarian Society, London.—Transactions of the Society of Arts.—Transactions of the Linnæan Society.—Transactions of the African Association.—Manchester Memoirs.—Bath Society of Agriculture.

*Scotland.*—Royal Society, Edinburgh.—Antiquarian Society, ditto.

*Ireland.*—Royal Society, Dublin.

*France.*—Histoire de l'Academie des Sciences, à Paris.—Memoires de l'Academie de Medicine, à Paris.—Memoires de l'Academie de Chirurgie, à Paris.—Memoires de l'Academie Royale des Inscriptions, à Paris.—Memoires de l'Academie d'Agriculture, à Paris.—Memoires de l'Academie de Toulouse.—Memoires de l'Academie de Dijon, pour la partie des Sciences et des Arts.—Memoires de l'Academie des Arts et Sciences, à Rouen.—Memoires des Inscriptions et de Belles Lettres, à Nismes.

*Germany.*—Memoires de l'Academie Royale des Sciences et des Belles Lettres, à Berlin.—Commentationes soc. reg. scientiarum Goettingensis.—Acta Physico-Medica Academiae Cæsariæ naturæ curiosorum, Norimb.—Abhandlungen der Kaiserlichen Academie zu Wien, Vienna.—Acta Academiae electoralis Moguntinæ scientiarum utilium.—Abhandlungen der Kurfürstlich Baierischen Academie der Wissenschaften, Munich, 4to.—Acta et commentationes Academiae Electoralis Scientiæ et elegantiorum literarum, Theodori Palatinæ.—Beschæftigungen der Berlinischen Gesellschaft Naturforschender Freunde zu Berlin.—Œconomical Society at Heidelberg.—Acta Soc. Acad. scient. principalis Hassiacæ.—Abhandlungen einer Privatgesellschaft zur aufnahme der Mathematik in Böhmen, Prague.—Versuchen und Abhandlungen der Naturforschenden Gesellschaft, zu Dantzig.

*Netherlands.*—Memoires de l'Academie Imperiale et Royale des Sciences et des Belles Lettres de Bruxelles.—Academy of Sciences at Valences.—Society of Emulation at Liege.

*Italy.*—Saggi di Naturali esperienze fatte nell' Accademia del Cimento, Firenze. Gli Atti dell' Accademia delle Scienze de Siena.—Commentarie dei Bononienfi. Melanges de Philosophie et de Mathematique de la Societé Royale de Turin. Memoire de Mathematique, &c. Verona.—Transactions of the Patriotic Society at Milan.—Academy of Belles Lettres at Padua.—Etruscan Society of Antiquities at Cortona.

*Russia.*—Commentarii Academiae scientiarum Petropolitanae.

*Sweden.*—Acta societatis regiae scientiarum Upsaliensis.—Kungl. teuskaaps Academiens handlinder, Stockholm.

*Denmark.*—Royal Academy of Sciences at Copenhagen.—Royal Icelandic Society.

*Portugal.*—Academy of Sciences, Lisbon.

*Spain.*—



*Spain.*—Academia Della Hispania.

*Switzerland.*—Acta Helvetica, Basil.—Adhandlungen der Naturforscher den Gesellschaft, in Zurich.—Memoires de la Societé des Sciences Physiques de Lausanne, à Lausanne, 4to.

*Holland.*—Der Hollandschen Gesellschaft der Wissenschaften, zu Haarlem, Abhandlungen Altenb.—Society of Agriculture at Amsterdam.—Verhandelingen van het Bataafsch Genootschap der proffondervindelse Wisbegierde, Rotterdam. Verhandelingen uitgegeven door heet Zeeuwisch Genootschap der Wetenschappen te Uilissingen.—Medical Society of Amsterdam.

*America.*—Transactions of the Society at Philadelphia.

*East-Indies.*—Transactions of the Asiatick Society at Bengal.

We heartily wish success to a plan of so much utility.

**ART. 41.** *On the Investigation of Astronomical Circles.* By Count de Brühl. 8vo. 15 pages, with one Plate and two Tables. 1s. 6d. T. Cadell, Jun. and W. Davies. 1794.

As the general advantages resulting from the use of circular instruments, recently introduced for advancing practical astronomy, are now well known, every enquiry into the cause of error to which they are subject, and every attempt to correct it, must be gratefully received, by those who watch and register the motions of the heavenly bodies. With this temper of mind, and with hopes of additional satisfaction, to what we lately received from some papers on the subject in the Philosophical Transactions, we entered upon a perusal of the publication before us; but this additional satisfaction, of which we were so desirous, fell short, at the end of the last page, of that which we expected from a professed investigation. Our disappointment arose from not meeting with any demonstration of the rules here given, for guarding against the errors of division and eccentricity in circular instruments, and these are the only rules which the publication contains.

To the Investigation is added, "A Register of one of Mr. Mudge's Time-keepers, and a Description of the Scapement invented by this artist."

## POLITICS.

**ART. 42.** *A Speech intended to have been spoken in the House of Commons, on Tuesday the 30th of December, 1794. on the causes and the remedies of the impotence of the States at present united against France.* 8vo. 49, pp. 1s. 6d. Evans. 1795.

This is nothing like a speech, and certainly not the production of any one who could have a right to deliver it in the House of Commons. The grand secret is, according to its author, that, "the two privileged orders, the clergy, and the nobility, are the two heavy mill-stones that hang to the necks of all the belligerent powers, except the French, and which render them nerveless and impotent."

Were this true respecting other nations, yet in England, where these *privileged orders*, as the author calls them, have no privileges, it can hardly be applicable. Hatred to nobility and clergy is what guides such pens. Open and professed irreligion characterizes this production throughout, the author of which, if he be as he says, sixty, ought to have learned more wisdom.

ART. 43. *An Attempt to establish the Basis of Freedom on simple and unerring Principles, in a Series of Letters. By Charles Patton.* 8vo. 75 pp. 1s. 6d. Hill, Edinburgh. Debrett, London. 1793.

Mr. Patton's idea is simple and striking. That the essence of Freedom consists in the security of *property* and that of *persons*. He would therefore constitute his legislature so that property and persons should have equal influence in it, while the executive power, or chief magistrate, should form a perfect balance between the two. Difficult as it is to reduce complicated practice to the perfection of simple theory, perhaps the constitution of this country executes Mr. Patton's plan as well as it can be executed. Certain it is that persons and property are universally and equally protected by it, which is the thing required; consequently the basis of freedom is already justly established among us.

ART. 44. *Facts relative to the late Dismemberment of Poland. Owen.* 8vo, pp. 42. price 1s. 6d. 1794. second edition.

A very sensible and well written pamphlet, from the arguments and facts adduced in which, we may draw this satisfactory conclusion, that no form of government is so weak and so imperfect as that of an elective monarchy.

ART. 45. *Monarchy no Creature of God's making, wherein is proved by Scripture and Reason, that Monarchical Government is against the Mind of God. By John Cooke Esq. late of Gray's Inn.* 8vo. 2s. Eaton. 1794.

When the worthy gentry, whose well-chosen agent Mr. Eaton is, find themselves in any danger from their practices against the public peace, then they will say, and swear, that they are firm friends to the Constitution, and only wish for temperate reforms. At other times their republican tenets are readily avowed. The detection of such base duplicity, though it cannot make them ashamed, ought in reason to make them universally despised and suspected. This publication is one of those in which the truth, denied at the Old Bailey, is openly avowed. It is a new edition of an old republican tract, dedicated to the parliament of the Commonwealth; and the unknown Editor does not scruple to say, after asserting that the personage of the Sovereign is a farce, that he wishes the people of England may no longer be amused with such farces.

## MISCELLANIES.

**ART. 46.** *Dettaggi Amichevoli, di un poco di tutto, per quelli che vogliono maritarsi bene, & viver lieti, con diversi paragrafi di varj ausori, parte compilati, et parte tradotti. De Cesare Mussolini, Professore di Lingua Italiana, in Londra. 8vo. 135 pp. 3s. 6d. Richardson. &c. 1794.—Friendly Precepts, of a little of every Thing. &c. By Caesar Mussolini.*

This very strange farrago is well enough characterized by the phrase “un poco di tutto” a little of every thing; but what good end can be promoted by lists of persons tried for adultery, astrological extracts from Moor’s Almanack, and such stuff we cannot conceive.

**ART. 47.** *A List, or short Account of various Charitable Institutions in Great Britain, for the Benefit of the Poor and Infirm, &c. Recommended to all benevolent Persons 8vo. 56 pp. 1s. Todd, York. Johnson, London. 1794.*

This little tract may properly be called a Guide to Charity. Its object is to make known all the charitable institutions at present subsisting, a design evidently useful as well as honourable to the nation. In order to render the list hereafter complete, the author “requests of all persons knowing of any charities not herein mentioned, to transfer accounts of them to H. G. at either of the publisher’s, in London or York;” and as he may unintentionally have omitted circumstances, or mis-stated the intentions of some charities “he hopes the persons concerned in them will send him such corrections as may serve to replace the omission or rectify the mistake.” The charities noticed in the present publication are chiefly those in the metropolis, and they amount to upwards of eighty, besides charity schools, of which no separate account is given, and of which perhaps every parish in and about London and Westminster has one at least.

**ART. 48.** *Bengal Sugar. An Account of the Method and Expence of cultivating the Sugar-cane in Bengal: with Calculations of the first Cost to the Manufacturer and Exporter, and Suggestions for attracting that Article of Eastern Produce exclusively to Great Britain. In a Letter from a Planter and Distiller in Bengal, to his Friend in London. 8vo. 162 pp. 3s. Debrett. 1794.*

“Having,” says the author, “some years ago hazarded an opinion, that Bengal, with an open trade, and proper encouragement, could not only supply the European market with sugars cheaper than the West Indies can possibly do, but also undersell the West Indian cultivator in his own island, I then incurred the ridicule

culc of a visionary speculatist. Time, however, which proves the truth or fallacy of human opinions, is about to embody this with the substantial form of *proof*; and I hope to be able, in the present address, to demonstrate, by an exact and fair comparison of the expence and produce of sugar plantations in Bengal with those of the West Indies, the validity of my assertion." p. 27. Such is the nature of this publication. The object is important, and will doubtless be regarded with due attention.

ART. 49. *Sejour de dix mois en France, par un Emigré, qui n'avoit pu sortir de Toulon en Decembre 1793, et ne s'est sauvé de France que par l'élargissement des Prisonniers de Paris, en Août 1794. Cet intervalle est rempli par une foule d'aventures intéressantes et singulières, qui peuvent donner une idée de l'intérieur de la France, et des Mœurs de ses habitans durant ce Periode. On y trouve la relation complète du siège de Lyon, l'Histoire de la Vendée, et celle des Chouans. Par le Comte de C \* \* \*. 8vo. 98 pp. 2s. De Boffe, &c. 1794.*

ART. 50. *Le Mémé, seconde Partie. 124 pp. 2s. 6d. 1795. Ten Months Residence of an Emigrant in France, &c.*

An injudicious mixture of palpable and evident fiction, as to the writer's personal adventures, with facts concerning the internal state of France, that seem to be derived from accurate information, destroys in a great measure the interest that would naturally be excited by these tracts.

The author contrives to place himself in every situation most open to the curiosity of strangers for the ten months in which he professes to have been in France; but the miraculous incidents by which he is transferred from one scene of action to another, very greatly counteract the impression of descriptions and narratives apparently founded on truth. The part that we cannot possibly believe, produces doubt respecting all the rest. The Count is at Toulon at the time of its evacuation; he is then at Lyons, he is in La Vendée, and obliged at last to join the Sans-culottes, with whom, after meditating in vain to desert to the Chouans, he proceeds to Paris, whence at length he escapes. His narratives, particularly those respecting La Vendée are full of spirit and interest, and we should willingly translate some part of them for the amusement and information of our readers, could we tell how far they might rely upon them. But his being blown up at Toulon, his adventure in the prison at Lyons, where he in the disguise of a woman is liberated by his mistress in the disguise of a man, his escape from death when made prisoner in La Vendée, the final winding up of the whole in the *postscriptum*, and various other circumstances, forbid us to give the weight of history to that which, if more probable, would have been a still more pleasing romance.

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ART. 51. *The Trial at large of the Right Honourable Lady Cadogan for Adultery, with the Rev. Mr. Cooper, before Lord Kenyon and a Special Jury in Westminster Hall. Plaintiff's Counsel Hon. Thomas Erskine and Mr. Baldwin, Defendant's Mr. Law. Taken in Short Hand by a Student in the Inner Temple.* 8vo. 52 pp. 1s. 6d. Ridgway. 1794.

Next to the corruption which causes such trials, we lament the depravity which renders them so saleable, as to allow eighteenpence to be charged for fifty-two pages. There is, however, in this, little or nothing to gratify their usual readers.

ART. 52. *Biographia Navalis; or, Impartial Memoirs of the Lives and Characters of the Officers of the Navy of Great Britain, from the Year 1660 to the present Time, drawn from the most Authentic Sources, and disposed in a Chronological Arrangement, by John Charrock, Esq. with Portraits and other Engravings, by Bartolozzi and others. In 4 vol. Vol. I.* 8vo. 6s. Faulder. 1794.

There can be no doubt either of the utility of a work like the present, or of the authenticity of the sources from which Mr. Charrock has drawn his materials. The title page sufficiently explains what the reader may expect, but we strongly object to the swelling out of the work with persons of whom nothing is related, but that they were sea officers. Of what importance can it be to any individual engaged in any pursuit, to learn that Thomas Buckhill commanded the *Roe Ketch* in 1661; that John Gill was commander of a fireship in 1666. We hope, that in the succeeding volume, such unnecessary minuteness will be omitted, and the author's abilities be alone employed in such incidents and characters as are of real importance in our Naval History, to detail which he appears to be very capable.

## FOREIGN CATALOGUE.

## ITALY.

ART. 53. *Britannia, Lathmon, villa Brombamenfis*; also with the following second title in the lapidary style:

*Britannia, Lathmon, Villa Brombamenfis—poëmatia—Roberti Vicecomitis de Hampden—ad horas subsestras leniendas—olim conscripta—intra annos 1761 et 1776—nunc primum curante filio—Johanne Trevor—patris et ejusmet amicorum in gratiam—edita. Accessit operum typorum Bodonianorum—splendor & elegantia—quod suaserat locorum vicinitas—dum munere publico—fungeretur ad aulam Taurinensem—legatus—ab optimo principe—Georgio tertio—Magnæ Britanniae—Rege. Parma; 231 pp. in large folio, on vellum-paper, with a portrait of Lord Hampden.*

If the splendid exterior of this work, which far exceeds every thing of the kind that has hitherto fallen under our notice, was its only, or even its principal recommendation, we should either have passed it over in silence, or, at the most, have confined our praise to its typographical merit. We can, however, truly declare of this magnificent specimen of Italian typography that, *materie superatur opus*. Even in the most ordinary dress these compositions would deserve to be considered as incontrovertible proofs of the good taste, the intimate acquaintance with the most approved classical writers, and the poetical talents of their author; though, at the same time, they cannot be pronounced to be entirely exempt from errors against prosody, the idiom of the language, or in some places, which, in a work less perfect we should have overlooked, from orthographical mistakes. To the latter kind may be referred such words, as *creptum* (for *creptum*), *chrystala*, *etibaræa*, *abæneus*, &c. as we have also in the following passage a remarkable instance of solecism:

Huc item, *cunctis famulis secutus*,  
Non Dei cultor piger, infrequensve,  
Deferor supplex, quoties recurrunt  
Sabbata sacra.

The Book contains three pieces; the two first composed in Latin Hexameters, the third in the Sapphic measures; 1. *Britannia*, or a Panegyric on Great-Britain, in two parts.

Hinc celebrare tuas, dis cara Britannia laudes  
Longum opus! aggredior; nec me labor iste gravabit  
Ingenito patriæ percussum pectus amore;

Or as the subject of the first Book, is recapitulated by the author, in the introduction to the second:

Hactenus uberibus ridentis messibus agros,  
 Temperiem cœli nullo non fidere blandam,  
 Lanigerosque greges, & equum certamine primum,  
 Pugnas, quas animæ generosæ prodigus ales,  
 Et quos ambitio cieat privata tumultus;  
 Nec non vitigeno certantia pocula succo,  
 Et nunquam celebrata pari spectacula luxu,  
 Cumque salutiferis majores fontibus amnes,  
 Mercesque, & variis operatas artibus urbes:  
 Dein nitidas villas, hortisque simillima rura  
 Forte nimis cecini, studio fallente laborem.  
 Nunc age (the subject of the second book) cunctantem sibi vin-  
 dicat incola musam:  
 Non Veneri proles, non gratior altera Marti.

As one specimen of this poem, we shall transcribe from it the author's description of the Horse-races of our country. It will be observed by our readers, that in this piece he has imitated perhaps somewhat too literally the Georgica of Virgil, as in his *Lathmon*, he has the *Æneid*, and in his last poem, or the *Villa Brombamsenfir*, the odes of Horace.

Hinc & aluntur equi, superant qui cursibus auras.  
 I, pete planitiem, quam Ditis nomine (the devil's ditch) dicta  
 Fossa secat: curtoque viret qua cespitem campus!  
 Ecce datò signo sonipes, jam carcere missus,  
 Cui nitide tunicatus eques, leve pondus, inhæret,  
 Devoret ut campum, neque summas atterat herbas,  
 Ocyor accipitris, vel hirundinis ocyor ala:  
 Ut stadio extremo, cum jam rivalibus instat,  
 Præcipitet sese; viresque acquirat eundo!  
 Tum neque pulmōni, neque nervo parcitur ulli:  
 Ventre putes modo radere humum, modo labier aura.  
 Permissus sudore cruor fluit undique costis,  
 Labra madent spumis, & gutture capiat hiante  
 Flamina; singultum dum naribus exit anhelis  
 Fumus, & inflatæ turgent per corpora, venæ.  
 Tum magis atque magis ferit ungula crebrior herbam:  
 Emicat accensus palmæ propioris amore;  
 Exsultansque animi nunc hunc, nunc præterit illum:  
 Ingeminat clamorque virum, clangorque flagrorum:  
 Metaque victorem tota cervice faterur.  
 Nec mora, lætus herus munus regale (the king's plate) reportat.

From this passage it appears that the author has frequently endeavoured to make the sound expressive of the sense, of which a variety of other instances might be adduced, as:

Jam strepitat cita rheda, gemunt jam immania plaustra.

——Tamenfin——

Qui tectus denso arctarum nemore antenarum.

Ast ollis alte libratur malleus ingens  
In numerum ; tunoque tenax calet anchora ferro.

But what in our opinion constitute the principal value of this *second* part of the *Britannia*, are the excellent descriptions given by Lord H. of some of the most eminent literary characters among our countrymen, as :

## MILTON.

Non prius audita pugnas Miltonus (adempta  
Lumina cui Uranie luce interiore rependit)  
Cœlicolùm celebrare tuba, numerisque solutis,  
Aufit, & ætherea detrusos arce rebelles.  
Serpentisque dolos, & morte piabile pomum :  
Mæonidæ spirans gravitatem, artemque Maronis.

## POPE.

Te quoque, Pope, (tuo propior non alter Homero),  
Non memorare nefas ; tu dictas carminis artem,  
Doctor et exemplar ; tu chartis quicquid ineptis  
Scribitur, irrides Venusino urbanus ipso ;  
Tu verum exploras Caro subtilius ipso,  
Dogmata mellissuâ promens abstrusa Camœna.

## SHAKSPEARE.

Tu pater Angliaci, ac decus immortale theatri,  
Instar avis, sine lege melos, sed dulce canentis,  
Natura usque duce, ac genio, feliciter audes.

## GARRICK.

Garricus egregiæ vocis, vultusque magister  
Ipse nec insullus iudex, nec dramatis auctor.

## LOCKE.

Lockius hic, audax in se descendere, primus  
Quanta fit infantis docuit penuria mentis,  
Unde idearum tam varia arcessita supellex ;  
Queis cohibenda fides, cohibenda scientia metis,  
Et ratio firmam quâ fabricet arte catenam.

## FRANKLIN.

Quemque sinu natura diu celaverat imo  
Amplius haud potis est electricus ignis acumen  
Fallere Franklinium ; ætheream quin ferrea flammam,  
Innocuas in humo vires deponere iussam,  
Virga regat ; gracilique domentur fulgura filo.

And



And lastly, NEWTON.

Hic generis decus humani Neutonus, in æqua  
 Libravit solem famulosque bilance planetas,  
 Quæque regat motum, statuit lex quæque quietem.  
 Solarique meros hausit de forte colores;  
 Subtiles retegens legesque modosque videndi.

*Lathman* is a free poetical version of one of the most striking parts of *Ossian*; which in the (original) English, and still more in this translation into Latin Hexameters, reminds us of the beautiful episode of *Nisus and Euryalus* in *Virgil*. *Gaul* says :

Mene referre pedem speras, carissime, sparsum  
 Cæde tua ? mene Ossiano superesse perempto ?  
 Fingallus, canusque pater, mihi crede, sinistre,  
 Exciperent reducem, & digitis monstrarer in urbe :  
 Hic vir, hic est media qui cæde reliquit amicum. . . .  
 Magnanimum Ossianus dictis his mulcet amicum.  
 Care comes, quæcunque manent nos fata ; parentes  
 Narorum aut aucta gaudebunt laude suorum,  
 Aut referent nostræ saltem hæc solatia mortis,  
 Non turpi cecidisse fuga, non vulnere inulto.

We have no doubt, but such of our readers as are fond of rural life and its amusements, will be much pleased with the last of these poems, the *Villa Bramhamensis*, composed in the stile of the French *Gresset*, or the German poet *Mattbisson*. The author, Viscount Hampden, after having filled the several stations of Resident at the Hague, Commissioner of the Customs in Ireland, and Post-master General in England, on retiring, at last, to his country seat, sings :

Profui siquid (peregre domique  
 Haud piger quondam) patriæ ac coronæ,  
 Jure privatus rogo nunc latentis  
 Otia vitæ.

\* \* \*

Hic puer lusi calidus juvena  
 Hic quies nutrit viridem senectam ;  
 Hic fruar paucis, mihi qui supersint  
 Sobrius annis.

\* \* \*

Sol, dies fudos, placidasque, Somne,  
 Præbeas noctes, facillique vergam  
 Ad rogam clivo ; nihil est quod ultra,  
 Anxius orem.

Lord *Trevor*, son of the author, is the editor of these poems, of which only a very small number of copies has been printed. We conceive therefore that our readers will not be dissatisfied with the large extracts made by us from a work of which but few of them will be likely to see any thing more.

ART. 54. *Catalogus Codicum Sæculo XV. impressorum, qui in publica Bibliotheca Magliabechiana Florentiæ adservantur, auctore Ferdinando Foffio, ejusdem Bibliothecæ Præfeto. Tomus primus. Præsidium permissu. A. R. S. M., DCC, LXXXIII. 812 columns in Folio. Florence.*

The name of *Magliabechi*, who, from a journeyman to a goldsmith raised himself to the honourable office of librarian to the Grand Duke at Florence, and became one of the most eminent literary characters of his time, is even on this account sufficiently known, and will indeed never be forgotten. He has, however, endeavoured to deserve still better of his countrymen and of the public, by presenting them some time before his death, which happened in the year 1714, not only with his very large and valuable collection of books, but also with what fortune he had remaining, for its future support. By this aid, as well as in consequence of the addition of several other libraries, which have been left to it by different persons, and the bounty of some of the Grand Dukes, it has been so much augmented that, both in point of number and value, it may vie with some of the most considerable libraries in Europe. From this truly noble treasure Mr. F. has undertaken to describe the *printed* books of the 15th century only, in the execution of which task he appears to have conformed chiefly to the plan adopted by *Mittarelli* in his excellent *Catalogus Codic. Mscr. Biblioth. Sti. Michaelis Venetiar.* This *first* volume, which will soon be followed by a second, takes in only the letters A—H. The descriptions are uncommonly circumstantial, and made with all possible accuracy. To these are added short accounts of the lives of the different authors, drawn from the most authentic sources. As this collection was made in *Italy*, and by a man of the most distinguished literary character, we may reasonably conclude that it contains but few of those trite articles, of which the libraries in the convents of that country principally consist, and that we shall find in it the most interesting of those works, for the greater part of which we are indebted to the cities of *Italy*, where the art of printing was first chiefly exercised, and which was at this period the favourite seat of real learning. From the few annexed articles our readers will be enabled to form some judgement of the value of this singularly curious collection. *Anthologia, Flor. 1494. Apollonii Argonautica, Flor. 1496. letter quadr. both in parchment. Aristoph. ap. Ald. 1498. fol; Aristotel. Opera, Voll. V. Ald. Bettin. a monte santo, Flor. 1477: the first book with cuts engraved in copper; likewise the second edition Flor. 1491, with wooden cuts. Biblia Hebraica Soncin, 1488. Biblia Lat. Mogunt, 1482; Scriptor. rei rustic, Regii, 1482. Catull. Tibull. Propert. Ven. 1472. Celsus, Flor. 1478. Ciceron. epist. ad famil. Venet. 1469; ad Brut. Venet. 1470; together with a variety of other original editions of the works of Cicero. Durantii rationale Mogunt. 1459, on parchment; Homer, Gr. Flor. 1488; most of the original editions of Boccace and Dante; Apicius, Milan, 4to. 1498, described in col. 127, and differing in some respects from that generally known with that date. The Bohemian Bible, printed at Prague, in 1488, lately presented to the library by the Grand Duke, &c. In a book entitled Fiore de Ver-*

in, published at *Messina*, probably about 1470; one of the printers, both of whom are, as usual, Germans, is called MAISTER JOHAN SCHADE DE MESSHEDÉ; a name, perhaps, hitherto unknown in the annals of typography: and the other MAISTER RIGO FORTI DE ISERLON, unquestionably the same with *Maestro Rigo d'alamania* (Henricus Alding) who printed at *Messina* in 1473.

*Novelledi Firenze.*

ART. 55. *De Prima Typographiæ Hispanicæ ætate Specimen*, Authore Raimondo Diosdado Caballero, Romæ, 1793. xxxvi. & 134 pp. in large 4to.

From this work we learn that the number of books printed in Spain in the fifteenth century amounted to 310, which appeared chiefly at *Barcelona* (Barchinone, Barcino) *Burgi* or *Burgos*, *Salamanca*, *Saragossa* (Cæsar Augusta) *Seville* (Hispalis) *Toledo*, *Tolosa*, & *Valencia*. To which of these cities the honour of having first introduced this important art into the country is to be ascribed, cannot at present be fully ascertained. Our author conjectures that it might have been *Valencia*, where, in 1474, appeared a work entitled *Obres o Trobes los quales tracten de Hors de la sacratissima Verge Maria Sermones provincials*, and what is more extraordinary, in the following year an edition of *Salust*, without the name of the printer. From the list of the persons employed in this business in the different towns of Spain, we find that they were here, as well as in Italy, for the most part, natives of Germany; as *Frederick of Basle*, *Paul of Cologne*, *Petrus Hagenbuch*, *Paulus Hurus of Constanx*, *John Lufchner*, *John of Nuremberg*, or *John Peguicer*, *John Rosembach*, *Nicholas of Saxony*, *Nicholas Spindaler*, *Meinardus Ungut*, &c. On the subject of the Spanish Chronicle, published by *Diogo de Valera*, published at *Tolosa*, in 1489; our author points out two ridiculous mistakes, one in the name of the printer, who instead of *Henricus Mayer*, has hitherto been called *Henricus Enel* from a combination of the two words in the beginning of the date *Enel ano del nascimiento*, &c. and the other in that of the author, who has generally been named *Moses Diego*, from an ignorance in the persons who have given it, of the real import of the word *Mossen*, answering only to *Don* (Dominus), a proof, among a variety of others that might be adduced, of the necessity of a competent knowledge of modern languages in disquisitions of this nature.

*Ibid.*

## DENMARK.

ART. 56. *Xenophons Sokratifke Merkwærdigheder; efter den Græske Original ved J. Bloch, Doct. Philos.*—*Xenophon's Memorable Things of Socrates, translated from the Greek Original, by J. Bloch, &c.* Copenhagen. 381 pp. in 8vo.

We consider this to be one of the most valuable philological and philosophical productions that have for some years appeared in this country. It equally evinces the learning, the powers of investigation, and the taste of the author, who, we trust, will meet with that

hat encouragement to his literary labours which they so highly deserve. The translation is, upon the whole, accurate and sufficiently elegant. In the notes, with which it is accompanied, we have met with much useful historical and critical information, particularly concerning the ancient philosophy. We were, however, more especially pleased with the excellent dissertation prefixed to this work, on the Life, Character, and Opinions of Socrates, in which the author has shown much ingenuity, and an intimate acquaintance with the best writers on the subject, both ancient and modern. *Ibid.*

ART. 57. *Bidrag til Beskrivelse over St. Croix, med en Kort Ud over St. Thomas, St. Jean, Tortola, Spanish-Town, og Crabbeneilan af K. West, &c. Essay towards a Description of St. Croix, together with a short Account of St. Thomas, St. John, Tortola, Spanish-Town and the Island of Crabs, by C. West, &c. Copenhagen, 1793. VIII. and 364 pp. in large 8vo.*

Of the various works respecting the islands in the West-Indies, that belong to the Danes, we have certainly met with none, which in point of valuable and authentic information is to be compared with this which is now before us. It does not indeed profess to give a complete statistical description of them, but it contains such a variety of judicious observations on the manners of the inhabitants, with their private economy, as also on the natural history of those countries, that it appears to be not only indispensably necessary to those persons who are desirous of forming a proper idea of those islands, in particular, which are specified in the title, but it will likewise be found exceedingly useful to those who would wish to acquaint themselves with the manner of living in, and other circumstances relative to the West-Indies in general.

This work is arranged under three heads. In the first, after a brief introduction on the necessity of experience in our forming a judgment of countries, and modes of living different from our own, the author treats, likewise in three chapters, of the influence of the climate both on man and beast, and of the degree of information, together with the manners, of most of the inhabitants, and of the negroes. These last he divides into three classes: The *free Negroes* and *Mulattoes*, render little service to the rest, or may rather be said to promote idleness and irregularity among them. Of the negroes used in the capacity of *domestics*, the situation is represented to be sufficiently happy. Even those employed in the *field*, experience more humanity, and are under a milder government here than in other parts of the West-Indies, though the author confesses that there are, as there must be in all places, some instances of an improper use of the power possessed over them by their masters. The accounts of the cruelties practised in the slave-trade are but too well grounded. It is generally known, that the Danish government has been the first to fix a period for the termination of this commerce, which does so much dishonour to human nature. Even the situation of the negroes in this country would admit of great improvements, which would be equally for the advantage of the planters and of the state. What the author observes on this head is highly worthy of attention.

In the second part the author treats, in two chapters, of the manner of living, and domestic oeconomy of the inhabitants. The expence of house-keeping to an ordinary family does not amount to less than 3200 marks of Danish currency annually; even an unmarried person who keeps a couple of negroes, with an horse, and visits respectable company, cannot live for less than 2000. The net income arising to government from St. Croix, when all the salaries of the persons employed are deducted, amounts to 80,000 marks annually, besides 2 pro cent. on all the sugars imported into Denmark. In 1792, the total value of all the sugar and rum exported from these islands was 2,240,000 Danish marks. The number of ships employed in the trade to the West Indies is about 30, and 500 men annually. In the year 1791, that of the inhabitants was 24,418, viz. 1946 white persons, 926 free negroes, and 21,546 slaves.

The third part contains much useful information on Natural History, which in St. Croix is the favourite study of the inhabitants. The catalogue of the West Indian plants described here, and of which a further account is to be given by Prof. *Vahl*, extends from p. 267 to p. 314. In the island of St. Thomas are reckoned 5266 inhabitants, coming from different nations, and in that of St. John not more than 2383.

The author's short remarks on the English island of Tortola, containing about 6000 inhabitants, the island Spanish-town, or Virgin-Gorda, and the Island of Crabs, in which there lives only a single hermit, regard chiefly their natural history. *Ibid.*

**ART. 58.** *Labyrintben, eller Reise gjennem Tydskland, Schweiz, og Frankrig, ved Jens Baggesen; II. Deel.—The Labyrinth, or Travels through Germany, Switzerland, and France, by J. Baggesen.* Vol. II. 403 pp. in 8vo. Copenhagen, 1793.

As few Travels will be found more amusing or instructive to general readers than these we cannot but regret that they are written in a language which is as yet but little understood by foreigners. In this new volume we are conducted by our agreeable guide from *Pyrmont* to *Basse* through a country as remarkable for its manifold natural beauties, as it is likewise diversified in the manners and civil institutions of its inhabitants.

Among the descriptions of many striking works both of Nature and Art, which the limits of our journal will not allow us to specify, we shall point out only the Cathedral, or Minster, at *Strasbourg*; called by our author the highest inhabited edifice in the world. The lower tower is raised to an height of 250 feet above the surface of the earth, from which to the summit are 250 more. Even the most elevated of the Egyptian Pyramids was only higher by 15 feet. On the lower tower, exactly in the middle of the height of the whole tower, there is on a slab of black marble, placed under the clock, and fronting the platform, the following inscription, relating to a reservoir of water directly opposite to it.

*Terra*

*Terræ Motus*  
*Quo die III. mensis Augusti MDCCXXVIII.*  
*Summum Templum*  
*Cum civitate nec non*  
*Vicinis longe lateque provinciis,*  
*Concussum fuit*  
*Maxima vi*  
*Stupendum ad modum*  
*Aquas in dimidiam viri staturem evectas*  
*Ex hoc receptaculo*  
*In subjectam aream octodecim usque pedes*  
*Ejecit.*

These two volumes form one whole, under the title of *Travels through Germany*. The two following ones will contain the author's observations on Switzerland and France. *Ibid.*

ART. 59. *Kammerberre og kongelig Historiographus Peter Friedrich Suhms Samlede Skrifter.*—*Miscellaneous Works of P. H. Suhm, Royal Historiographer, &c.* VIII Vol. 1792, 432 pp. IX Vol. 1792, 386 pp. X Vol. 1793, 422 pp. XI Vol. 1793, 406 pp. in large 8vo. Copenhagen.

Of the historical pieces comprised in these volumes, the greater part had already been published in the collection of the Society of Sciences at Copenhagen, and some of them have been translated into German by Prof. *Heinze*.

The *eighth volume* contains three dissertations: On the Commerce and Navigation of the Danes and Norwegians in the times of the Heathens, written in 1759; On the Danish and the Norwegian Commerce in the 11th century, first published in 1762; A concise History of Denmark, Norway, and Holstein, intended for the use of schools, and of which three editions had before appeared.

In the *ninth volume* we have four pieces: 1. Thoughts on the Difficulties of the ancient Danish and Norwegian Histories; 2. History of the State of Danish Agriculture and landed Property, in three Parts, written in the years 1771-2, and forming one of the most valuable articles in these volumes; 3. A System of Chronology for the Use of Schools, originally compiled in 1773, and continued down to the year 1792, by *Odin Wolf*, by whom it has likewise been separately published; 4. The Lyre, a Tale, written in 1776, containing an allegorical Delineation of the Kings of the race of Oldenburg, including Christian VI.

The *first article* in the *tenth volume* is a short history of Admiral *Suhm*, the father of our author, collected by the above-mentioned *O. Wolf*, from the accounts given of this noble Danish family by *Muller*. The *second piece* contains the character of *Frederic Suedorf*, first drawn up in 1792, and of little importance. But the *third and fourth articles*, entitled *Miscellaneous Thoughts*, and written in the years 1791-3, are uncommonly interesting, as they exhibit a real treasure of instructive

instructive anecdotes and valuable notices, chiefly respecting eminent Danish writers, together with a variety of judicious strictures, offered with a truly amiable frankness and sincerity, on the manners, and events of the times. As a specimen of them, we shall select the following one only. It appears that the court had been greatly disgusted by the account which *Molesworth* had given of that country, and insisted by their resident, that the author should be brought to condign punishment. King William excused himself on the ground of the liberty of the press, as established by the laws of England. On this the Danish resident growing warm, asserted in his passion, that if any person had written in the same way concerning England, the king his master would, if it had been required, have sent the insulted prince the head of the author. "Do you wish," replied the king of Great Britain, smiling, "that I should acquaint *Molesworth* with this, that he may insert it in a new edition of his book?" To these are added some *Historical Essays*, on the *Patzinaci*, written in 1766; on the *Gelli* in *Mamertinus*, 1771; on the origin and ancient manners of the *Sclavonians*, 1778; on *Gallicia* and *Ludomiria*, 1783; all of which had already appeared in the transactions of the society abovementioned, and are here revised and considerably augmented.

The same may be observed, with respect to most of the articles forming the *eleventh volume*, among which the most generally interesting, are *biographical accounts*, of several ancient writers, as *Alian*, *Arrian*, *Frontinus*, *Polyænus*, *Pythagoras*, *Publius Syrus*, *Phædrus*; *Saxo Grammaticus*, &c.

*Ibid.*

# GEOLOGICAL LETTERS.

## LETTER VI.

TO PROFESSOR BLUMENBACH,

By M. D E L U C.

*Being a physical Commentary on the Eleven first Chapters of GENESIS.*

S I R,

1. **I**N my last letter I collected together the leading phenomena of a numerous class, tending to ascertain beyond a doubt, the following points. First, that the *birth* of our *continents* must have been preceded by a *sudden* revolution, during which the ancient *CONTINENTS sinking down*, formed a new *bed* for the *sea*; And, secondly, that the epoch of this revolution is not more remote than that of the *deluge*, according to the *Mosaic computation*. What then becomes of that immense *antiquity*, to which certain Asiatic nations lay claim, and of which some Geologists have availed themselves, to form systems as groundless as these *Chronologies*?

2. While *Geology* has made advances in unravelling the history of our *Globe*, it has been strongly supported by the enquiries of learned men into those *mythological fables*, which covered with the veil of fancy the true history of *mankind*. In the year 1776 MR. BRYANT published an eminent work (*The Analysis of Ancient Mythology*) in which, tracing by a most laborious and learned analysis, the *Mythologies* of *Greece* and *Rome*, up to their *Egyptian* and *Asiatic* sources, he proves that they all allude to the history of the *Deluge*, as related by *Moses*; referring in common to that *event*, defined by the same characteristic circumstances, the *Epoch* of a *Renovation of the human race*, by a *personage* conspicuously described, who was *miraculously preserved with his family*, in a *vessel*. These results, as far as they relate to the nations of *Asia*, have been since confirmed in the three volumes hitherto published of the *Asiatic Researches*, the fruits of the learned enquiries of a most important literary society established at *Calcutta*, under the presidency and direction of the late Sir WILLIAM JONES. Lastly, in MR. MAURICE's publication on the *history of Hindostan*, as far as he has yet assembled his preliminaries, we have a recapitulation of all that has, through a length of time, been discovered on this important subject, connected with the modern discoveries, and accompanied with many very interesting remarks.

3. Hitherto



3. Hitherto, however, it might appear, that we have only ascertained with more precision, a resemblance, that unbelievers had already noticed between the Pagan *Mythologies* and the book of GENESIS; whence they had concluded, and still continue to conclude, that the latter was also a *Mythology* compiled by the *Hebrews* from notions which they had adopted, during their captivity in Egypt, and from the opinions of the several nations by which they were surrounded; but the *history* of the *earth*, necessarily connected with that of *mankind*, will decide that dilemma. The *cosmogony* of GENESIS, at the same time that it contains, in common with the *cosmogonies* of these nations, the great event of the *renovation of the human race* after a *deluge*, instead of carrying back the æra of this event to an immense distance, assigns to it only a very small number of ages. Here then is an indisputable *criterion*: we cannot refuse to acknowledge, that, of these compared *cosmogonies*, that whose *chronology* is ascertained, must be the *original*. Now I have shown in my former letter, that the phenomena of the earth confirm, beyond all doubt, the *chronology* of the Book of GENESIS. If then to this first criterion of *truth*, is added this striking circumstance, that though composed at a time when *Polytheism* prevailed among every other nation, GENESIS represents the *Israelites* as professing the most pure *Theism*, such solid foundations will, I hope, induce every lover of truth and of mankind, to examine attentively the whole of what I shall further expose, relating to the characters of this great Book.

4. The *Deluge* is described by Moses under circumstances so precise, that if they are true, they must be impressed on the whole of our globe as forcibly as its *chronology*: and now, in proving that they are so, I shall not confine the character of Moses to that of a *faithful historian*, but shall make it manifest, that he must necessarily have been directed by God himself.

5. No account of events of such considerable magnitude, could be more simple than this of Moses: the history of *mankind* is the main series of events which he is to impress on the memory of the people entrusted to his direction; marking those in which the intervention of God had been manifested to their forefathers. He first, therefore, expounds to them, in a succinct manner, the successive operations by which, at the word of God, the *earth* was prepared for the reception of *man*, but with such leading circumstances, that we have found them clearly impressed on our globe: then, proceeding in his main purpose, the *history of man*, and arriving at the æra when the *human race* was renewed after a *deluge*, in which God granted his protection to NOAH and his family, he relates this event: after which he confines himself to the history of that *family*, with whom the repopulation of the globe commenced. In this narration, Moses does not stop to explain or prove the events he treats of, but simply relates them the *Israelites*, knew, from *tradition*, the truth of a great number of the circumstances related; and they admitted without inquisitive curiosity, those they could not know, because Moses exercised among them a *supernatural power*, which proved him to be the minister of God. We have not now the benefit of such direct proofs, but the phenomena of our *globe*, which have been the immediate effects

effects of what he declared to the Israelites, are for us as decisive proofs as what they witnessed.

6. I shall begin with the ALMIGHTY'S *Revelation* of himself to NOAH previous to the *Deluge* (GENESIS, chap. vi. v. 13.) "And GOD said unto NOAH, the end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them *with the earth*." The more literal translation of the latter part of the verse is, "I will *destroy them*, and the *earth with them*." We see that the term *earth* does not here signify the *terrestrial globe*, but the *land* inhabited by man; conformable to this we read in chap. i. v. 10; "and GOD called the dry land *earth*." It was therefore the destruction of these *continental* parts that was foretold to NOAH. Now *Geology*, as I have explained in my former letter, proves, that at a period corresponding with that assigned to the *Deluge*, ancient *continents* sunk; and as the *sea* rushed over them to occupy their place, all the *organized beings* necessarily perished. Thus *Geology*, a science but very lately advanced so far as to explain to us the real history of the *globe*, comes in, as an evidence, that, at this very period, the *human race* that inhabited the *earth*, or the former *dry-lands*, was *destroyed with it*.

7. Let us, however, suppose for a moment, that the history of the *Deluge*, thus shown to be real, is only the record of a *tradition*, true as to the events, but into which have been inserted, by fraud or superstition, a pretended *revelation* from GOD to the family saved. Then we must necessarily admit, that the *Deluge* surprised this family as it did the rest of mankind; that by some fortunate accident they found themselves shut up in a *vessel* with plenty of provisions; and that this *vessel*, instead of being swallowed up in the chasms that were opened in the *old continents* (though it would certainly have happened in the natural course of things) floated in such an extraordinary manner as to be at length stopped against one of the *islands* of the former bed of the *sea*, before it had entirely abandoned it: in such a case, what could have been the facts observed by this family? That after an astonishing rain, during forty days and forty nights, their *bark* had been set adrift; that in this state it had been violently driven about on a body of water terribly agitated; that during a certain period they saw nothing but *water* under the horizon; that in process of time, a *raven* and a *dove* gave them notice of their approach to *land*; that at length their *vessel* rested on a *mountain*, where they disembarked; from which moment the *waters* gradually retired from the *land* on which they found themselves.

8. This, I say, must have been all that any spectators, accidentally preserved in such a catastrophe, could have observed or described; it never could have entered into their thoughts, that this dreadful catastrophe had been caused by the sinking of an immense extent of *land*, whence a *new-land* was formed from what before was the *bed of the sea*: it is *Geology* that unfolds to us that great revolution, written on our globe, in indisputable characters; and it thus necessarily recalls to our mind, that important circumstance we had by our supposition set aside for a moment, namely, the *prediction* of the *Deluge* to NOAH, purporting, that all the *inhabited parts of the globe*

*globe* should be *destroyed*. Here then is a *revelation* confirmed by indisputable facts; and this first demonstration might serve to overthrow all the arguments of unbelievers against *revelation* in general; but we shall see that the whole Book of GENESIS bears the same character.

9. Not only the family of NOAH was struck with this event in the manner I have shown they would have been as spectators, by only consulting *Geology*; but they knew, and transmitted it to their posterity, that GOD had interposed on this occasion, and that it was by his power they had been preserved: we know this, from the ancient MYTHOLOGIES, the first foundations of which necessarily refer to *traditions* of NOAH's family; for the *chronology* of this family being confirmed by the phenomena of the *earth* itself, we cannot doubt but that all the *traditions* must have proceeded from them. Now the nations of the east have applied the whole strength of their imagination to describe a terrible agitation of *the Sea* during a *Deluge*: or rather, it is from the greatness of the ideas preserved among them, on which they exerted all the power of their fancy when they were left to themselves, that proceeds the strong character observed in the *oriental images*: and they had not lost sight of that circumstance, of a *superior power* presiding in this catastrophe; for they particularly attribute to such superior Being, the *preservation* of a *bark* (notwithstanding the violent *agitation* of the *ocean*) containing some *holy person*, with his family consisting of *seven people*: we may see this particularly explained in Mr. MAURICE's *History of Hindostan*, pp. 351, &c.

10. MOSES had not in view such models; else he could not have avoided using their imagery: neither did he write from a knowledge acquired in *Geology* or *Physics*; for these sciences were not born; the observations on Nature had till then been chiefly directed to the common wants of human life, or whimsical speculations, and their origin was as much wrapped up in the veil of *mythology*, as that of the *new race of man*. The narration of MOSES was extremely simple, and all it contains is at this day confirmed by *Nature*: I proceed to make this evident with regard to the first circumstance in this *relation*, namely the *prediction* of the *destruction* of the *ancient continents*; and in this discussion I shall point out the geological facts recorded by MOSES, after I have reminded you of some phenomena, from which we have received our first instructions in *Geology*.

11. I have explained in the course of my former letters, the causes and the effects of certain great changes that took place in our *atmosphere* during the formation of our globe, such as we see it at present. The causes, which are connected with the production of our *mineral strata*, are the succession of *elastic fluids* that issued from the *caverns* within the globe, at each revolution that happened to the bottom of the *liquid*, the residue of which is our *sea*; the effects, as far as regards the *atmosphere*, are to be traced in the successive changes that befell the race of *marine animals*, and the several tribes of *vegetables*. The last revolution of our globe, that which produced the *Deluge*, was of that nature, and of considerable extent: thus the *atmosphere* must have, at that time, undergone a great change; and I have shown a direct proof of it, in the remarkable circumstance of divers species of terrestrial

refrtrial and marine *animals*, ceasing to exist without the tropics, which existed there previously; and even in the extinction of some species of the latter.

12. I must still recall to your mind a very important fact, now uncontrovertible in meteorology, and of which I have treated in many of my works, namely, that *rain* is not, (as it was commonly thought) merely the *condensation* (owing to cold) of the *water* raised into the *atmosphere* by *evaporation*. By some means, connected with the *rays of the sun*, the *vapours* ascending in the *atmosphere*, are gradually converted into *air*; for they disappear to the test of the *hygrometer*, which, however, as long as they do not change their nature, indicated not only their presence, but their quantity. *Rain* then is produced, by the *decomposition* of a certain quantity of *atmosphpherical air*, operated by some *fluid*, which probably proceeds from the surface of the earth: that portion of decomposed *air* suddenly returns to the state of *vapour*, which being too dense for subsisting all together, is decomposed itself, first into *clouds*, then into *rain*. This is a material point in the natural philosophy of the earth, of which I have treated at length in my works on this subject.

13. I now return to the *Deluge*. The *rain of forty days*, and *forty nights*, described by *Moses*, as an extraordinary phenomenon, was one of the effects of the change that was operated in the *atmosphere* by the *elastic fluids*, that escaped from the internal *caverns* at the beginning of the catastrophe; and this was the prelude to those *meteorological operations* which brought the *atmosphere* into its present state. But from this extraordinary fall of *water* resulted only a first inundation of the *habitable parts of the globe*, and *Moses* does not confine himself to this cause only; for he brings into action the *fountains of the abyss*, which, according to the language of scripture means the *sea*. These are the causes which *Moses* indicates only in a few words; we shall however trace their characteristic effects in his, so remarkably simple, narrative of this great event.

14. After these words, [*GENESIS, chap. vii. v. 17.*] “And the *Flood* was *forty days* upon the *earth*; and the *waters* increased, and bare up the *ark*, and it was lift up above the *earth*.” (Which part relates only to the continuance of the effect of the *rain*, and which would have been the end of the *inundation* if the *rain* alone had been to produce it;) it is said [*vv. 18, 19*] “And the *waters prevailed*, and were increased greatly upon the *earth*. And the *ark* went upon the face of the *waters*. And the *waters prevailed exceedingly* upon the *earth*; and *all the high hills*, that were under the *whole heaven*, were covered.” This expression, “*under the whole heaven*,” signifies only the *whole horizon of the inhabited lands*; for the *sphericity* of the *earth* was then, and for a long time afterwards, unknown to its inhabitants.

15. It was then by the extraordinary *rain* which succeeded the disruption of the *caverns* under the *lands* that were on the point of being destroyed, that the *ark* was set afloat: after which these *lands* sunk by degrees, and the *sea* flowed in from all parts; by which cause, though the *rain* had ceased, “the *waters prevailed* and were increased greatly upon the *earth*.” It was thus that all the *mountains* of these

parts of the *earth* were submerged, and even overthrown into the *caverns*; and the *ark* would have been carried along by some of the currents and engulfed with it, had it not been for the *divine interposition*, which is the principal point with *Moses*, in his *narration*, and the emblems of which are found in all the monuments of ancient *Mythology*. The *ark* then floated *miraculously* against the currents of the *sea*, and being borne up towards the place that it was abandoning, while it covered it, rested upon one of its islands, which soon after became one of the *mountains* of the new *continents*. Thus, with the help of *Geology*, we already trace in this part of *Moses'* concise narrative, what that *sea* was which flowed in to cover the ancient *lands*: and now, by consulting *Natural History*, we shall find also in the rest of that narrative, that the retreat of water there mentioned, was that of the *sea*, which abandoned its *ancient bed*.

16. I need not prove, that our *continents* have been the *bed* of the *sea*; there are not two opinions on this subject among naturalists, but we are to examine some of the consequences of their becoming *dry lands*. When the *sea* changed its *bed* in the revolution of the *Deluge*, all the hollow parts which happened to be in the new *lands*, remained at first full of its *waters*: but soon the waters that fell in *rain* were added to these; and in every part where the extent of land from whence these *waters* descended into hollow places, was very great in comparison with the lowest space, whence it could not naturally come out, the superabundant *water* flowed over at the lower parts of that basin, after having been mixed with the *sea water* that it contained; so that by degrees the *rain water* took the place of the *salt*: and thus it is that in the greater part of our *lakes*, the *water* they contain is the same as that of the *rivers* that flow in. But on these new *continents*, there were also vast *basins*, where the *rain waters* that came into them were not sufficient even to compensate for the *evaporation* that took place at their surface; by which means the quantity of the original *water* was diminished, instead of being augmented; and this decrease continued till the extent of the stagnant *water* became so reduced, that there was an equilibrium between the *water* produced by the *rains*, and that which was carried off by *evaporation*, by which cause the stagnant *water* remained *salt*. Such is indisputably the origin of our *salt lakes*, such as the *Caspian Sea*; for all the systems that have been imagined to explain their *saltness*, as well as that of the *sea*, by supposing a continual *lixivation* of the *lands*, and the calculations made accordingly, by which the antiquity of our *continents* appeared to be *millions* of years, have had the same fate as those in which it was attempted to explain their formation by *slow causes*: they have vanished before the direct proofs of the *small* antiquity of the present state of our globe.

17. Among the circumstances of the *Deluge*, those which regard *NOAH* himself, his family, and the *ark*, are the more important, as from these unbelievers have hitherto raised the most specious objections, in the minds of men as little informed as themselves; but we shall find, on the contrary, from the increase of real knowledge, that these very circumstances are those which most conspicuously demonstrate that this narrative contains nothing but *truth*.

18. If MOSES (as Deists pretend) had only invented a *Mythology*, upon the model of those that existed in his time, and from some inconceivable motive, had affected to contradict them with regard to the *antiquity* of the new race of *men*, he would not, at the very first outset of his history of that race, have committed so gross a mistake, as to make a *dove* bring to NOAH an olive leaf from a *mountain*; for the Israelites must have known that *this tree* is never found on *mountains*; and by placing the *Deluge* at so short a time back, he lost the means of covering his mistake, had it been one, with the veil of *time*. TOURNEFORT, in the description he has given of *Ararat*, as a Botanist, has not failed to mention, that *no olive trees grow there*; and this remark alone has made many unbelievers. *Ararat*, however, and the other *mountains*, were at the time of MOSES in the same state as they are now, and TOURNEFORT's remark would not have escaped the *Israelites*, or MOSES himself, had he been writing a *fable*, but he spoke of the epoch of the landing of NOAH on this *mountain*; which, according to *Geology*, was a time when less than a year had elapsed since it was an *island* in the former *sea*. I shall remind you of the importance of this distinction, after I have considered some other analogous circumstances in MOSES' narrative.

19. We find *chap. ix. v. 3.* of GENESIS, that GOD said to NOAH and his family after their descent from the *ark*, "Every moving thing that liveth shall be meat for you, even as the *green herb* have I given you all things." Does not this last expression represent the family of NOAH as surrounded with *verdure* on ARARAT? If, however, MOSES had been writing a *fable*, would he have again made the mistake of representing as covered with *verdure*, the summit of a *mountain* issuing from those *waters* which had prevailed over the *highest* of them? It required but very little attention to judge, that in such a state of things, the family of NOAH, on their quitting the *ark*, would have found nothing but *mud* over the whole grounds. But the *Israelites*, to whom he addressed himself, knew from their own *traditions*, that these parents of the new race of mankind found both *herbs* and *trees* on *Ararat*.

20. We further find at *v. 20* of the same chapter, "And NOAH began to be a *husbandman*, and he *planted a vineyard*." MOSES neither in this place, nor in any other part of his narration, aims at giving the history of the *Vegetation* or *Cultivation* of these new *lands*; and in fact it would have been unnecessary in addressing himself to the *Israelites* of his times, since they knew it from their *tradition*: the *vine* therefore is mentioned in this place, only because of the *verse* following, where, continuing to speak of NOAH, he adds, "and he drank of the *wine* and was *drunken*." A circumstance which gave occasion to the setting forth the characters of his sons, and had consequently considerable influence on the events that followed with respect to this race of mankind: but we are no less here informed of two important facts; one, that NOAH found the *wine* on the same *mountain*, whence the *dove* had brought the *olive leaf*, and which afterward represented as covered with *verdure*; the other, that he, immediately after his landing, applied himself to *husbandry*.

*husbandry*, one of the first acts of which was to transplant the *wine* into a place probably lower than where he first found it,

21. My attentive reader will already be able to foresee how *geology* serves to explain these great points in the *Mosaic history*; but before we proceed to this commentary, I shall show why, in giving his account of these circumstances as connected with the history of *NOAH* and his family, he had no occasion to be more explicit than he has been.

22. We have seen in general, that the ancient *mythologies* were entirely founded on certain *traditions* of the *deluge*; thus we may be able to judge from these, what the *Israelites* must have known from their own particular *traditions*, and what therefore it was not necessary that *MOSES* should relate at large. Now, we first find in their *emblems*, and even among the objects of their *worship*, the *dove* flying towards the *ark* with a branch of *olive*. Moreover the *great personage* of whom these *mythologies* make mention as *miraculously* preserved from a *flood*, and as having offered up on a *mountain* the *first sacrifice* to the *Supreme Being*, (a circumstance mentioned by *MOSES* in his account of *NOAH*) is spoken of in them, under different names, as the *first cultivator of the earth*; he who first *tamed the bull* and submitted it to the *yoke* for *ploughing*; he who first *planted the vine*; and lastly, the first instructor of his race in *arts*. Here then we have all these circumstances mentioned transitorily by *MOSES*; the *olive branch*, the *wine*, the *renewal of agriculture*, and a *first sacrifice* on a *mountain*, preserved in the *traditions* of the *Pagans*; and as these *traditions* were the only source of their knowledge of past events, we shall see that they have further consecrated in their *mythologies* other circumstances which *MOSES*, keeping close to the necessary objects of his narration, did not happen to mention; as it was not necessary to recall them to the memory of the *Israelites*, but which we shall find also confirmed by *natural history*.

23. *MOSES*, in his admirably simple narratives, nowhere mentions, what *geology* enables us to comprehend, how greatly the family of *NOAH*, as well as their immediate descendants must have been struck in observing how the high parts of *mountains*, stocked with *animals* as well as with *plants*, were serving to propagate *life* around them on *grounds* which did not bear any appearance of having ever been *dry lands*. It must however be from their accounts that the *Pagans* had the above traditions, and in these accounts the influence of *mountains* must have been accompanied with very marvellous circumstances, to exalt the imaginations of their successors (not of the family of *Shem*) so much as to lead them to the conception and admission of certain *beings*, who had obtained from the *Deity* permission to *churn* the waters of the *deluge* by the whirling of a *mountain*, till the *water of life* was recovered, and that it came to flow down its sides to reanimate expiring nature. Here doubtless is a gigantic effort of imagination; but we see the foundation of it in *geology*; there is, however, among those sights, a circumstance that at first appears as extravagant as the former, which I nevertheless consider as having been transmitted to them by their ancestors,

as they relate it; and it is such, that by strongly exciting their imagination, it must have had great influence in the production of their *mythologies*. In describing that violent agitation of the *ocean*, true in itself, though they assign it to a fabulous cause, they mention that there issued forth *clouds of smoke* and *torrents of fire*. Now I have reason to believe, from the monuments of *volcanic eruptions* of which I have treated in my 4th Letter, that between the *volcanic hills* of our *continents*, many of those which are not encircled by *strata* produced in *the sea*, as well as many of the *volcanic islands* scattered in several parts of our present *sea*, and which in many places form *Archipelagos*, were formed during the catastrophe of *the Deluge*, and that thus the family of NOAH witnessed those portentous symptoms, and transmitted them to their posterity; though MOSES makes no mention of them, any more than of the *violent agitation* of the *water*; because the *Israelites* knew of these facts from their own traditions, as much as the descendants of HAM and JAPHET.—His *mission* was only for the purposes of clearing these *traditions* from the errors that the fancy of their ancestors also had mixed with them, and of fixing in their nation the real signs of the *divine intervention* in these events, relating especially to the *earth* and to *mankind*; an *intervention*, the memory of which, though preserved among them, was also mixed with the fanciful ideas of *polytheism*.

24. We may now judge of what importance the works of Mr. BRYANT and of the *Asiatic Society* are for humanity in general, both in the present and in future ages; since, by disclosing the real essence of the ancient *mythologies*, they have served to dissipate the obscurity which, through the Jews' forgetfulness of their earliest traditions, hung over the *book of GENESIS*, even among themselves; and how much we are indebted to Mr. MAURICE, for having supplied us with a collection of these fundamental and other documents in his *History of Hindostan*, where we find, particularly at pp. 341—354, all the circumstances I have mentioned, together with the following, which, considering this loss of *traditions* among the *Jews*, is of very great importance to us. The same personage who in these *mythologies* is pointed out to us by so many characteristic traits to be NOAH, is still further commemorated in them, as having brought forth with him from his *bark* a quantity of *seeds* which he had there *preserved* in order to renew their races after the *Deluge*. Now, natural history also supports this *tradition*; for we see by experience, that the preservation of the *plants*, most useful in our *fields* and *gardens*, depends on *culture*; they gradually perish if left to themselves, and are no longer to be found among the *spontaneous plants*. This *tradition* then, united with the dictates of natural history, is a true ray of light, which dispels the illusions that false interpretations of the book of *GENESIS* have successively produced; for we not only have here a new information, on the means by which *vegetables* were renewed after the *Deluge*; but we learn at the same time, that even before that event, *cultivation* was necessary for the preservation of the same *plants* on the *old continents*; a conclusion that agrees with the sentence pronounced to *Adam* on his being driven out



out of *Eden*, which is a material point in Moses' narrative, and to which I shall return, under the guidance of other facts.

25. As long as it was supposed, on quitting the *ark*, NOAH and his family inhabited the same *lands* that had existed before the *Deluge*, all was difficulty: for, without speaking of the *Deluge* itself, which, under such a mistake became incomprehensible, it was impossible to conceive that the smallest blade of *grass* could have been preserved, not only from the circumstance of being so long overwhelmed by the *salt* waters which covered the highest *mountains*, but on a *bottom*, which, from the top of the *mountains* to an unknown depth in the *plains*, is nothing but a mass of *strata* in the greatest confusion, full of the remains of *terrestrial vegetables*, and *marine animals*. Such a gross contradiction between the supposed sense of GENESIS and the *facts*, was very capable of producing *unbelievers*; but it was the error of the interpreters of Scripture, who, after the true *traditions* had been effaced from the minds of the *Jews*, substituted their own conjectures for the plain sense of the expressions used in GENESIS. At the very beginning of his description of the *Deluge*, Moses relates that *Revelation* of God to NOAH, which announced, that the *lands* then inhabited should be *destroyed*. It was not then upon these *lands* that the *ark* rested, but on *new continents*. When afterwards Moses comes to his short account of NOAH and his family quitting the *ark* on *Ararat*, and mentions the *olive tree*, the *green herb*, and the *wine*, these circumstances in themselves were no part of his information, they referred to other objects; and he had nothing to fear from the criticism of the *Israelites*, since these particulars must have been known to them through *tradition*, as they were to the Pagan nations.

26. Now to what period of time are we to assign these different characteristics of the *renovation* of the *human race*, common to the account of Moses and to the ancient *mythologies*? Must we refer them to an epoch so immensely remote as these *mythological* systems suppose? I have already answered this generally, by proving the *small antiquity* of our *continents* themselves; but I shall now proceed to point out a striking connection between one of the proofs of this great truth, and the above parts of the *Mosaical history* of the *earth*, which unbelievers have pretended to be manifestly *fabulous*.

27. I have proved from *geology*, that before the *Deluge*, the *summits* of our present *mountains* were *islands* in the primitive *sea*; and I at the same time observed that being then in the lower part of the *atmosphere*, they enjoyed a *temperature* fitted for all sorts of *vegetation*. Now in the revolution which the *Deluge* produced, the *sea*, by changing its *bed*, sunk considerably lower; the *atmosphere* therefore subsided with it, and the former *islands*, become now the *summits* of our *mountains*, attained to a *colder* part of the *atmosphere*. If then NOAH and his family found the *olive tree* and the *wine* on *Ararat*, as well as other *plants* which subsist there no longer, it is because they had not had time to suffer from the change of their *situation* with regard to the *atmosphere*: but as by agriculture these *plants* (together with those the *seeds* of which NOAH preserved with him

him in the ark) came to be propagated in lower grounds, the *temperature* of which suited them, they gradually decayed in that region, and were replaced by a greater multiplication of those *plants* which were more capable of subsisting in their new situation. Now it was at the same period, and owing to the same cause, that a phenomenon of another kind commenced, which alone would be an uncontrovertible proof of what I have stated in respect to the *vegetables*, as it continues to proceed before our own eyes; I mean the growing *accumulations* of *snow* and *ice* on our *higher ranges* of *mountains*. This phenomenon, I say, leaves us no room to doubt, that the *summits* of our *mountains* have changed their *situation* with regard to the *atmosphere*; and when I referred to it in my preceding letter, I then observed, that by comparing the whole mass of *ice* produced from the birth of our *continents* to our own times, with the course of its progress in times successively known, it is impossible to assign to them an *antiquity* more remote than that which would accord with the account of *Moses*; in which respect this phenomenon corroborates all the other natural *chronometers*.

28. Thus, in the resemblances we trace so clearly, between the ancient *mythologies* and the *history* of *Moses*, resemblances too marked and too numerous not to show a connection between the sources of these different *traditions*, *geology* now unveils the truth. It is *Moses*, and *Moses* only, that has transmitted to posterity the true account of these times. He deduced it from an infallible authority, even that whence *nature herself* proceeds, which now bears evidence to his history; and the resemblances we discover between it and these *mythologies*, which their fanciful alterations had long veiled, proceed from the *traditions* of the sons of *Noah*, whose authentic recitals of what they had observed during and after the *Deluge*, roused the imagination of the descendants of *Ham* and *Japhet*, when they were separated from the posterity of *Shem*, and thus deprived of the instructions of *Moses*.

(To be continued.)

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

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The valuable remarks on Caleb Williams, which we received from a respected friend, shall be inserted as soon as possible. We have been obliged at present to postpone them, on account of the length and importance of the Geological Letters.

We shall avail ourselves of the earliest opportunity to insert W. H.'s observations on a difficult passage of Scripture.

A. B. of Mag. Col. Camb. has our thanks for his communication.

The enquiry of Clericus, near Bath, concerning the translation of *Aulus Gellius*, must ere now have received its answer. The *Noctes Atticæ* have not been translated before into English. Nor has Stobæus at all. With respect to a supposed translation of the *Metaphysics* of Aristotle, by the author of *Hermes*, we are not able to give him any information. A Gentleman in Ireland is at present employed on a translation of Livy.

If we should not admit the remarks of Ariphron, it will not be from any disregard of them. Such miscellaneous observations must generally give place to the pressure of recent matter.

The same answer will apply to the communication of Clericus of Leicestershire.

J. W.'s Letter has been received, and was forwarded as he desired.

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## DOMESTIC LITERATURE.

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Mr. Boscawen, whose Translation of the Odes of Horace was reviewed in our first volume (pp. 329 and 423.) is about to publish a complete version of that author, with the Latin text, and notes selected from various commentators.

The first part of Mr. Repton's expected publication on Landscape will soon appear.

The new edition of Miller's Gardener's Dictionary, on which Professor Martyn has been laboriously employed for more than seven years, will appear in the course of this spring.

Mr. Chamberlayne's fifth number of Heads, from the drawings of Holbein in the King's collection, will be published in the course of next month.

The report which we mentioned in our last preface, p. xiv. that Dr. Warton and Mr. Wakefield were to finish the edition of Pope's Works in conjunction, we have now the fullest authority to contradict.

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# THE BRITISH CRITIC,

For MARCH, 1795.

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— No levell'd malice  
Infects one comma in the course I hold;  
But flies an eagle flight, bold, and forth on,  
Leaving no tract behind. SHAKESPEARE.

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**ART. I.** *Ferishta's History of Dekkan from the first Mahummedan Conquests: a Continuation from other native Writers of the Events in that Part of India, to the Reduction of the last Monarchs by the Emperor, Aulumgeer Aurungzebe; and, The History of Bengal, from the Accession of Aliverdee Khan to the Year 1780. Comprised in six Parts. By Jonathan Scott, Captain in the East India Company's Service, Persian Secretary to the late Governor General, Warren Hastings, Esq. and Member of the Asiatic Society in Bengal. 2 vol. 4to. 2l. 2s. Stockdale. 1794.*

THE annals of Asia record no event more important or interesting than the irruption of the Mohammedan generals in the early periods of the Hegira. Those bigotted and sanguinary marauders found a country vast in extent abounding in wealth, distinguished by arts, and crowded with manufactures. They beheld a people eminent for wisdom, for humanity, for piety; deeply attached to the maxims and customs of their ancestors; governed by a long race of native princes, virtuous, equitable, valiant; and who retained, in their mode of administering the government, a very considerable portion of the ancient patriarchal principles, and primitive code. This country, also, and these principles had flourished undisturbed by any of those mighty revolutions, which had so  
repeatedly

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BRIT. CRIT. VOL. V. MARCH. 1795.

repeatedly convulsed the other great empires of Asia; and public oeconomy, operating together with private industry, had caused such a general overflow of riches, of every species, but especially of precious metals and gems, that the walls of their palaces and the roofs of their temples were covered with them. This is a fact which Abulfeda Al Maken, and all the Arabian historians record, and of which our readers may find some striking proofs in Herbelot under the article of Mahmud, the first emperor of Gazna. The plunder of these unbounded treasures, the devastation of this beautiful country, availed not to satiate the lust of Arabian avarice. The Hindoos were idolaters; that is to say, they represented by expressive symbols the sublime attributes of God, and paid them an inferior kind of veneration, for which the furious Mahommedan bigot made no candid allowances; and he, therefore, not only subverted their temples, but aimed to exterminate their race. Thus edifices, the most majestic for elevation, and the most beautiful for workmanship, the labour of ages, and the cost of provinces, were swallowed up in one general and undistinguishing ruin. But this is not the whole sum of their atrocity. To establish their own enormous despotism on the ruins of the fallen fabric of the gentle government of India, and to tear for ever from the mind of the reluctant Hindoo every trace of remembrance of it, their invaders destroyed, wheresoever they could meet with them, the venerable remains of literary antiquity, and committed to the flames those records of benevolence and justice, which should have been engraved for the benefit of posterity, on tables of adamant. Happily for the Hindoos of the present day these early depredations reached not the remote seat of science, Benares; whose learned sons vigilantly guarded the chief treasures of their ancient lore.

Although the Mahommedans had seized the country, and subjected the people, they found it impossible to eradicate the seeds of superstition, deeply sown and long cherished. The veneration which every cast, or class of people, however in other respects divided, entertained for the laws of their great legislator, was rooted and invincible. Necessity, therefore, joined to policy, at length compelled the tyrant to abate the rigour of his severity, and regulate himself by maxims of government more congenial to the manners and prejudices of the people. The great, the penetrating Akber, was the first who burst asunder the fetters of that bloody code, with which their inexcusable bigotry had induced his predecessors to manacle the wretched progeny of Brahma. That monarch, with as much assiduity, sought out the hallowed depositories of the ancient jurisprudence and sciences of India, as they had laboured

boured to annihilate them. He engrafted many of the wise precepts of *MENU* upon the Mohammedan stock, and in cases where national customs and prejudices forbade an entire assimilation, he permitted the ancient laws of India to operate in their full force. Struck with the magnanimity and candour of this conduct, the Hindoos immediately became grateful and obedient. The great Rajahs, who, in their lofty and impregnable fortresses had hitherto bid defiance to the whole force of the Moguls (for the power on the throne was now changed from Arabian to Tartar, though the courtly religion was still that of the prophet of Mecca) yielded rather to the policy than the arms of Akber, and interchanges of marriage took place between the daughters of the native princes and the more powerful Omrahs. Thus the cement of blood strengthened the junction of laws and national interests, and by these means was Abul Fazil, the minister and favourite of Akber, enabled to give that accurate and authentic statement of the manners, and moral and religious doctrines, of the Hindoos, which, from his friend and sovereign, is called the *Ayeen Akbery*, or *Mirror of Akber*.

Akber died about the year 1600, possessed of one of the most extensive, wealthy, and powerful empires, that the sun ever beheld. Fifteen flourishing soobahs, or provinces, some of them, in magnitude, far exceeding many European kingdoms, were included within the vast line of his dominion. Among these was the district properly called Decan, a word which in the native dialect signifies the South, and which, on that account, came gradually to be used for the whole country South of Hindostan Proper. That country is also, but, indeed, very incorrectly, called the Peninsula, since, though it be washed on three sides by the ocean, that is, on the South, East, and Western extremities; on the North it is united to Hindostan, and is only bounded by an imaginary line, drawn by geographers from the gulph of Cambay to the mouths of the Ganges; a line in breadth exceeding seven hundred miles. In our orthography of the word Decan we adhere to the customary mode of writing it, adopted by Mr. Orme, and the best historians; and we wish Mr. Scott, in the book before us, for the sake of uniformity, had also adhered to it. An unnecessary deviation from the established mode of orthography, only tends to involve the early page of oriental history, already sufficiently perplexed, in additional obscurity; and we cannot but observe a very great deviation indeed, in the course of our perusal of this entertaining and interesting publication. Some instances of this we shall notice, as we proceed in our review of it; not, however, without that respect and

candour which are justly due to so excellent a Persian scholar as we understand the author to be. But to return to our summary prospectus of Mohammedan (not Mahummedan) conquests in the southern region of India. To subjugate the nations bordering on his southern dominions in Hindostan, nations often invaded and plundered, but never wholly subdued by former emperors, was among the last projects of Akber, declining in years, but not in glory; for the project was successful, and the three mighty kingdoms of Berar, Candeish, and Ahmednagar, were in a public manifesto, dated at the palace of Agra, two years before his death, annexed for ever to the empire of the Mogul. The truth is, that the great distance, the numerous forts, and the impracticable nature of the country, full of thick *jungles* and high *gauts*, inaccessible to an enemy, for a long time preserved to the Rajahs of the Peninsula, that independence of which their brethren in the higher India, and nearer the confines of Persia and Tartary, those exhaustless hives whence their conquerors successively issued, had been early deprived. There principally flourished the rites of their ancient superstition, when it was proscribed and persecuted in the whole interamnic region above: there the hallowed dance to the honour of Bhavani, the Dea Syria or Indian Venus, was still continued to the sound of sprightly tabors, by the warbling syrens of the Pagoda: thither Veeshnu, with his band of insulted priests, fled from the ruins of his grand temple at Sumnaut, in Guzzurat, destroyed by Mahmud in the eleventh century, and found at Jaggernaut, on the peaceful shore of the ocean, a sacred asylum from the Mussulmen banditti. The most stupendous remains at this day existing, of ancient Indian magnificence in temples, choultries for hospitality, and grand reservoirs for the water of ablution, are to be found in the interior districts of this secluded region. The Pagoda of Seringham, whose outward walls is four miles in circuit; (Orme, Vol. I. p. 178.) the massy pyramids of Deogur; (See Hodges's Designs) the enormous pile of Jaggernaut itself; (Hamilton, Vol. I. p. 385.) are striking monuments of the indefatigable industry and persevering zeal of the southern race of Hindboos. These happily defied the bigotted fury of Aurengzebe, who, in the last century, rekindled the flame of persecution, and made war upon the unconscious deities of India, with all the determined malignity of the first Arabian generals. If the wealth discovered in Upper Hindostan was enormous, how inconceivably greater must have been the booty acquired in the Peninsula, overflowing with the wealth of its own subterraneous regions, the invaluable mines of Gani and Golconda. Thucenot, a writer of re-

spectability

spectability and veracity, who visited Golconda in 1666, informs us \* of a fact almost incredible, that the sovereign of that kingdom, on public days, wore on the crown of his head a jewel of nearly a foot length, which, with a collar composed of great diamonds of inestimable value, became the property of Aurengzebe, on his conquest of Golconda, about thirty years afterwards : Aurengzebe, that execrable compound of bigotry and avarice, who having dethroned the richest Satrap of the East, and plundered his most sumptuous treasury, had the meanness to allow the captive and imprisoned monarch only twenty rupees, or about ten crowns, a day. The fact is well attested, and demonstrates, that generosity and fortitude do not *always* dwell together in the same breast.

There was one jewel, however, still more transcendently estimable, which insatiable despotism, in its search after the treasures of Decan, neglected to secure ; the history of the long line of ancient Rajahs, who upon the gauts of the South, in æras far beyond those which European curiosity has yet investigated, alternately wielded the sceptre of justice, and the scymetar of war. We are weary of the tedious and disgusting details of Mohammedan cruelty : we sicken at the recurrence of massacres that make the blood recoil, and scenes of perfidy that harden the reluctant heart. We would gladly view the patriarchal Rajah surrounded with his Brahmins, the hereditary counsellors of an Indian throne, as the Magi were of the Persian, seated on the musnud of empire, now rewarding merit, now avenging innocence, now listening to bards who sing the triumphs of his ancestors, now attentive to white-robed priests, who chaunt the praises of the Gods ; in the cabinet, politic and discerning ; in the field, when compelled to take it, merciful and valiant. Such historical records doubtless still exist amid the sacred recesses and colleges of the Brahmins. The French, when under Buffy and Dupleix, they exalted in the Decan the banners of their nation over those of the Nizam, deluded by their arts, and entangled in their toils, by no means neglected enquiries into the native history and literature of the dominions which their daring ambition usurped. From them we have the Bagavadam, and other valuable books, deposited in the French king's library ; and, since that period, M. Sonnerat and Le Gentil have penetrated very far into the sciences and mythology of the coasts of Coromandel and Malabar. Our scientific researches, indeed, in Bengal, and the superior regions of India, have astonished all Europe, but the same

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\* *Travels*, Part III. p. 103. London edition.



vigour of genius and ardour of research, have by no means been displayed in the interesting regions of the Peninsula; regions interesting both by nature and art, and in part of which, (if accounts received by us from an officer who attended the Mahratta army, in the expedition against Mysore, be accurate) are to be seen mythological sculptures and colossal statues still more numerous and stupendous than even those of Elephantia. Mr. Kindersley, however, at Madura, has commenced with zeal and spirit the arduous enterprise; and we not only heartily wish that the deserved success may attend the labours of that ingenious writer, but that the flame of emulation may be diffused and blaze around, and new Joneses and Wilfords rise amidst that vast and little explored tract which stretches from the latitude of twenty-two degrees North, to the point of Comorin.

With respect to the work which forms the subject of the present article, and on the particular consideration of which, after these general introductory remarks, we must now enter, the translator at the very outset ingenuously warns us not to expect much information of the kind just alluded to: since, by the history of Decan, or Dekkan, is to be understood the history of the first Mohammedan invaders, and the consequent dynasties that flourished in the great kingdoms of the Peninsula. With any ancient Hindoo accounts of Decan, Mr. Scott informs us he is totally unacquainted: the present publication is a liberal translation from Ferishhta, who not only wrote a general history of Hindostan, but composed a particular one of every province of that empire. For the office of historian of the Peninsula he was particularly well qualified, having borne a high station in the court of Ibrahim Adil Shah (not Shaw) one of its most potent sovereigns.

The first Mahomedan chief who firmly established himself in these regions, was Sultan Alla ad Dien, who, after defeating the Rajah of Deoghur and other Hindoo princes, and successfully opposing the forces of Mohammed Tughluk, the reigning emperor of Hindostan, mounted the throne in A. D. 1317, and founded the Bhamenee dynasty. This rebel to the imperial family in Delhi, wrested from them all their acquisitions in Decan, and concentrated their whole power over that region in himself. His immense riches may be computed from his giving away, among his courtiers, on the marriage of his daughter, "ten thousand robes of cloth of gold, velvet, and satin, a thousand Arabian and Persian horses, and two hundred sabres, richly set with jewels." P. 11. Of the state assumed by these new sultans of the South, of the arrangement of their household, and of their mode of administering

tering public justice, our readers will doubtless be gratified with the following curious account.

“ When sultan Mahummud spread over himself, like Solomon, the royal umbrella, he greatly increased the magnificence and splendour of the court. He fixed a golden ball, set with jewels, on which was a bird of paradise composed of precious stones, at the top of the umbrella. On the bird's head was a ruby, inestimable in value, which had been presented to the late sultan by the roy of Beejanuggur. He added greatly to the train of his attendants, and divided the nobility and officers into four bands; appointing each a stated service and time of waiting. He formed a corps of bardars, whose employment was to muster the guards, and conduct persons to audience; also one of two hundred youths, chosen among the sons of the nobility, to carry the royal armour and weapons; and instituted a body guard of four thousand men, under the command of a nobleman of high rank, who was stiled *mær nobut*, or lord of the watch. Fifty *filchdars*, and a thousand of the body guard, attended at the palace daily. Every day, except on Fridays, he gave public audience early in the morning, and continued transacting business till the crier proclaimed noontide prayer, when the court broke up. Before he ascended the throne, he always prostrated himself before it, out of respect to the memory of his father. The throne was of silver, placed under a magnificent canopy, on a rich carpet; and the court before the hall of audience was shaded by an awning of velvet, brocade, or other superb manufacture. The governors of his provinces, he named *terruffdars*, or holders of a division. In the beginning of his reign, Mallek Syef ad Dien Ghoree enjoyed the distinction of sitting in the presence; but requesting to resign this privilege, he afterwards stood, like the other nobles. The nobut, or band of music, played five times daily, at stated hours; and all persons, when introduced to the sultan, knelt and prostrated their foreheads to the ground. After the dissolution of the house of Bhamenee, the succeeding princes used the umbrella and *khoortbah*; but none struck coins of gold in their own name, or founded the nobut five times, except the sultans of Golconda, stiled *Koortub Shawee*.” P. 16.

The throne of silver, however, was shortly after laid by, as not magnificent enough for a sultan of Decan, and one presented by the vanquished roy, or rajah, of Telingana was substituted in its place. It was called *Firozeh*, and is thus described by *Ferishta*, from the testimony of an eye-witness.

“ I have heard some old persons, who saw the throne *Firozeh* in the reign of sultan Mhamood Bhamenee, describe it. They said, that it was in length nine feet, and three in breadth; made of ebony, covered with plates of pure gold, and set with precious stones of immense value. The jewels were so contrived, as to be taken off and put on with ease in a short time. Every prince of the house of Bhamenee, who possessed this throne, made a point of adding to it some rich stones; so that when, in the reign of sultan Mhamood, it was taken to pieces, to remove some of the jewels to be set in vases and cups,

cups, the jewellers valued it at one corore of ooms\*. I learned also that it was called Firozeh, from being partly enamelled of a sky-colour, which was in time totally concealed by the number of jewels," P. 22.

This monarch, however, was no less cruel than he was ostentatious, and carried on war against the poor Indians of the Peninsula, in all the fury of Islamism. At one time he shot out of an engine, from the walls of a high fortress, into a large fire, prepared below to receive it, the body of the son of the native sovereign of the country; p. 19. and, at another, he put seventy thousand *infidels* to the sword, in revenge for the loss of a fortress, and about six hundred *servants of the faithful*, its defenders. P. 26. Of such gross perversions in language are, ambition and bigotry guilty, to veil their atrocious purposes. The life and exploits of an Eastern prince, especially of the Mohammedan religion, may in general, be summed up in the following short sketch. His infancy and early youth are passed with women and eunuchs, in a seraglio, by which both his mind and body are rendered effeminate. If foreign war call him not from his peaceable abode, and no daring genius of his own prompt him to engage in active life, and in the field of politics, nearly as dangerous as that of war, he continues to exist the slave of his passions, and the dupe of flattery, within his walls, till some convulsion of the state, the effect of courtly intrigue, or some intestine commotion, on the death of his murdered father, seat him prematurely on the throne, and place in his hand a sceptre which he knows not how to manage. He, therefore, in his turn, shortly falls by poison, or the knife, or, perhaps, blinded by hot iron, slowly moved over his eyes, returns again to the dungeon whence he issued, to spend the remainder of his wretched life amidst darkness and insult. If he should escape these manifold dangers, and continue peaceably to enjoy a bloodless throne, some haughty mistress, or base Abyssinian slave, his untractable minister, tyrannizes over him for life; and he scarcely enjoys the liberty, little as it may be, possessed by his meanest subject. Of this precarious, transient, baseless state of Asiatic grandeur, in its highest exaltation, the pages of the history under consideration, give us many melancholy proofs; unheard of cruelties and extortions exercised on the Hindoos, as well as on one another, swell the calamitous detail; whole generations of princes are successively swept away; one dynasty springs up from the ashes of another, and is frequently itself cut off before those ashes are cool. With narrations like these, therefore, we shall not further shock our readers: but as amidst the best, even of Mohammedan despots,

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\* Nearly four millions sterling.

some characters distinguished by worth, humanity, and science occasionally shine forth, we shall endeavour to select a few examples of this kind for their entertainment and instruction.

In fact, with all their vices, that fierce race were often, in a very high degree, the patrons of genius and learning. Sultan Mhamood, the sixth of these Bhamenee sultans, is represented as not only an elegant poet himself, but as the munificent rewarder of excellence in the poetic art. In his reign, we are told, the Persian and Arabian poets flocked to Decan. The great Hafez, of Shiraz, was strongly pressed to visit Mhamood in his splendid capital, and he actually set off on his voyage thither; but the tempestuous ocean arrested his progress. On transmitting, however, a spirited ode to the sultan's court, he received a donation of one thousand pieces of gold, which is not the only instance on record of so large a sum bestowed by that monarch on the votary of the muse. Sultan Firoze too, the ninth of this dynasty, exhibits a brilliant example of learning and liberality. This prince even read lectures on botany, geometry, and logic; and men of talents and genius found a safe and perpetual asylum in his court. He made every advantage of the eligible situation of his country for commerce; and the ports of Goa and Choule were crowded with vessels laden with the richest productions and manufactures of the East. Firoze was also very devout, and every fourth day made a point of copying sixteen pages of the Koran. But alas! this good monarch was unable to curb the ebullition of passion; and in vain, in this respect, endeavoured to subject the mortal to the controul of the immortal part of his nature. The law of Mohammed allowed *only four* wives to one man, but it seems that our religious sultan, in the rigour of connubial chastity, could have dispensed with at least *four score*. What was to be done in this exigency; in this dreadful struggle between passion and piety? A solemn council of doctors, profoundly learned in the Arabian code, was ordered to assemble, and debate the important question; doctors all pensioned, all doubtless willing to oblige so virtuous, so munificent a prince. Some were of opinion that he might divorce one wife and marry another, as often as he pleased. The Sheeahs, or those of the sect of Ali, were willing to admit an unlimited plurality; the Sonnīs denied this right to have existed since the death of the great prophet, and the first caliphs. Debates ran high in this Mohammedan Sanhedrim, decisions were cited, and ancient traditions referred to; but nothing was determined on till the politic Firoze himself announced his concurrence in opinion with the Sheeahs, and

to prove the sincerity of his conviction, in one day admitted three hundred women to the honours of the Hāram !!! The order and oeconomy which he afterwards established in that department of his household, are deserving of notice, and we would recommend an attentive perusal of the following extract to the ardent admirers of Mr. Madan's Thelyphthora. Happy sultan ! what could induce every woman of so numerous a seraglio to suppose herself the object most beloved !

“ Firoze Shaw built a town on the banks of the Beemrah, which he called Firozeabad. The streets were laid out with regularity, and very broad. Within it, near the river, he erected a citadel of stone, divided into a number of splendid courts, detached from each other, all supplied plentifully with water, conducted by an ample canal from the river. Each of these courts he committed to one of his favourite ladies ; and, to avoid confusion and irregularity among his women, formed rules and ordinances to be observed in the haram, which were strictly obeyed during his life. In the apartments where any of his own women resided, he did not allow more than three female attendants to one person, who were to be always of the same nation, or speak the same tongue as their mistress. He had persons constantly employed to buy women slaves of all nations ; from whom he chose persons to supply the vacancies occasioned by death, or other causes, among his mistresses or their servants. He had Arabians, Circassians, Georgians, Turks, Russians, Europeans, Chinese, Afghauns, Raajepootes, Bengalees, Guzaratees, Telingances, Mharattins, and others, in his haram, and could converse with each in her own language. He divided his attention so regularly among them, that each lady fancied herself most beloved by the sultan. He could read the \* Torret and Anjeel ; and respected the tenets of all religions, but acknowledged with raptures the faith of Mahummud superior to all others, as it commanded keeping up women from the eyes of strangers, and forbade the use of wine, contrary to the other systems of religion.” P. 74.

The Bhamenee dynasty, after flourishing, with various success, for near two centuries, became finally extinct in the person of Sultan Kulleem, at which time, or more properly long before, from the intestine distractions of the empire, Decan became divided into five separate kingdoms : 1. Beejapore ; 2. Golconda ; 3. Berar ; 4. Ahmednuggar ; 5. Ahmedabad Bieder. The history of all which kingdoms shall be respectively, but summarily, considered in a future article.

*(To be concluded in our next.)*

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“ \* The bible and new testament. From this it is probable, Firoze Shaw learned Hebrew from the Jews, who have been settled on the Malabar coast for many ages, and, as they say, since the captivity of Babylon.”

ART.

ART. II. *The Æneid of Virgil, translated into Blank Verse, by James Beresford, Fellow of Merton College, Oxford.* 4to. 11. 5s. Johnson. 1794.

**I**N these latter days of Poetry, when the feeble efforts of the muse seldom rise to any thing that can be called a work, the phenomenon of an epic poem, even translated, is an omen which we hail with the warmest congratulations. Mr. Beresford dedicates his translation with becoming gratitude to Dr. Berdmore, late master of the Charter-house, as what he justly calls, "an appropriate expression of acknowledgment for those instructions to which it owes its birth." This dedication is followed by a very sensible preface to the work, in which the translator discovers a manly turn of mind, equally free from affected humility and dictatorial self-importance. Nor has he forgotten to prepare us for the examination of his work, by stating the tests by which he is ready to be tried, and which undoubtedly are just and reasonable. But upon the subject of the qualifications requisite for a translator, it is difficult to increase the stock of general information. What is necessary has been said, and what has been said has been again and again repeated. In critical disquisitions, therefore, on the nature of translations we must no longer expect to be gratified with the charms of novelty. The Bishop of Avranches; whom Mr. Beresford quotes at large, has detailed with elegance the opinions of a man of sense upon this subject; opinions which for the most part naturally suggest themselves on considering it, and which have been very ably and elegantly stated and illustrated by Mr. Tytler, in his Essay on the Principles of Translation\*. This excellent work Mr. Beresford does not appear to have known; as Mr. Tytler, on his part, was unacquainted with the treatise of Huetius, de optimo genere interpretandi; for he says expressly, that he knows of nothing on the subject but an essay of D'Alembert, and some Reflections of Batteux.

We shall now proceed to examine Mr. Beresford's translation with regard to its fidelity, its spirit, and its numbers, professing, however, to have formed our opinion, not from a perusal and comparison of the whole verbatim et literatim, but from a very frequent, and we may add, fortunate consultation of the "*Sortes Virgilianæ*." With regard to the two

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\* Printed for Cadell in 1791.

first of these qualifications, fidelity and spirit, we cannot give our readers a more just or perhaps a more favourable opinion of Mr. Beresford's work, than by bringing him forward to speak for himself. We shall therefore transcribe one or two of the numerous splendid passages which occur in the original, and confront them with the translation; making our selection from the former and not from the latter. The first passage we fix upon is that which describes the cave of Æolus.

" Talia flammato secum Dea corde volutans,  
Nimborum in patriam, loca seta furentibus austris,  
Æoliā venit. Hic vasto rex Æolus antro  
Luctantes ventos, tempestateſque ſonoras  
Imperio premit, ac vinclis et carcere frænāt.  
Illi indignantes magno cum murmure montis  
Circum clauſtra fremunt. Celſa ſedet Æolus arce  
Sceptra tenens, mollitque animos, ac temperat iras,  
Ni faciat, maria ac terras cœlumque profundum  
Quippe ferant rapidi ſecum, verrantque per auras.  
Sed pater omnipotens ſpeluncis abdidit atris  
Hoc metuens, molemque et montes inſuper altos  
Impoſuit, regemque dedit, qui ſœdere certo  
Et premere, et laxas ſciret dare juſſus habenas." L. I. v. 50.

" Such thoughts ſtill toſſing in her fired breaſt  
The Goddeſs to Æolia's iſlands came,  
Region of tempeſts, big with furious blaſts.  
There Æolus their king, in boundleſs cave,  
Controuls the ſtruggling winds and roaring ſtorms,  
And curbs with chains and priſ'ns. Indignant they,  
With mighty murmurs of the mountain howl  
Around the dungeon. He, with ſcepter'd hand  
Sits on a pinnacle aloſt enthron'd,  
And ſooths their minds, and moderates their ire.  
Elſe would earth, ſeas, and the profound of heav'n  
Rapt in their ſcouring flight be whirl'd thro' ſpace.  
Fearing ſuch wrack, the Sire Omnipotent  
Mur'd them in horrid caverns, and o'erlaid  
Stupendous load of mountains huge and high,  
And nam'd a king whoſe hand, by fixed laws,  
Should preſs or yield the reins at his decree."

We ſhould here propoſe only two emendations, the change of the epithet *boundleſs* to *cave*, becauſe it ſeems inconfiſtent with the idea of confinement; and the ſubſtitution of *eminence* for *pinnacle*. A throne ſtuck on a pinnacle, which is a ſharp point, preſents a very ludicrous image.

The

The picture of Penthesilea is also forcibly and faithfully copied. *Æn.* i. v. 490.

" Ducit Amazonidum lunatis agmina peltis  
Penthesilea furens, mediisque in millibus ardet,  
Aurea subnectens exsertæ cingula mammæ  
Bellatrix, audetque viris concurrere virgo.

L. I. v. 490.

" There too her Amazons with mooned shields  
Penthesilea to the fight leads on,  
Wide-raging, and 'mid thronging thousands burns,  
And cincturing in gold her naked breast,  
A warrior virgin dares conflict with men."

It is with no small degree of satisfaction that we follow Mr. Beresford through his translation of the calamitous visitation which beset Laocoon and his sons, the skilful discovery of Dido's passion, the artful conduct of its progress, and its fatal catastrophe. In short, whatever part of his book we have visited, whether wandering by chance, or led to it by design, our footsteps have loitered till the call of less pleasing, though not less necessary, business, has interrupted our amusement.—The limits of our work oblige us to make our quotations fewer in number and smaller in extent, than perhaps our reader's inclination or our own may ask; we must content ourselves, therefore, with the following extract from Lib. VI. wherein a part of *Æneas's* Journey to the Shades is described:

" Hence winds the path away, that to the stream  
Leads of Tartarian Acheron. Here boils  
With vortex vast a gulph turbid with mire,  
Disgorging in Cocytus all its sands.  
These floods, these deeps, a dreadful Boatman guards,  
Charon, of squalid grimness; from whose chin  
Shoots many a grey bristle foul; his eyes are flames:  
Tied o'er his shoulder falls his garb obscene,  
With a strong pole his hand a barge impels,  
Guiding its course with sails, and in the boat,  
Of iron hue, transports th' unbodied shades.  
Now ancient was the god, but green his age.  
Rush hither to the banks the pouring throngs,  
Matrons, and men, and forms now lifeless, once  
Heroes magnanimous; and tender boys,  
And fair unwedded maids, and youths outstretch'd  
On piles funereal 'fore their parents' eyes.  
Thick as the forest-leaves, when Autumn's cold  
Comes on, fall show'ring; or the birds from sea  
Collect in flight tow'rd land, when the chill year  
Routs them beyond the deep to sunny climes.  
They stood imploring first to cross the stream,



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*Beresford's Virgil.*

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*And stretch'd their hands, longing for th' other shore.  
Th' inexorable Ferryman receives  
Now these, now those; but others, wide remov'd  
From the stream's bank still chafe far away.*

It remains for us now to speak of Mr. Beresford's numbers. We may venture, without fear of contradiction, to say, that in the structure of his verse Mr. B. has proposed to himself the best model, that of Milton, aiming with some anxiety, and certainly not without success, at the dignity of his language, and the variety of his pauses. The following instance, which is extracted without any particular attention to the selection, will show that Mr. B. in his care to produce an accurate translation, has not forgotten the ornaments of versification. The passage is from that part of the 10th Book which describes the landing of Æneas previous to his engagement with Turnus.

*"But not so far'd thy galley Tarchon; she  
Struck on the shallows, where long time she hung  
Upon the perilous ridge, in doubtful poise,  
And ur'd the beating surge; then all at once  
Bulge'd—and amid the waves emptied her crew.  
Fragments of oars and benches, floating vague,  
Impede them as they struggle, and their feet  
Supplanted, yield to the retiring tide."* L. X. v. 406.

It is with great and studied forbearance that we refrain from presenting our readers with Mr. B's very spirited translation of the combat between Æneas and Turnus, the concluding words of which, happily unite the spirit of Virgil with the versification of Milton.

*"O'er him comes the chill of death  
Loosening every limb: and with a groan  
Down to the shades the indignant spirit flies."* Book. 12.

*Illi solvantur frigore membra,  
Vitaque cum gemitu fugit indignata sub umbras."*

Lib. XIV. v. 951.

If in a work of which, generally speaking, we so much approve, a few things should have occurred, to which we find ourselves obliged to object, we shall state the grounds upon which our objections are formed, and trust that Mr. Beresford will profit by our observations, if they should seem just; and excuse us, if otherwise.

Milton's mind, we know, stored with classic ideas and classic language, has been sometimes led to claim a licence, which we reluctantly concede even to him, and only because we know not how to refuse him any thing. He introduces forms of speech

speech which our language does not recognise, and gives a Latin sense to words before established in a different signification. In his studious imitation of our great Bard, Mr. Beresford has not failed to copy some of his faults, for such we consider his adoption of the phrase, "not inexpert of harm," which we believe is no more intelligible to the English reader than the original "*haud ignara nocendi*."

We cannot approve of the phrase P. 312. "*dwelt Latium's borders*;" and we observe the frequent usage of the verb "gaze" in the same active form.

"*Illa solo fixos oculos averſa tenebat*"

Loses its beauty in the translation by the introduction of a word to which it is impossible to annex any dignified idea.

"She nail'd her unrelenting eyes to earth."

It is for the same reason that we object to such a line as

"With mortal mace *pounding* the ranks of war."

The compound word *miser-beam* (p. 213) seems to us peculiarly unhappy, nor would the separate epithet *miser* be much preferable.

As the language of Poetry is the language of universal nature, we cannot with propriety confine it to any particular art or science, we therefore object to the usage of all technical terms, unless they relate to some particular science of which the poem professedly treats. It is for this reason that we wish Mr. Beresford had not admitted (notwithstanding the apology made for the introduction) the word "Lieutenant" which favours too much of modern tactics to be admissible in the translation of an ancient poem.

Eriphyle, in p. 220, is absolutely wrong, as the original points out, so much so as not to be defensible by the customs of English accentuation; it is a strange oversight.

While Mr. Beresford is preparing for another edition of his work, he will doubtless deem it worth his while to expunge such errors, which are neither numerous nor difficult to remove; and to re-touch also some passages where, by being too literal, he has failed a little in poetical effect and spirit. The opening of the poem is, rather unluckily, one of the parts which most require this care. The line

"Nor less, beside, in battle much endur'd."

is not only flat, but hardly intelligible; and the whole passage to "sublime," certainly might receive improvement from second thoughts.

Without

Without enquiring how far the interests of literature at present required another translation of Virgil's *Æneid*; we shall not hesitate to congratulate Mr. Beresford upon the accomplishment of his work, nor to express our hopes that he may reap the harvest of honour and profit to which he is so justly entitled.

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ART. III. *Letters to the Peers of Scotland, by the Earl of Lauderdale.* 8vo. pp. 318. 5s. Robinsons. 1794.

THE letter of Mr. Fox to his constituents probably suggested the idea to Lord Lauderdale, of conveying his political sentiments to the public, through the medium of epistles addressed to the noble persons whom his lordship has the honour to represent in the British Senate. Of the tendency of his principles, the line of conduct which he has thought proper to pursue, in his senatorial capacity, was sufficiently explanatory; but the motives which caused their adoption, it remained for his lordship to explain. Had he confined himself to such explanation, the attempt might have had strong claims to indulgence; but his genius scorning to limit its efforts, to the accomplishment of a task so easily performed, aspires to a more difficult enterprize, and boldly undertakes to "unveil the disguised motives" of his political opponents; seemingly unconscious of having, thereby, exposed himself to the retort uncourteous, in suspecting the veracity of his own declarations to the same doubts, which, with more violence than decorum, he expresses of the truth of their assertions, who, without any degradation to his lordship, be it said, are certainly entitled to (at least) as much credit as himself.

The volume is divided into three parts, or letters, each of which we shall consider separately. The object of the first, as explained by the author, is alone to draw the attention of his noble constituents to the revolution of France, as it has affected the political situation of this country.

That a man, who can advance the strange opinion, that our hopes of security rested chiefly upon the destruction of the old government of France, (p. 24.) should view the French revolution with a favourable eye, will not excite astonishment; but that a man should retain that opinion after the woeful experience of five years has convinced us of the pernicious tendency of those principles by which the revolution has been fostered and supported, principles incompatible with the existence not only of any monarchical establishment, but of all steady government

government whatever, must irresistibly impress the mind with sentiments of a different cast from those which are created by surprise. It is a happy circumstance for this country, that his lordship was not prime minister some time before the revolution; for had that been the case, and had he acted up to the maxims he now promulgates, we should have been engaged in a perpetual war with the French monarchy. In p. 75, adverting to the conduct of ministers in the present contest, he makes the following observation. "When I consider, that we have now embarked for the avowed purpose of saving ourselves, by destroying the prevalent system in France; when I learn from that consideration, that as self-preservation necessarily calls forth activity, war must at all events have inevitably been resolved upon in the breasts of those who could entertain the idea," &c. Now, as in his lordship's opinion, our hopes of security, or self-preservation, were founded on the destruction of the old French government, he must, by the same rule, have inevitably resolved to promote that necessary end, by hostile measures.

But let us ask on what his lordship's opinion of our insecurity is founded? He acknowledges that we had attained to a state of unprecedented prosperity, at the period of the meeting of the States-General in France: and he attempts not to show any ground for supposing that an intention existed in the French government to interrupt that prosperity, by engaging us in hostilities; on the contrary, he dwells with great energy on the inability of France, not only to support any additional incumbrances, but even to bear the existing burdens. Whence then could his apprehensions arise? In vain do we refer to his book for an answer to this question. Among the desultory observations scattered through the different parts, we find, indeed, some reason to infer that his lordship believes the monarchs and statesmen of France to have been invariably inimical to this country, and the authors of all the wars which have been undertaken against it; but in the conduct of the Sixteenth Louis, he might, we think, have found an honourable exception; and his lordship might have learned, if he had taken the pains to investigate the subject, that the American war, was, on the part of France, a war of commerce, a war of merchants. The mercantile interest of the country stimulated the ministry to undertake it, in direct opposition to the sentiments of the king. The flattering prospect of immense emolument to be derived from the projected monopoly of the American trade, dazzled their eyes; the delirium too fatally succeeded; and the ruin of the country has been the

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dreadful

dreadful consequence. His lordship might also have allowed some weight to the influence of national prejudice, in exciting wars between the rival kingdoms; to that antipathy to the English, which, no matter whence it originates, the people of France most certainly entertained under the old government, and which, as certainly, they have evinced, in a degree at the least as strong, since the revolution, and even previous to the commencement of the present war\*.

That Lord Lauderdale has considered the circumstances attending the revolution in a singular point of view, is evident from the following passage.

“ In vain shall we consult our memories, in vain shall we attempt in retracing history, to discover the features of a nation that had existed for centuries under a form of government, in which we had been taught to believe that it had long habitually prided itself; where, without any instance of immediate active oppression that drew forth resistance; without any act of tyranny on the part of the monarch; nay, with a general belief, even in his enemies, of his goodness; without any struggle amongst the different orders of the state; all seemed to agree in the necessity of such alterations as virtually amounted to a dissolution of its existing government. Yet he who looks at the situation of France, who reads with attention the numerous addresses of its parliaments, the accounts of the enthusiasm with which they were received by the people, who examines the propositions entertained by the nobility in the Assembly of the Notables, and the address proposed by the Bishop of Blois, which was agreed to and presented by the clergy, cannot abstain from admitting, that all orders of the community seemed to assent to this proposition. Nay, the schemes of innovation, to the extent of alteration, of what had long been its practical constitution, successively brought forward by its ministers, shewed a conviction, even on the part of those who managed the government, of the necessity of a change. The *Assemblée des Notables* of M. de Calonne, the *Cour Plénière* of M. M. de Brienne and Lamoignon, the calling together the States General by M. Neckar, were all successive proofs of the opinion of those ministers. And the court, in the edict for assembling the States General, which gave to the *Tiers Etat* a number equal to the other two orders, seemed not only to pronounce the necessity of the extinction of the government that existed in practice, but to declare the inadequacy (to the situation of the times) of those checks and institutions, which existed in France at a former period.” pp. 39, 40.

In vain shall we consult our memories, in vain shall we attempt, in tracing history, to discover one feature of truth in

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\* Any one who is disposed to doubt the truth of this assertion, may refer to the debates of the Convention, at the period when a war was expected to break out between England and Spain; and to the language generally used by the French upon that occasion.

the fanciful picture here drawn by his lordship. We certainly have read and examined the documents to which he refers, but so far from finding in them any arguments that can justify the opinion of his lordship, that all parties seemed to acknowledge the necessity of a total dissolution of the government, we discover that which authorizes us to draw an opposite inference; which convinces us, that to restore its proper energy to the existing government; to enable it, by constitutional means, to extricate itself from its numerous embarrassments, was the object of a great majority of the nation, of all who had the real interest and welfare of their country at heart. It is the height of absurdity to cite the conduct of M. M. de Calonne and Neckar, in convening the Notables and the States General, as a proof of their opinion of the necessity of dissolving the government, when it is notorious, that both those ministers have, in works published since the revolution, expressed, in the most unequivocal terms, their disapprobation of all the measures which tended to promote that dissolution; when the former, in his book "*On the Present and Future State of France*," reprobated the departure from the spirit of the constitution, and showed it to be the sense of the people, as conveyed in their instructions to their representatives, that the monarchy should be preserved inviolate, with the distinction of orders, and all its various props and supports; and when the latter, in his speech, on the fourth of May, 1789, denied the necessity of ever convening the states. The addresses of the parliaments too, cited by his lordship, in support of his position, invariably professed to have for their object, the execution of the laws, and the maintenance of the principles of the constitution.

After telling his readers that all descriptions of persons were agreed in the necessity of dissolving the government, his lordship informs them that they may exclusively attribute its dissolution to the operation of the funding system on the vicious frame of the French monarchy, which rendered it incapable of proceeding. But, in fact, it was the want of a regular funding system, which created the difficulties that occasioned the convention of the states. And the incapacity of the government to proceed, if it really existed, (which, it must not be forgotten, M. Neckar peremptorily denies) was exclusively owing to the perseverance of the parliament of Paris, in refusing to register the fiscal edicts, calculated to supply the wants of the state, and the too successful efforts of the magistracy, to disseminate discontents throughout the nation.

The most indiscriminate, and we must say, the most illiberal abuse, is lavished upon the nobility and clergy of France,

who are represented as a set of tyrants the most rapacious and oppressive. P. 57. But this rash and ill-founded censure we are able to repel, and, from personal observation, to declare, that the characters of many of the nobility, and of almost all the provincial clergy, were truly exemplary. The lower class of people seem alone to engross the commiseration of his lordship, who, viewing every thing with the eye of prejudice, magnifies their sufferings, and grossly exaggerates their wretchedness. From what the writer of this article could observe, during a residence of several years in the country, the situation of the French peasantry was infinitely superior, in all respects, to that of the Scotch Highlanders : on which account, we beg leave to remind Lord Lauderdale of an admonition of Rousseau—" Put no trust in those cosmopolites, who, in their writings, seek for duties at a distance, while they neglect to perform those which are their immediate concern. A philosopher of this kind loves the Tartars, by way of excuse for hating his neighbours."

In page 69—we are told, that " we ought not, we cannot justly, ascribe to the new system those scenes which have so often disgusted us ; to contemplate *it* is a task shocking to humanity ; but constrained to it, the discerning eye discovers alone the natural consequences of the vicious absurdity of the old system." The grammatical error here committed (and we must observe, that the work abounds with similar faults) transfers the disgust arising from the contemplation, contrary to the intention of the author, to the new system. Some of the writers, who favour the French revolution, have laboured to affix the odium naturally attached to the perpetrators of the horrid cruelties committed in France, during the destructive progress of the revolution, to the ancient form of government ; while others have ascribed those proceedings, so disgraceful to humanity, to the war waged against France by foreign powers. This last imputation has been amply confuted by the author of the " Observations on the Emigration of Dr. Priestley \* ;" and the former appears to us to be equally groundless. The influence of revolutionary principles, tending to break down those barriers which human prudence has devised, as a restraint on the operation of human passions, and even to remove those religious checks which divine wisdom has ordained for the same salutary end, is alone adequate, without any foreign sti-

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\* Reviewed in the fifth number of our fourth volume. P. 498. et seq.

mulus, or preparatory means, to the production of those disgraceful events.

But it was necessary to the establishment of his lordship's ground of argument, to draw as dark a picture of France, under its ancient government, as possible, in order more strikingly to contrast it with the happy situation of our own country; from which difference he infers the non-existence of any danger of a similar revolution here. But while we accede to the propriety of his general reasoning on this point, we essentially differ from him as to the probable extent of the danger to be apprehended; from a conviction that, from the disproportion which must necessarily subsist between the rich and the poor, in every community, the propagation of revolutionary principles must have a strong tendency to excite discontents, even in the best regulated governments.

Our right of interference in the affairs of France, is peremptorily denied by his lordship; but, by prudently abstaining from all argument on the subject, he has avoided the error which his friend and model, Mr. Fox, committed, in the debate on the war, when, attempting to strengthen his opinion, by a quotation from Vattel, he admitted the authority of that judicious writer on the law of nations; while, with more art than candour, he forbore to cite Vattel's exception to the general rule, which applied immediately to the point in question, and completely established the position for which his adversaries contended\*.

Lord Lauderdale is one of those who think the war might have been evaded; and though he cannot but acknowledge that the French were guilty of "the first act of aggression," he by no means considers that as a proof of their having been the aggressors. P. 75. He seems, however, to shrink from the discussion, and does not offer an argument in answer to those which have been repeatedly adduced, to prove that the war was alike unavoidable and just. The assertion, that "France exhibits herself more powerful than before the contest," (p. 115.) will, we apprehend, receive credit from such only as are willing to believe, that an exhaustion of revenue, a decrease of population, the annihilation of trade, the destruction of commerce, and a diminution of agricultural resources, are conducive to the extension of a nation's power.

Having thus followed his lordship through his first letter,

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\* The principle of the right of interference is ably discussed in the "Objections to the Continuance of the War examined and refuted," by J. Bowles, Esq.



though we have by no means noticed all the objectionable points it contains, we shall now proceed to a brief examination of the other two. The second begins, by stating that it is perfectly clear, "that reason never could have dictated a dereliction of the beneficial and salutary principles" of neutrality, which the real interests of the country would have led us to observe. The positive manner in which this affirmation is made, is not calculated to produce conviction; persuaded, on the contrary, that not only the interests, but, perhaps, the very existence of the country, as an independent state, depended on a vigorous interposition, we must altogether dissent from the opinion. His lordship, however, having established the point in his own mind, proceeds to draw from it this curious inference, that ministers could not have been guided in their operations by "any of those ostensible reasons and feeble pleas they have hitherto held out to the parliament and the public." The real motive which he ascribes to ministers for engaging in the war with France, will probably be deemed equally curious; he assures us that Mr. Pitt, intent on disuniting the Whig party, consented to compliment the Duke of Portland, and such of his friends as have lately joined administration, with the declaration of war against France, as the price of their secession from those with whom they had been accustomed to act. And "the alien bill, the infractions of the commercial treaty, and the ignominiously dismissing the ambassador," (Chauvelin) are represented as so many "successive compliments" paid by Mr. Pitt, "to his new supporters." P. 203. These are truly the most extravagant compliments we ever heard of being paid to any set of men; and when we consider, that one of the minister's most favourite projects was the reduction of the national debt, which could only be effected by the continuance of peace, we are persuaded that no man of sense could easily have been induced to pay compliments so totally subversive of his own best plans.

His lordship's attempt to enforce the belief of this strange assertion, appears to have originated in a wish to magnify the importance of that party, of which he exultingly avows himself a member. Indeed, the greater part of his second letter is devoted to the purpose of convincing the world of the necessity of a party in this country; but to suppose that an opposition to government naturally arises out of the constitution, is to suppose that the constitution itself bears within it the principle of its own destruction. Believing, as we do, that many of the calamities which have befallen our country, at different periods, may be fairly imputed to "the exertions of party-spirit;" and convinced, by daily experience, that, in  
time

time of war, the efforts of a party only tend to fetter the operations of government, to deprive it of that beneficial energy which the welfare of the state requires it should possess, and to infuse additional vigour into the enemies of the nation, we must deprecate the existence of a party, such as we have usually seen, as an evil of the first magnitude. Every benefit to be derived from a party may be obtained by more honourable and more constitutional means; by the exertions of independent minds, which, alike despising systematic opposition, and systematic support, and alone influenced by a steady regard to the welfare of their country, will firmly resist the adoption of measures pernicious to the state, whether proposed by a Tory or a Whig. Such minds have existed—such minds do exist—and, so long as the dignified spirit of the nation shall remain entire, will continue to exist.

His Lordship, aware that some troublesome questions might be put as to the end and object of such a party as he describes, has found himself reduced to the necessity of making the following confession :

“ Their object has at all times undoubtedly been to acquire power :” for “ Power to do good is the true and lawful end of aspiring. Good thoughts towards men are little better than good dreams, except they are put in act : and that cannot be without power and place as the vantage and commanding ground\*.” Thus, in his Lordship’s apprehension, the attainment of power and place is the object of all parties acting on principle ; the only difference between them seems to consist in the mode of acquiring power, and in the manner of exercising it. To the last, we trust, the public attention will be ever directed, undiverted by the cabals of individuals, or the intrigues of parties ; compared with that, most other objects are of trivial import ; since on the due exercise of power, wherever vested, the welfare and happiness of the community depend.

Convinced that to the success of a party unanimity of exertion is essentially requisite, Lord Lauderdale bestows the most indecent investive on the Duke of Portland, and the other noblemen and gentlemen who have lately seceded from the Opposition. But this resembles too much the language of disappointment to produce the desired effect ; and, fortunately, both the character and conduct of the seceders are too well known, and too strongly marked by the prominent features

of honour and patriotism, to be affected by the arts of misrepresentation.

The third Letter requires little notice. Its object is to show that peace is absolutely necessary; that the present Administration can never bring it about; and that his Lordship's party are alone competent to effect that desirable end.—This is the necessary consequence of the disinterested declaration, that the attainment of power and place is the lawful object of a party on principle. The military events of the war are reviewed in a cursory manner, and while Ministers are allowed no credit for success of any kind, every disaster is liberally imputed to their folly, incapacity, or neglect.

The censure bestowed on our conduct to neutral powers is highly improper; the unprincipled efforts of the French to render, by the most infamous means, the inhabitants of neutral states, subservient to their perfidious purposes, seem to afford a complete justification of the measures which have been adopted with respect to them. *Audi alteram partem* is a maxim which we strenuously recommend to his Lordship, who, by attending to it, would have avoided many of the errors which his present publication exhibits; a publication which, in our opinion, is not, in the smallest degree, calculated to conciliate the approbation of his Lordship's constituents, which he confidently proposes to command.

As an author his Lordship's talents are not above mediocrity; his style is turgid, and frequently obscure; his sentences are extended to a length that fatigues the attention: and he repeatedly violates the plainest rules of grammar, in a manner not very excusable.

In proof of the justice of this last observation we have selected the following instances:

"To force the politician—to have recourse exclusively to general principles, without which, undoubtedly, the application of the skill of no one can be perfect, and which, aided by practical experience, is what alone enables him to come to sure and definite conclusions."

P. 37.

"I recollect, that the annihilation of property, *and* the existence in this country of all those scenes of blood which we behold with horror, *is* the dreadful threat with which he has subdued the minds," &c. P. 102.

The *man* whose feelings, from early impression, have been from infancy in union with the sentiments which this political depravity has generated, *or* he who, in passing from College to the commerce of the world, has, in compliance with constant custom, sacrificed sooner or later to the ruling propensities of the society every principle to which his mind was attached, *are* equally ready to mark with admiration the conduct of such a proselyte." P. 148.

"If

"If he had been alone actuated *with* (or) a desire to obtain redress," P. 197.

"New expectation was to be raised, and different measures (*were to be*) pursued." P. 238.

"To continue it (the war) with success under the present circumstances of things, cannot, I am convinced, be supported by *any* considerate or reflecting person." P. 252.

The awkward construction of this sentence renders it downright nonsense,

"All confidence *and* energy *was* completely annihilated."—P. 267.

Many other instances of false grammar and incorrect phraseology might be cited, but these already quoted will, it is apprehended, amply suffice to prove that his Lordship, in his capacity of author is no more infallible, than in his tenets as a politician.

We shall conclude our account of this work with a reference to some passages in which his Lordship appears to have been betrayed into gross inconsistencies, if not into positive contradictions.—For instance, in p. 78, we are told, that the love of military glory and enterprise was entwined with the monarchy of France; when in p. 116 it is asserted, that the French have been taught by *us*, since the present war, "the habit and taste for military enterprise."

In p. 43. it is affirmed, that the origin of the French Revolution "may be traced to circumstances from whence it must have naturally proceeded," to causes which could never exhibit their effects till the age in which we live. In p. 66 we are assured, "it was impossible to have foreseen the establishment of the constitution of 1789; the subsequent dominion of anarchy, and the cruelties that attended it:—and in p. 68 we are told, that "to anticipate the scenes of horror which of necessity must have ensued in the last stage of the business, was that from which most would naturally revolt, but there were none who forced themselves to it that could reasonably doubt of the extent to which they would arrive.

In p. 120 his Lordship reprobates "the presumptuous folly of those who wish to restrain the reason and exertions of man, from improvement in government;" but in p. 151, he commends the rivalry of parties, which "effectually protect our constitution from the licentious investigation of the ignorant, the busy, and aspiring."

In p. 257 we are told, that to make war successful, French means must be pursued. "Every man must by compulsion, become a soldier; every shilling of individual property must become

become public stock ; our lives and fortunes must be in a state of requisition ; and the British Cabinet must become a Committee of Public Safety." If this be not a positive acknowledgment that the ruling powers in France have recourse to compulsory means in order to recruit and maintain their armies ; and that they exercise a despotic authority over the lives and fortunes of individuals, we know not what expressions can amount to such an acknowledgment, yet in p. 279 we find a direct contradiction thereto contained in the following passage :

" When we consider their general feeling as a people, and their conviction of the nature of the contest in which they were embarked, that they should *give* them money, and *offer* their lives, cannot be astonishing. They were only offering a part to preserve the rest ; they were risking their lives for what alone renders existence estimable.—*To conceive it involuntary is absurd*, and is contradicted by their uniform conduct in the field ;—by our total want of intelligence—by their conduct when prisoners—by every practical instance that can be adduced !!!"

With these specimens we take our leave of his Lordship's performance.

ART. IV. *Elegia Grayiana, &c. à Weston.*

ART. V. *Græci Elegia Sepulchralis, &c. à Coote.*

ART. VI. *Elegia Thomæ Gray, &c. à Sparke.*

(Concluded from our last, p. 142.)

DEAN COOTE's translation next demands our notice; and we must declare ourselves much pleased with the strict attention to the purity of attic dialect, with which he has written his *πελεγόμενα*. His remarks are judicious, candid, and delicate. We shall only observe that the more obvious word *εγγεφυα* would have pleased us better than *ιξιχουα*, in his title-page. It is no more than justice to remark, that the Dean of Kilfenora's work is printed with uncommon accuracy, particularly as far as respects his accents ; but we are once for all compelled to point out a very important transgression against that law of Greek versification, which renders a short final vowel long by position, if the subsequent word commences with two mute consonants. This error unfortunately pervades the Dean's whole translation.

- § i. 4. γαῖαν τε σκότῳ ἢ μοι καταλαίψαι.  
 iii. 3. κρύψῃσι παρὰ σκῆψος ἀλόντας.  
 viii. 2. μηδὲ χαρῶν τε γυνών—  
 xiv. 2. αἶψι γὰρ σκοτεινοὶ ἄβυσσοι.  
 xx. 4. δίσταί τοι χάρισμα στενηγμῶ.  
 xxi. 3. δέμαδ' ἱερὰ γ' ἀμφὶ σκιδάζει.  
 xxix. 3. ἐρχόμενος δὲ σκόπτει.  
 Note \* p. 15. κῆρι σκιδασθίσιναι.  
 § xxx. 1. Ἴδα, χθονὸς κόλπον—  
 xxxi. 2. ἰχαρίσσατο κτίσιν.  
 3. ἢ πλίονα κτᾶτο.

The only shadow of authority for this deviation from the established practice is to be found in the use of *σκήπτειν* in the *Odyssey*, and *Σκῆπτῶρος*, with its derivatives, in the *Iliad*, which last word some early MSS. even preferred exhibiting without the initial *Σ*, to sanctioning the violation of the canons of prosody; and uniformly wrote it *Κῆπτῶρος*. But “the power which necessity creates, necessity limits.” There are many splendid eccentricities, many bold deviations from the fixed and settled rules of heroic verse, for which the precedent of Homer might be adduced, and yet adduced in vain. “*Nobis non licet.*”

§ iii. 3. Ἄνδρας μίμφομένη. Why not ἀνδράσι? Very rarely indeed does *μίμφομαι* govern an accusative case, and the word itself is scarcely Homeric. We have still stronger doubts as to the word *μοναχός*, as expressive of the word *solitary*.—Xenophon uses it adjectively for *unicus*: but we fear it is in general a very unclassical substantive, of truly monkish origin!

§ iv. 1. The first syllable in *τραχιών* is long, quasi *τηνχιών*; the word is therefore inadmissible at the end of a verse. *δασιών* would answer the learned Dean's purpose.

§ vi. 3. τέκνα ψιλλόντα, *lisp*ing children. The word *ψιλλω*, we believe generally signifies an unfortunate and incurable defect in pronunciation, of a more serious nature than that here described. See *Plut. Symp. i. 4.* and *Æsch. Prom.* We prefer *Dr. Norbury's* and *Mr. Sparke's* *τράυλοι*, and still more *Mr. Weston's* *τραυλίζον*. *Mr. Cooke* omits the epithet.

§ vii. 1. *Ναὶ θαμνῶν*, &c. We fear *Dr. Coote* has no authority for this introduction of the word *ναὶ* in poetry, without its attendant *δὲ*, or as a particle of adjuration. We object to the use of *ἐκόπησαν* the second aorist passive, in this line, and *ἔρηξαν*, with the single *ρ* (line 3) is absolutely inadmissible. It is never written otherwise than *ἔρρηξαν*.

§ ix. 3. Ἐξέσῃς, always short, notwithstanding the first syllable of *έσῃς*, its primitive, is so frequently long.

§ xiv. 3. ἄνθαι καὶ πολίαι. The word ἄνθαι itself is scarcely classical, but if it may be tolerated, πολίαι, which is the nominative plural *masculine* of πολὺς, can never with propriety be joined with it.

§ xvi. 1. ἰγκώμια θερμὰ. We are accustomed in English to *warm encomiums*; and we are aware of the application of the word θερμὸς to tears, to acts of bravery, and to potent drugs; but we cannot commend it as a proper epithet for praise. For the same reason we object to μιδῶν χαρίον in this stanza. Ὀμμασιν ἔδωκε, which is possibly liable to a similar objection, would be much improved by the alteration to ὀμμασιν πάτρας.

§ xvii. 1. δαίμων. The prepositive article is here absolutely necessary.

L. 3. It would lead us into too wide a field of investigation, were we to enter on the reasons, which nevertheless appear to us sufficiently weighty, why we prefer the usage of the penultimate of κῶλυι long—and also why we object to κῶλυι βαδίζωι without the negative μή. We appeal to the first living scholars, and to the manes of the dead, for the justice of our twofold remark.

§ xix. 2. εἶσαν. Most rightly here written with the penultimate long. All words ending in *αν* pure, in all cases, follow this invariable rule (See the admirable Scholium of Dr. Clarke on this subject, ll. iv. 42.).

§ xx. 4. Δέσται χάρισμα τῶν διδυνόντων. We doubt the propriety of this construction. Either χάρισμα should be in the genitive case, or τῶν διδυνόντων in the accusative. We refer our readers to the Dean of Kilsenora himself for the truth of our observation (§ xxiii. 2.)

§ xxv. 2. The word ἐισάμεθα does not express “We have seen him.” It is of purely middle signification, and with a dative, which it always governs, denotes, “We have made ourselves like to him.”

§ xxvi. 1. The first syllable of κλάδοις is uniformly short.

Ib. 3. We fear that the epithet στεγῆις cannot with any propriety be associated with ὀφθαλμοῖς.

In the note prefixed to the supplementary stanza (which Dr. Coote throws at the bottom of page 15), for ἀξιοὶ εἶσιν ὧδε μεταφράζονται, we would either read ἀξιοὶ τῆς μεταφράσεως or else insert the article τῶ, which is a necessary appendage to the gerundial Greek infinitive.

§ xxx 4. We do not much admire λύπη, as expressive of gentle melancholy.

Ib. For αὐτῆς we must certainly read αὐτῆς sibi ipsi.

Through the whole of this stanza (iterumque iterumque monemus) the absence of the prepositive article to τύχη, φήμη, μείδῃσις,

μάθους, λήθη, cannot be tolerated. Whenever an abstract word is used for a concrete, and more especially when that abstract word is personified, the rule is invariable, and must not, cannot be violated, except *possibly* where the word is used in the vocative case. We adduce a striking instance from the grave and sententious conclusion of the Philoctetes.—Hercules says,

— — — Εὐσιβειν τὰ πρὸς θεῖς.  
Ὅς τὰλλα πάντα δαῦτε' ἥλπιται Πατρὸς  
Ζεὺς· ὃ γὰρ εὐσέβεια συνδράσκει βροτοῖς·  
Καὶ ζῶσι, καὶ θάνασθαι, ἐκ ἀπόλλυται.

Soph. Phil.

In the third line of this quotation, the ancient Editors, from a conviction that the line was corrupt, and that the article was absolutely necessary, in support of the laws of grammar, but in defiance of all morality and common sense, introduced the various reading of

ὃ γὰρ εὐσέβεια συνδράσκει βροτοῖς. Wesseling. Obf. l. 1. c. 24.

A reading, on the subject of which the indignant Dawes exclaims, "Ehem! simul moritur cum hominibus et nunquam interit! Hæccine, obsecro, tam stolidæ, tam absurde, tam secum pugnantia, ut a Sophocle profecta credamus? Immo ocyus rescribendum cura

ὍΥ γὰρ ἩΥΣΕΒΕΙΑ συνδράσκει βροτοῖς.

Non enim pietas simul moritur cum hominibus."

Miscell. Crit. p. 259.

§ xxxi. 3. Read ὃ πλείων ἔχουσιν.

§ xxxii. 3. ἐπ' αὐτοῖς does not signify *pariter* adverbially. It merely denotes resemblance and similitude between one object and another.

Mr. SPARKE's translation \* is prefaced by a very elegant complimentary address to an illustrious young nobleman, on his becoming a member of the University of Cambridge.—

\* Our learned readers will be the more ready to concur with the opinion given in our former number that Mr. Sparke's version reminds us of Simonides, if they recollect the beautiful fragment

"Εν δὲ τὸ κάλλεσσιν Χίος ἔειπεν ἀνὴρ"  
"Οἷη περ φύλλων γένη, τοιόδε καὶ ἀνδρῶν." κ. τ. λ.

Or the divine elegy,

Ἠρίμ' ἐπὶ τὸν τύμβοιο Σοφοκλῆος, ἥριμα, κισσὶ,  
Ἐρπύζουσιν— κ. τ. λ.

These



Those among mankind, who in spite of democratic clamours, dare yet avow, that they feel a peculiar interest in the association of virtue with high rank, will join the learned dedicator in his ardent wish, that so fair a dawn as he describes, may be succeeded by a full display of meridian excellence—while all who are acquainted with the character of that able scholar, sound divine, and truly amiable man, under whose auspices the Duke of Rutland entered on his career of literature, will concur with us in the observation, that his Grace has only exchanged one seat of the Muses for another \*. We have much to commend in Mr. Sparke's short but impressive dedication ;—it is learned without pedantry, moral without dogmatism, and courtly without any tincture of servility.

Mr. Sparke's publication almost rivals that of Mr. Weston in elegance. We are, however, really concerned to be under the necessity of remarking, that still less attention has been paid in this instance to typographical accuracy on the subject of accents, than in the case of any other of the works before us. We have neither time nor inclination to enter into a prolix statement of particulars, but one glaring deviation from established rules we feel ourselves compelled to point out—the substitution of the grave accent for the circumflex in the oblique cases of nouns. Mr. Sparke (besides *ἰσοβρίων* with the acute on the penultimate) prints *πολλοῖς, γυνοῖς, φαιδροῖς, πληγαῖς, βριαραῖς, μολπαις, ἀγαντοῖς, ὀφθαλμοῖς, ὠκεανὸν, βυλὸν, κλειταις, θαλαρῶν, δρυμοῖς, &c. &c. &c.* We have a higher opinion of this gentleman's candour, than to suppose he will be offended with our freedom in pointing out this striking defect in his publication, which has beauties enough to atone for more important errors, were such to be found. Nor are we of opinion that he will say, "*Levicula hæc et nudo in cortice verborum sita!*" Nothing is unimportant where the frequent repetition of a mistake tends to give it more the appearance of false system on the subject in question, than of negligence and inadvertency.

§ i. 4. *πάντα λείπει ἰδίῳ.* *Λείπει*, used actively, with a present signification, is according to the best and soundest rules of grammar (See Dr. Clarke's elaborate Dissertation on II. i. 37.). To *ἰδίῳ* we object, not merely as being an useless expletive, but as mis-stating the case; for the plowman's

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\* We trust that Dr. Goodenough will not shrink from this fair testimony to his worth, but consider us, in giving it, as obeying the dictates, not merely of private regard, but of public justice.

leaving the world to darkness and the poet, is the effect of necessity or accident, not of volition.

§ ii. 2. ἀμυδρὸν for subobscurum is well; but we think ἀμαυρὸν would have been still better.

Καλιόπιστα cannot be used adjectively, or without some adjunct. It is likewise a generic word, and not sufficiently definite to be applicable to the beetle. Καταχὰ ὑποφώστος is a delightful translation of "drowsy tinklings."

§ iii. 4. We object to the unnecessary, and indeed, forced Ionism, ἀρχαῖον.

§ vi. 4. ἰρρέψουσιν—λαβῖν. The use of the simple infinitive after verbs expressing locomotion is seldom, if ever, justifiable, even in prose writers of Greek. We are surprised and disappointed that not one of the learned translators of this beautiful stanza has taken advantage of a charming passage in the 5th Iliad,

Οὐδέ τί μιν πῦδες ποτὶ γόνασι ΠΑΠΙΑΖΟΥΣΙΝ  
ἔλθουσ' ἐκ πολέμοιο, καὶ αὐτῆς δυνότητος.

V. 408.

§ vii. 2. The final vowel of πολλάκι cannot be cut off. It is itself an abbreviation, per apocopen, of πολλάκις.

§ viii. 1. γαλίαν is seldom used but with an accusative case and even then has frequently a preposition. Τέλειται in the plural is, we fear, inadmissible.

Ib. 4. Τ' ἀφελὲς. The first syllable is long by the assumption of the short vowel of the preceding word.

§ ix. 2. If ἡ μαρὰ is right, it should be followed by ἄλβος. But we suspect a typographical error; and, as the article is not absolutely necessary, would read ἡ for ἡ.

§ xi. 1. Is not the introduction of Dædalus into a cathedral, a little too mythological?

§ xii. 2. ὦ γέμ' ἔτ' ἐν βίῳ φρὴν πρὸς ἄραν. This line strikes us, as calling loudly for emendation. It is certainly inharmonious to a great degree, and scarcely, if at all, grammatical. Μῦσαν κινῶν is also extremely harsh.

§ xiii. 4. There is a difference of opinion on the subject; but the best writers on accent, use ψυχῆς with a circumflex on the penultimate. Γονιμὸν ροὴν is too literal a translation of "genial current."

§ xiv. 3. Ἀδρα πᾶλλ' αἰδῶ τε φόβῳ. There is no absolute impropriety here; but much perplexity would have been avoided by writing the passage,

Ἀδρα πᾶλλ' αἰδῶλα φόβῳ.

§ xvi. 4. Ἑμνεῖσθαι κλεινῆς πατρίδος ἱστορίας is a very successful attempt at giving the idea of the original, without a servile adherence to the minutiae of literal translation.

§ xvii. 1. ἀπίπι requires a particle of negation.

§ xix. 2.

§ xix. 2. ἄριστοι ἰδοῦ. We cannot consent to the omission of ἀπὸ, or some preposition of like import. We have the same observation to make on λήθης ἡσσημένος § xxii.

§ xxii. 2. Ζῶντι τὸ γλυκύπικρον, expresses with admirable felicity "this pleasing anxious being."

§ xxiv. 2. ἄπικρον. The penultimate of this word may be considered as *common* to Iambic writers; but in elegy, as in heroic, must be only used *long*. This is the case with τίκτον, κάπνος, ἀριθμός, and several other words; the prosody of which varies in the epic and scenic writers. If we mistake not, the first syllable of καλὸς is never used short in Homer: never long in the Tragedians. Theocritus is not so scrupulous—

Πολλάκις, ὦ Πολύραμε, τὰ μὴ καλὰ καλὰ πείσονται. Id. vi. 19.

He always, indeed, uses it indiscriminately, as suits his purpose.

§ xxix. 3. κῆρυγσον. We fear this contraction is scarcely legitimate. If the word is allowable, should it not be written κῆρύγῃσον?—a barbarous practice, by the way—which has been traced, by ingenious conjecture, to a, accidentally lengthened in very early days by some transcriber, and gradually extended to a γ.

§ xxx. 4. Μελπομένη. We believe the concluding line of this stanza to be incapable of literal translation—Melancholy, personified, is a character unknown to the Grecian elegy. To express it in a satisfactory manner, it is necessary to have recourse to mythological fiction, which, of itself, when applied to the remains of a departed *christian*, (pace τῶν ἐπιταφιογράφων,) appears to us as absurd and heterogenous. The most pardonable introduction of this kind is that of the muse, as a general word, from its having been to a certain degree adopted into our language. To Melpomene, as specifically named, we are compelled to object.

§ xxxi. 1. ἐτήτυμον ἦτορ. Melius fortasse *μετρίκις*. See our observation on Mr. Weston in loco.

2. For ἀνταπῖδωκε Θεός, read, ἀνταπῖδωχ' ὁ Θεός.

Having thus endeavoured to fulfil our critical duty, without prejudice, and, we hope, without illiberality, we hasten to the performance of our promise of subjoining the conclusion of the respective translations\*. We shall not deform our page, or  
interrupt

\* In confirmation of our remark, that the Elegy in a Country Church-yard adapts itself with more facility and effect to the Roman, than to the Grecian strain, we subjoin, at the bottom of our page,

interrupt the pleasure of our readers, by any further remarks on these productions. Dr. Norbury's we have already reviewed. Mr. Cooke's work is far out of our reach in point of date; and its general excellence may bid defiance to the

page, a quotation from the *Αἶγιον Ἐπιτάφιον*, published anonymously in the Gentleman's Magazine of April, 1793. We do not pretend to exhibit them as altogether faultless; but we are assured that our readers of taste and feeling, will not blame us for the insertion:

- Tuque aded demum, simplex indocte poeta,  
 Talia qui mœstâ garrulitate canis,  
 Historiam si forte tuam, si forte requirat  
 Advena, quem pariter devius error aget,  
 Narrabit, canum quassans caput, incelsa ruris—  
 “ Stæpe illum celeri vidimus ire gradu  
 “ Ad montem, solis quâ primum lux tremit aures,  
 “ Et matutino tingere rore pedem.  
 “ Ante aditum sylvæ, quâ dulce loquax fuit amnia,  
 “ Quâ corylus fedem dat, laquearque simul,  
 “ Sic placidè recubans, horâs consumpsit inertes,  
 “ Despectans rivum transilientis aquæ.  
 “ At primum, meditans nugas, et totus in illis,  
 “ Risit amabiliter, suavis, amanique joci—  
 “ Postea demisso vultu inœdebat, et æger,  
 “ Cura sit, incertum, sive inimicus amor.  
 “ Quid moror? infelix paulatim desit hospes  
 “ Et fluvium, et collem, dulce et adire nemus;  
 “ Sol oritur; nec jam carâ requiescit in umbrâ:  
 “ Crastina lux venit, et crastina; at hospes abest!  
 “ Quarta dies aderat, cum luctifico progressu  
 “ Vatis ad exequias ibat amica cohors.  
 “ Huc ades, et tumulum, et, tu qui legis, aspice carmen  
 “ Inscriptum tumulo, quâ miser ille jacet.”

MATERNÆ in gremium telluris suave recumbit

Quem tenuit famæ vox celebrare, puer—

At placido spexit faulrix sapientia vultu

Nascentem, et docuit lugubre Musa melos.

Ingenuns, simplex, re pauper, at indole dives,

Fraterno proprium fovit amore genus.

Dum miseris dedit hic lachrymas, accepit amicos:

O lauta; o animo munera grata suo!

Si bene quid gessit, si quid male, querere noli:

Spes, metus, hæc sacra nocte sepulta tenent.

“ Errare, humanum est; divinum, ignoscere.” Quare

Desine—nota Patri cetera, nota Deo.

S

Shafte

shafts of criticism : but before we transcribe his first stanza, we cannot forbear expressing a wish, that some better word had been substituted by the learned writer for *μναμοσύνα*, as expressive of melancholy ; and that the violent deviation from all grammatical propriety, which we observe in the word *ἰδὼν*, (line 4) had been omitted. We have ventured to suggest an emendation ; but have not quite satisfied ourselves, for our own lines are too mythological, and differ rather too widely from the charming original—

Μῦσα δὲ τυτθὸν ἰὼντα γ' ἐφίλατο· χῆρς νιν ἔβλεψε  
Δακρυόεν γαλάσσινδ', " Ἀμὼς ὃδ' ἔστιν," ἔφα.

## MR. COOKE.

Ἐνθάδ' ὑποχθόνιος κῆται Νέος, ᾧ τόδῃ σᾶμα  
Τὸν ζώντ' ἀτυχὲς ἔσχει Ἀγανυμία·  
Οὐκ ἐξ εὐγενέων μὲν ἦν, φίλος ἀλλ' ὄγε Μύσῃσι·  
Μναμοσύνα τὸν ἰδὼν, παῖς ἰμὸς ἴσσοιτ', ἔφα.  
Ἥπιος ἦν, καὶ πᾶλλ' ἐχαρίσσαί· εὐφρονη θυμῷ,  
Ἔσπιτ' ἀμοιβαία καὶ ἂ χάρις ἐκ Θούρῃ·  
Δάκρυα δυσήνοισι, τί γὰρ πλῆος ἔσχει; ἔδωκεν·  
Τὸν φίλον οἱ, πλῆος ἐκ ἡδὴ, ἔδωκε Θέος.  
Ἀλλὰ τίγ', οἷος ἀνὴρ, κακὸς ἢ ὄγ' ἄρ' ἐσθλὸς, ἱερυνῶν  
Παῦσαι, ποτὶ φάος μὴ, τίγ' ὅσ' ἄλιτ' ἄγων.  
Ἐσθλὰ γὰρ οἱ κακὰ τε τρομερῆσι σὺν ἱλπίσι κῆται  
Ἐν κόλποις ὑπᾶτω τῷ Πατρὸς, ἡδὲ Θεῷ.

## DR. NORBURY.

Τῇ κῆται Νέος, ἐν γαίης παμμήτορι κόλπῳ  
Ἀκλῆης, ἄπλωτος, ἀνώνυμος· ὅδῃ μὲν, ὅδ' ὥς  
Αὐτὸν ἀπειπύσε Παιδεία, γενεὴ περ ἀμαυρόν,  
Μελπομένη δ' ἐσέβλεψε, καὶ ὅς φίλον υἱὸν ὀνόμηνεν.  
Εὐεργὴς μὲν ἦν ψυχῇ, ἀπλῶς τε νόημα·  
Εὐεργὴς δ' ὁ θεὸς καλὴν ἀπιδόκειν ἀμοιβήν·  
Δυστυχία μὲν δακρυὶ (μόνον τῷτ' ἔχεν) ἔλειβε·  
Τῇ δὲ θεὸς Φίλον αὐτὴ (μόνον τῷτ' ἔρχετ') ἔδωκε.  
Μῆτι πέραν τέτων, ἀρετὰς μελέτῃσιν ἱερυνῶν,  
Μήθ' ἔλκειν τῆς νυκτὸς ἀμαρτάδας ἐξ ἐρεβεννῆς·  
Ἐσθα (μείλαξ φόβοιο καὶ ἱλπίδος) ἐντάσσεται  
Μελυχίοις ἐν κόλποισιν Πατρὸς ἡδὲ Θεοῦ.

## MR. WESTON.

Μητὶς ἐν κόλπῳ γαίης Νέος ἐνθάδε κῆται,  
Τῆς τε τύχης δώρων ἄμμορος, ἡδὲ κλῆις.  
Μῦσα μὲν ἀνδρ' ἀγνῶν ἰδὼν ἱλαος εὐμειδῆς τε,  
Τὸν δὲ μελαγχολία παῖδ' ἐχάραξεν ἰόν.

Αὐτῷ μὲν φιλοδωρον ἦν, καὶ ἀληθινὸν ἦτορ,  
 Οὐρανίος δὲ πατὴρ ἴσον ἐπέμψεν γέρας.  
 Δάκρυ ταλαιπώροισι (τὸ γὰρ μόνον εἶχεν) ἔδωκε,  
 Δῶκε δὲ οἱ Θεὸς ἐκ ἄλλο θρόνου, φίλων.  
 Πάυτο πῦν ἐς φῶς προφέρειν ἐργ' ἰσθλαὶ θανάσιος,  
 Μηδὲ τάφῳ κενεῖα σφάλμαθ' ὑπεξίεμεν.  
 Ἦτοι ὁ ταῦτ' ἔτι γένεσθ' ἐν Πατρὸς τι, Θεῷ τε  
 Ἄμφω θῆκε, τρέφειν ἐλπίδα καὶ τρομίαν.

DR. COOTE.

Ἐδοκ', ἡβονὸς κλῆμα, κερὸς κεφαλῆς ἀσπαυῖν  
 Ὅν τυχὴν ὀδὴν ἴτισιν, οἱ ἐκ ἰγνώριστι φῆμα.  
 Τῷ περ δυσγενέ' ὄντι, καλὴν τε μάθησιν ἐμίδα.  
 Καὶ λῦπε σύννευ τὸνδ' αὐτῆς εἶλεν ἱταῖρον.  
 Πρόφρων καὶ φιλοδωρος ἦν, καθαρὸς καὶ ἀληθὺς  
 Ἀνιδόσῃ πληρὴ τέττω ἐχασίστατο Κτίσαν.  
 Δάκρυον ἀθλιότητι δίδωκε γ', ὃ πλείονα κλάτο.  
 Ἔσχε φίλον θεοθεν γ', ὃ πλαιοὶ κῆρ' ἐπαυθῆμαι.  
 Αἰνὰ μὴ τέττω ζῆται το παρὰ λειρον εἶδειν,  
 Πταίσματ' ἢ αἰδεῖσθαι σκηνώματός ἐξανακρῆναι,  
 (Ἐλπίδ' ὅπως τρομαρῶ ἱσαλίγμιον ἡραμίσει)  
 Στήθεος ὃ γὰρ Θεῷ, Πατρίδος καὶ ἑρανίματος.

MR. SPARKE.

Τῷ Νέος ἡσυχίας εὖδαι γαίης ἐνὶ κλῆμα,  
 Ὅς δῶρ' ἔτε Κλυῖς, ἔτε Τύχης ἔλαχε.  
 Παιδιῶν γ' ἀγαθὴ περ ἰὼν, ἐκ ἦν ἀπεχθὴς,  
 Τία δὲ Μελοποιήτη γηῖσιον ὡς κομίσειν.  
 Ἦν οἱ γενναία τε φύσις, καὶ ἐπιτήρυμος ἦτορ,  
 Μισθοῖν ἀμοιβαίως ἀνταπῶδαι Θεός.  
 Δάκρυον (ὃ πλεον ἔσχε) οἷζυροῖς ἐπιλείπει,  
 Καὶ φίλον (ἐξήγησθ' ὃ πλεον) ἀπείλασε.  
 Μηκέτι τις κῆρυ βάλειτ' ἀρίστους ἀναφάνειν,  
 Ἐλκεν τ' ἀμπλακίως κηθμῷ ἀπὸ τυχερῶ,  
 Ἐδοκ' ὅμῳ κοιμῶνται, ἄμ' ἐλπίδ' ὑποτρομαγῶσιν  
 Πάτρες ἐν εὐσπλαγγῇ στήθεσιν, ἡδὲ Θεῷ.

Non nostrum tantas componere lites—

We wish to avoid showing any invidious distinction, any undue preference. But were we absolutely called on to decide, we should, from the purest and most unbiassed motives, (See II. xxiii. 615) fill the golden cup with the most exquisite οἶνος ἕξαιτος, and, not considering it as left without a claimant, by the fall of any Eumelus, we should respectfully place it in the hands of the Etonian Nestor :

Τῷ ἡν, καὶ σοὶ τῷτο, γέρον, κυμῆλιν ἔγω.

We cannot close these remarks without repeating, that among the productions of Mr. Gray some pieces might be found, more suited to the majesty of the Grecian Muse\*. Let the respectable scholars, who have given such proofs of their ability to engage in the work, undertake a version of the "Descent of Odin," the "Fatal Sisters," and the "Ode to Adversity"—or let them make the experiment, how nobly the masterpiece of our author in the sublime, how the splendid imagery, and genuine (not *cumbrous*†) grandeur of diction exhibited in the immortal poem of "The Bard," will become the language best adapted to do them justice. Let them snatch a plume from the eagle wing of his Pindaric Muse. Let them not shrink from his awful obscurity. Let them exhibit the flashing coruscations of oracular truth, beaming through the gloom of future and distant ages. Let every variety of metre, and, occasionally, of dialect, be at their command. Then let them repair to the rock that overhangs Conway, where

"Ὅσσι κυλινδόμενος δεινὸς ἤμωξεν ἐ Μάκρης.  
Μακρὸν γένιον, καὶ μεσσηνίῳ τείχεϊ  
Ὅσσι κομητὴς ἐν ταραχῇ δ' αἶεσι  
"Ἐρίλοβος" ἰδρυόμενος δ' αἰετοῖ,  
"Ἀσματοὶ δάκρυα μίξας.

ART. VII. *Roman Portraits—A Poem, in Heroic Verse; with Historical Remarks and Illustrations: by Robert Jephson, Esq.* 4to. 277. pp. 11. 7s. Robinsons. 1794.

TO the history of Rome, the early attention of youth is always directed in the course of regular education; and, as its events are great and striking, and recorded by the most eloquent writers, throughout life we continue to recur to it, with a partiality that delights to dwell and expatiate on every

\* No modern poem has, perhaps, had the honour of being so frequently translated as this of Gray. Besides the five Greek Versions here specified, and those in Latin referred to in our preceding article on this subject, there is a beautiful book printed in the splendid types of Bodoni at Parma, (1793) and well known to the curious in typography, containing an Italian translation, by Sig. Giuseppe Torelli, of Verona, in the same stanza as the original; another in Versi Sciolti, by Abbate Melchiorre Cesarotti: and a third, but very bald and faulty, in Latin Elegiacs, by Johannes Costa. We doubt not that there are French translations of it, but they have not come to our knowledge.

† See Johnson's Life of Gray.

feature. Deeply tinctured with this classical taste in the beginning of life, and accustomed in the progress of it to refer frequently to the best models, as guides to his own fertile and vigorous genius, Mr. Jephson here indulges his taste, while he exercises his reason; and, in delineating objects supplied by Roman history, proves clearly to what studies he has always turned with most affection. As a dramatic writer, he has already established a fame which will not quickly fade; as a didactic poet he will certainly gain no small applause by the production now announced.

The title of *Roman Portraits*, perhaps, hardly conveys a sufficiently clear idea of the nature of this work; the plan of which is, to give a concise, but comprehensive and connected, view of the history of the Roman people, from their first origin down to the time of Augustus; and this is executed in strong and beautiful heroic verse. As this design was to comprehend the ornamental, as well as the useful; to please as well as to instruct, such an historical view must be both short in the matter and select in the objects; the political historian was, therefore, permitted to confine his relation to such passages as are capable of ornament, and would strike the fancy at the same time that they inform the understanding. A series of celebrated events, and of distinguished personages thus selected from the Roman history, and presented with the dress and decorations of poetry, is, therefore, what the reader has to expect under the name of *Portraits*.

Mr. Jephson begins his poetical *exhibition* with a general character of the Romans; he then proceeds with the character of Numa Pompilius; the next distinguished character is that of Lucius Junius Brutus; then follows the story of the first institution of Tribunes, and that of Coriolanus; with the Decemviri, and the formation of the Roman Laws. After which are the following portraits—that of the Roman Soldiers, the Stipendiaries at Veii; the Plebeians admitted to the Consulship; the Roman Legion; Hannibal; Scipio Africanus; the change of Roman Manners after the destruction of Carthage; Marius; Sylla; Mithridates; Catiline; Cicero; Pompey; the Battle of Pharsalia; Cato the younger; Julius Cæsar; the Prodigies after the Death of Cæsar; the State of Rome after Cæsar's Death; Lepidus; Antony and Cleopatra; Octavia; Augustus; Virgil; Tibullus; Horace; Ovid; the Augustan Age.

Such are the subjects presented to us in this work, which is, indeed, full of entertainment, and instruction. Even such parts, as the Roman soldiers first becoming stipendiaries, and the description of the Roman Legion our author has contrived



trived to enrich with pertinent and judicious reflections, which greatly embellish them, though such topics are in themselves but little favourable to poetry. In the various observations that naturally arise from the subjects, and are strewed through the whole, whether in the text or the annotations, there are marks of a strong mind and sound understanding; and both the verse and prose are executed with great energy, precision, and elegance of language. The versification is more in the manner of Dryden than of Pope; the flowing ease and apparent artlessness of the former, appears to be successfully attempted in the narrative parts, while the point and correctness of Pope is called in aid to give finishing and polish to the sentiments and characters.

Among the distinguished pieces in this gallery of poetic productions may be selected the character of Scipio Africanus, and that of Marius; the comparison of the gigantic Marius, brooding over his meditated vengeance, to Mount Vesuvius before an irruption, is one of the happiest we can at present recollect in the range of English Poetry. The Battle of Pharsalia is highly interesting, and the catastrophe of the great Pompey is equally pathetic. Julius Cæsar is described in very noble verses. The varied character and temporising policy of the crafty, but cruel Octavius, are delineated with great skill. the beautifully contrasted characters of Octavia and Cleopatra are painted with so delicate a pencil, that it is to be wished, Mr. Jephson had introduced more Roman ladies among his statesmen, warriors, and poets. The mother of the Gracchi, Julia the daughter of Cæsar, and wife of Pompey, the lamented daughter of Cicero, and Portia the wife of Brutus, deserve the pencil of such a painter. The concise and ingenious manner in which he has compressed into musical verse the causes that produced the genius of the Augustan Age, is very striking; nor do we know where a better idea could be collected of the four great Poets of that period, than in Mr. J.'s beautiful delineation of them. Our favourite, like the author's, is Virgil. As specimens of Mr. J.'s versification, we shall give a few extracts from his characters of the Roman Poets. First, from that of Virgil, which begins thus:

" Hush'd be each ruder breath and clam'rous tongue !

Apollo listens to the Mantuan's song.

You chief, who own bright inspiration's flame,

With mighty Homer's palm divide his claim ;

Favour me with me of all the harmonious quire,

A child I felt him, and a man admire ;

If grief or care my anxious mind engage,

Secure of ease, I search great Maro's page ;

For deep and rankling sure must be the wounds  
 That find no balm in his enchanting sounds.  
 As Jesse's son Saul's frenzy could compose,  
 The madness sinking as the music rose ;  
 As oil diffus'd with philosophic skill,  
 At once the agitated wave can still,  
 His tuneful magic o'er my senses glides,  
 The charm prevails, and all my pain subsides."  
 &c. &c. &c.

The character of Horace he begins in this manner :

" Persuasive Horace ! how his varying lay  
 Can dash bold vice, or with light foibles play !  
 The task of reformation he beguiles,  
 Alike instructing, if he frowns or smiles ;  
 Till, by his easy precepts wiser grown,  
 Men pardon others' faults and mend their own ;  
 They find fierce passions by calm sense withstood,  
 And small the labour to be just and good.  
 No frowning virtue in his strain appears.  
 To wring the heart, or stain the cheek with tears ;  
 But gently soothing, of benign address,  
 And still more blest'd, as most inclin'd to bless.  
 Bold daring crimes avenging law pursues.  
 Leaving man's foibles to the sportive Muse ;  
 And deep they feel, who sin 'gainst reason's rule,  
 The pains and penalties of ridicule."

After giving the portraits also of Tibullus and Ovid, he proceeds to these observations on the character of the Augustan age.

" Rivals to these, in more instructive prose,  
 Historians, orators, and critics rose ;  
 With fancy's rays the power of truth combin'd,  
 Pour'd rich effulgence on the enlighten'd mind.  
 Why teem'd the Augustan Age beyond the rest,  
 With prodigality of genius blest'd ?  
 Was man a different compound from before ?  
 No ;—war and civil discord were no more.  
 The iron gates of double Janus clos'd,  
 The mind grew active, and the arm repos'd.  
 Long-banish'd peace, and all her gentle train,  
 Return'd to tranquil Italy again ;  
 Then all was verse, felicity, and love,  
 Sportive each vale, and vocal ev'ry grove.  
 The useless veteran, sour and unemploy'd,  
 Curs'd the fair paradise he ne'er enjoy'd ;  
 Or told in accents hoarse to suburb swains,  
 Of martial Julius, and the Gaul campaigns ;  
 And lost the mem'ry of his scars and crimes,  
 In stern revision of more warlike times.

The Nile, Euphrates, Rhene, and Danaw, own  
 On Tyber's banks the world's great master's throne,  
 There the rich produce of their regions meet,  
 To pour their tribute at the Roman's feet;  
 Choice stuffs, strange beasts, rare gems, barbaric gold,  
 Their wonders to admiring eyes unfold;  
 But admiration most THIS wonder craves,  
 Thy sons, Quirinus, sycophants and slaves.

"Left in grave talk too deeply might be weigh'd,  
 Why one man rul'd, and all the rest obey'd,  
 The crafty Prince, in human passions wise,  
 Bids new delight from harmless sources rise:  
 Invited Poets to his feasts resort,  
 And verse becomes the fashion of the court;  
 Where liberal wit, from jaundic'd envy free,  
 Felt emulation without jealousy."

We think *the Roman Portraits* should be recommended particularly to the attention of young readers, as containing a most judicious abstract of the Roman policy and constitution, which are too frequently little known, or wilfully misrepresented. The examination of Cæsar's character and conduct and the Dissertation on the Roman Constitution, both compendious and instructive, which are to be found in the ADDITIONAL NOTES, deserve to be attentively perused. But before this work can be introduced among the younger students, it must be reduced in size and in price, and give up its present costly beauties, for that homely appearance which is better suited to *the use of schools*. For we must not omit to notice, that the mechanical part of this work is uncommonly well executed, and does great credit to the press that produced it. Besides exhibiting a beautiful letter-press, it is embellished with twenty engravings from ancient busts, coins, or paintings, together with a portrait of the author, and his friend Mr. Malone, to whom the work is addressed. In saying that this is a work, which it is hoped will become familiar, as we think it would be useful, to younger readers, we mean to bestow on it a very high praise. Whatever may be its fate in that respect, we think it cannot fail to meet with a good reception, among those who are more advanced in the acquisition of classical learning, and the cultivation of taste.

ART. VIII. *The History and Antiquities of the Abbey and Borough of Evesham, compiled chiefly from MSS. in the British Museum, by William Tindal, M. A. late Fellow of Trinity College, Oxon.* 4to. 363 pp. 1l. 1s. Agg. Evesham. Longman, London. 1794.

WE have lately had occasion to commend Dr. Ruffel for rendering a work, the object of which seems at first view of a limited kind, the vehicle of much solid remark, and miscellaneous information. The same may be observed of the volume before us, of which, if we were to attend alone to the author's simple and modest introduction, we should be induced to draw conclusions of a less favourable kind, than must necessarily be the result of a diligent examination of the whole performance. Local histories are entitled, if properly executed, to an honourable place in the scale of literature. They are useful to history, illustrative of manners, and they effectually prevent the wheel of Fortune, and the hand of Time, from crushing or tearing up by the roots, what may deserve either support or preservation.

Mr. Tindal is a vigorous and able writer; his book is judiciously arranged, and will be found to contain much instruction for the antiquarian, and much amusement even for the desultory reader. The volume is divided into two parts—The first treats of the foundation of the abbey, an account of the abbots, the revenue and regulations of the establishment, its site, and remaining antiquities. To this part an appendix is added, containing the charters, &c. of the abbey. This may be considered, and will certainly be found, a rich and delightful banquet, for the antiquary, properly so called. The second part is more miscellaneous, and must be agreeable to every reader. It describes the Vale of Evesham, the origin of this and of the other English towns, its air, soil, and antiquities. The seventh chapter circumstantially gives an account of the public edifices of Evesham, and the two which follow treat of the eminent persons who have been born in this town, and of the memorable battle of Evesham, between Henry III, and the Earl of Leicester. To this part also an appendix is added, containing lists of representatives, mayors, constitutions, &c. &c.

Having been thus explicit with regard to the author's plan, and having spoken, in general terms of approbation, of the execution of the whole; we might safely, with respect both to the writer's credit and our own, commit the rest to the judgment of

of the reader. But we have been so powerfully impressed by certain parts of this work, by the strong and manly spirit of the author's remarks, and the value and curiosity of circumstances which his researches have brought to light, that we cannot deny ourselves the pleasure of inserting the following specimen, containing the exact regulations of the Convent of Evesham. They conclude the fourth chapter. p. 122, &c.

" These are the customs and regulations of the *Evesham* Convent, as appointed in ancient times, and to be enforced by the *cellarer general*. This official ought every day to furnish for the refectory seventy-two loaves of bread for the monks, each of which is to be of the weight of five shillings \*, and of which every monk is to have one. The prior is to have two, (except at those times when he shall eat with the Abbot,) and one also at supper, together with a measure [*jussa*] of ale, unless he shall sup with the Abbot, or in the refectory. Nevertheless he that shall sit at the high table as guardian of the order shall have two, one of the same sort as those provided for the Abbot †, and one cup of the Abbot's wine. He who shall have celebrated the greater mass shall have two. The reader also, the manciple, and servants, shall have one mixed, and in winter a whole measure. *Elemosinarius autem septem pro decima, et tres ad mandatum, et duos ad tricennales currentes percipiet*. Each of the fraternity shall every day receive two measures of ale, each of which shall contain two pittance; of which pittance six make up a pint ‡ royal. Besides this the prior shall have one *ad novum tractum*, and he who shall sit at the dish § one cup at dinner, and another in the evening. The *cellarer* must also supply salt, fuel for the fire, materials || both for the food and beverage of the monks, and likewise for two puddings, viz. one of them to be made of a strike of dried or a full measure of new beans from the granary, and another to be made of twelve loaves of monk's bread, or of one strike of wheat from the granary; and this for every day, except in the time of Quadragesima, when the monks are to be allowed two semes of beans from *Huniburne*, to make puddings throughout all Lent; as also twelve semes of oatmeal to make gruel

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\* As told in copper money doubtless.

† "*Scilicet unam de pasta Abbatis, et unum cyphum vini de Abbate.*"

‡ *Sextarium regis.*

§ Probably to carve for the rest, if *discus* the word in the original may here be rendered *dish*. It might however, I believe, be rendered *desk*: as it was usual for some one to read portions of scripture during their meals.

|| *Summagium*:—a word that seems to be in these old writings used in a very extended sense. *Summagium facere*, and *summagiant*, are words that frequently occur in the account of the tenants and their tenures, in the foregoing chapter; but I must confess myself ignorant of their exact meaning, both here and in the present instance.

on

on the fourth and sixth holiday throughout the season; and meal for pottage every day in the same season. The monks ought, moreover, to have at the seven principal festivals seven *cyffelles* of wheat from the granary, *ad wassellos*; and on the translation of St. Egwin an eighth, as well for supper as for dinner; and one sciffol *ad wassellos* at the feast of St. John before the Latin gate; one on the feast of St. Odulf; one on the day of All Souls; one on the anniversary of the blessed *Wlfin*; one on the anniversary of the kings *Ethelred*, *Kenred*, and *Offa*; one on the anniversary of Abbot *Reginald*. One on the anniversary of Abbot *Adam*; and one on the anniversary of Abbot *Randulf*. On the advent of our Lord, the monks shall be allowed fourteen *femes*, *ad formittas*; as many against Christmas; and the same quantity in Lent, at Easter, Pentecost; the assumption of the blessed Mary, and the translation of St. Egwin: all to be received from the granaries. The monks ought also to have from the cellar, on every Sabbath-day, a pittance for their collation, *ad mandatum*; as also for every collation at the festivals, as well those that are celebrated in copes, as in albs\*; and that

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\* The following account of the various dresses worn at different services in Evesham Abbey, is among the curiosities obtained from the British Museum. [Harl. MS. 3763. p. 115. b.]

"Mem.—That the custom of this church is, in all the festivals of the blessed Mary, to use a *white vestment*. On the eve of All Saints, of the nativity of our Lord, in the supper of our Lord, and on the eves of Easter and Pentecost, a *red* one. On the nativity itself we use a *large black chesable* at the greater mass. On the same day we go to mass at *cock-crowing*. On Easter-day, Ascension-day, and the day of Pentecost, for the greater mass, a *white chesable embroidered with gold* is to be used. On the feast of St. Egwin, on the day of All Souls, and on the anniversary of St. Wlfin and of the kings, a *lesser black chesable* is to be worn."

Another memorandum that follows, relating likewise to the customs of this Abbey, I must insert in the original language, for reasons that will be evident to those who may peruse it.

"Cum olim pro usu fuerit observatum quod Ebdomadarius Evangelium ad magnam missam, quicunque esset in ebdomada proxima ante Pascha, omnes passionem, omnia evangelia ipsius ebdomadæ, *lectiones* (sic) in capitulo feria quinta, ac benedictionem cerei in vigilia Paschæ, per seipsum legeret vel sumptuose per alium legi procuraret:—Fratr Petrus de Wyk Prior cum consilio Conventus in Capitulo inter eos celebrato, die dominica proxime ante festum S. Gregorii A. D. 1338, pie considerans ipsius ebdomadarii, aliis deoneratis, laborem, juvamen et hoc soli posse contingere casualiter, multis annis, benigne constituit et rationabiliter ordinavit,—quod ebdomadarius Evangelii ad magnam missam in ebdomada predicta, passionem *indoca*. (sic) Ramis Palmarum, evangeliam feriis secunda, quinta, et sabbato, ac *lector* (sic) in Capitulo feria quinta. Senior vero Diaconorum, excepto ebdomadario predicto, passionem feria tertia. Secundus senior passionem feria quarta. Tertius passionem feria sexta, et quartus benedictionem cerei in sabbato Paschæ per seipsos legant, vel per alios faciant legi competenter; ut sic alter alterius onera portatis, et lex Christi impleatur."

both

both on the eve and the day itself: excepting only the collations of the seven principal feasts, for then the pittance is to furnish them. They ought moreover to have a pittance allowed from the cellar for dinner, on each of the octaves of the principal festivals, at least of such as have octaves; excepting however those days on which we wear our copes, for then they are found by the pittance. But for their collation on each day of the above octaves they shall receive it from the cellar; and this from Christmas to the Epiphany. On every day *in misericordiis regularibus* every two brethren shall have one measure from the cellar; but after being let blood they shall have one for dinner, and another at supper. He who shall have been cupped [*ventosatus*] shall have on that day only one measure from the cellar. The servant who shall let the monks blood shall have both bread and ale from the cellar, if he have blooded more than one. As often as the napkins shall be washed the washers shall receive from the refectory a loaf of monk's bread from the buttery. The servants who attend on the monks while bathing shall have from the buttery bread, and a measure of ale from the cellar, on each day for three weeks before the nativity, and for three weeks before Palm Sunday.—The Abbots and also the monks of Evesham shall have their *corredy* (or allowance) for a whole year after their death, in the same proportion as while they lived; and this to be bestowed on some poor person for the good of their souls.—The servants who watch with any brother near his departure ought to be provided with bread and ale from the cellar.—When the death either of the Abbot or of any monk of another foundation shall happen, provided they were members of the Evesham chapter, *ad annale pro Abbate et tricennale pro monacho*, bread and beer may be by any poor person demanded from the cellar in the same proportion which a monk enjoys while living.—The *cellarer* ought to allow to each poor person who shall have been in the chapter-house at the Lord's supper, one loaf and three salted fishes, and as much ale as may be necessary.—If any one shall preserve or add to these regulations, may the Lord increase his days upon earth, and preserve him to eternal life; but if any one shall destroy or detract from them, may the Lord diminish his days, and destroy his existence from off the earth. Amen. Amen.

In these minute regulations there is doubtless much matter for wonder, some for *praise*, and a little for *laughter*. The former must be excited by the tedious mummery they contain; many charitable provisions for the poor will demand reverence; and some of the more trivial institutions will probably provoke a smile. How much must a poor novice have had to learn before he could look forward with any certainty to the day when he might eat and drink his belly-full! Yet, upon the whole, it will not be easy to find any record that admits a reader more completely into the interior of an ancient English monastery, than the above paper of Institutes\*.

But

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\* In Stevens's Appendix [p. 146.] is a Latin epistle of consolation addressed to the monks of Evesham during the absence of their Abbot. It was written by *Peter Blejensis*, (or *de Blais*), who was archdeacon of

But will not some pedantry and some superstitious regard for these monastic mummeries be attributed to the recorder of them?—Should this be the case, he knows not how he can ward off the imputation better than by quoting the lines of a genuine poet, who was himself a lover of antiquity; and who pleads with much candour, as well as with a truly poetic spirit, in defence of a brother antiquary, in the following terms:

“ Deem not, devoid of elegance, the Sage\*,  
By Fancy's genuine feelings unbeguil'd,  
Of painful pedantry the poring child;  
Who turns, of these proud domes, th' historic page,  
Now sunk by Time, and Henry's fiercer rage.  
——— While cloister'd Piety displays  
Her mould'ring roll, the piercing eye explores  
New manners, and the pomp of elder days.  
Whence culls the pensive bard his pictur'd stores.  
Nor rough, nor barren, are the winding ways  
Of hoar Antiquity, but strown with flowers.”

[Warton, Sonnet III.]

Besides this, which is chiefly matter of curiosity, it would be easy to point many very important and interesting passages in this volume. Among these we must especially refer to the close of the fifth chapter, where, from the faults and prejudices of the monks, the author is led to make reflections, in a nervous and animated style, on the opposite faults of those who affect to destroy all prejudices, not sparing even those which are friendly to human happiness; or, perhaps even those that cement the ties of affinity. See p. 144, &c. The narrative of the battle of Evesham, at p. 306, deserves also to be noticed. We certainly, since the commencement of our labours, have not seen a topographical production, more calculated to ensure reputation to the author, and entertaining information to the reader, than this, of which we now take our leave, with the sincerest wishes for its success.

of London, and vice-chancellor to Henry I. about the year 1117. Nothing but the great length of this and the foregoing chapter would have prevented my translating and inserting it here; as (although not strictly relating to the customs of this Abbey,) it is written in a pleasing, though rather enthusiastic manner, and contains many excellent topics of consolation under *real* calamities, drawn from religion. It may be found in the Appendix in the original language.

\* *Dugdale*:—on a blank leaf of whose *Monasticon* the above lines were written.



ART. IX. *The Looker-on: a Periodical Paper.* By the Rev. Simon Olivebranch, A. M. 12mo, 3 vols. 12s. 6d. Evans. 1794.

THOUGH to strike out this species of publication, and give animation to it by an entertaining, and well-supported character of a fictitious author and his friends; and, by the admirable matter and management of the whole, to obtain for it complete popularity, required originally all the talents of a Steele and an Addison united, yet, being established, it is undoubtedly a mode of composition very favourable to the writer. The shortness of each paper, the unbounded choice of subjects, and the entire liberty of quitting any topic abruptly, as soon as it becomes difficult to support it with effect, are advantages not equally possessed in any other branch of authorship. Hence is it that of all the numerous writers who have undertaken periodical papers few have entirely failed, though, at the same time, we must acknowledge that few have succeeded better than Mr. Roberts \*, the real person concealed under the imaginary Simon Olivebranch. But though the writers have done their duty, it has not been easy, of late years, to attract the attention of the public to the numbers published separately. Accustomed to see the *Spectator*, in the form of a book, from the variety of which they could always extract amusement, and fully supplied with daily publications of news and politics, (the more immediate demand of Englishmen) interspersed with miscellaneous matters, the very same persons who would admire the *Looker-on*, or any similar work in volumes, would neglect it as a periodical paper.—Even the *Rambler* confesses in his concluding number, “I have never been much a favourite with the public, nor can boast, that, in the progress of my undertaking, I have been animated by the rewards of the liberal, the caresses of the great, or the praises of the eminent.” In some instances, therefore, the form of periodical publication has been assumed without the attempt to circulate the single papers, as in the case of Mr. Cumberland’s *Observer*. The *Looker-on* ventured upon the regular method of publishing separately, and then collecting; with what success in the first instance we can-

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\* William Roberts, A. M. F. A. S., Fellow of Corpus Christi College, Oxford.

not say from our own knowledge ; but he seems to speak on this subject something like the Rambler. " I dismiss it," he says, " in debt to few for their patronage; and to still fewer for their literary assistance." We suspect that his chief support was among respectable personages at Oxford, for he adds, " Such patronage as I have found reflects real lustre on the work." This, indeed, might be the case elsewhere, but, as the author is of Oxford, it is probable that there he might find his first encouragement.

We greatly commend Mr. Roberts for following the example, of his earliest predecessors, in assuming a feigned character. Steele and Addison were doubtless well aware that the supposed personage of the author, delineated with some skill, and familiarized by certain traits of innocent and entertaining foibles, would not only give unity but interest to the work. Even for an imaginary author, skilfully characterized, the reader takes up a kind of friendship ; after which he reads his productions almost with the same partiality as if they proceeded from a real friend. We love the Spectator and his short phiz, and are interested for all his friends. It is true that this method might be exhausted by too frequent, or disgraced by unskilful, repetition ; but this author has happily resumed it when it appears with some degree of novelty. He has conducted it also with great felicity. The Rev. Mr. Simon Olivebranch, from his situation and character, is a personage calculated to excite veneration and affection. The calm rationality of his disposition, his piety, his attention to his parish, and to his aged mother, all unite our hearts to him, and induce us to listen with peculiar pleasure, both to his admonitions, and to his accounts of his friends. His Club, and its novel, though well imagined regulations, the Government of Echo in particular, and the characters of the component members, are all exactly in the style that best suits a work of this kind, and are no less ably supported than ingeniously conceived.

Mr. Olivebranch is represented as an old clergyman, resident in his parish, and his disposition is, perhaps, best understood from that which he describes as hereditary in his family.

" I am descended from an ancient family by my mother's side, who, besides being an heiress, was a woman of great virtue and understanding. It so happened, that she was forbidden, by the conditions of the estate, to lay aside her name ; a circumstance which might have brought her into difficulties, if she had not found in my father, a man who, having no particular obligations to his own name, was not unwilling to adopt hers, for the sake of her good qualities. As I was the only child, I came in for a very large share of my good mother's attention ; and the first piece of instruction she impressed on my mind,

mind, and which has certainly had a ruling influence on my subsequent conduct and behaviour, was drawn from a circumstance relating to her family which can never be sufficiently admired. As far back as she could trace, and she could trace very far back by the help of a variety of old records anxiously preserved, there was not one of her ancestors who had not been distinguished for a singular mildness of character, and serenity of deportment; none of them had figured at a tilt or tournament, or borne arms by profession; but, in peaceful and domestic occupations, they had followed each other in quiet order to the grave, like the soft undulations of a silvery lake, where each wave that dies is renewed in its successor, which makes way for another, and another, and another, just to fill its place and depart. From this peaceful line I inherit the name of Olivebranch, to which that of Simon was added, in memory of my mother's grandfather, who was the most of a philosopher of the whole race." P. 8.

Of this tranquil character is the supposed author of the lucubrations, who institutes a club in his parish, on principles exactly suited to this disposition, of which he is made "with some reluctance on his part, perpetual President." Among other circumstances of prudent regulation are the following, to one of which we have already alluded.

"Any elevation of voice above a certain pitch, is highly illegal, and punishable accordingly; and to ascertain this proportion as duly as possible, we have taken a room for our purpose, in which there is a very distinct echo, which must not be roused from its dormant state, under very heavy penalties. Any man provoking it to repeat his last word, is judged to be defeated in the argument he is maintaining, and the dispute must be abandoned altogether; the echo pronounces his sentence, from which there is no appeal. The abuse of superlatives is also cognizable among us; and no man is allowed to say, that his house is the pleasantest in the neighbourhood, that his dogs run the best, or that his crops are the most plentiful. Whatever carries the notion of a challenge with it, or can lead to a wager, we are pledged to discountenance. We admit neither toasting nor singing upon any pretext; and it would be as great an offence to raise a horse-laugh in a Quaker's meeting, as to encourage any rude expression of joy among us. An ancient gentleman, lately admitted, was bound over last Saturday, for an eulogy upon old Mr. Shapely's fresh countenance, and a hint at his maid Kitty's corpulency, accompanied with a wink to Mr. Barnaby the churchwarden.

"We admit no bets upon any question whatever; and gaming is proscribed by the most solemn inhibitions. The merits of our neighbours is a topic we are forbid to descant upon; and it was a question at our last meeting but one, whether the mention of Mr. Courty's carbuncle was not unconstitutional. As we are all old fellows, and have pretty well lived over the petulance and hey-day of passion, these restraints bear less hard upon us, and forfeits become every day less frequent among us; inasmuch that we are likely soon to be forced upon some regular contributions, in place of the fines from which we have hitherto

hitherto drawn our support. 'I am in hopes we shall at last bring our plan to that state of perfection, that a breach of any statute will stand upon our records as a remarkable occurrence.' P. 30.

The characters introduced in this club are well managed; the subject of the club is resumed occasionally, and not too often. Verses are interspersed in some places, and of considerable merit. Our readers will undoubtedly be pleased with the elegance and simplicity of the following lines in No. 12.

WINTER.

" Stern Winter, though thy rugged reign  
Chills the pale bosom of the plain,  
And in deep sighs thy hollow blast  
Tells me the happy hours are past  
That saw meek Spring her blossoms rear,  
And lead along the infant year;  
Thy thickening glooms, and leafless tree,  
Have charms for Emma and for me."

" And though the light-wing'd breeze no more  
Wafts the rich sweets of Summer's store,  
Though Autumn's scene no more beguiles,  
My cot is warm, and Emma smiles.  
Then, Winter, come! thy storms and rain  
Beat on this happy roof in vain:  
The shiv'ring blast, and leafless tree,  
Have charms for Emma and for me."

" Then what avail thy wind and storm,  
That nature's withering face deform,  
If fancy's brisk and sportive lay,  
Awake to pleasure's willing sway;  
If the quick jest, and lively song,  
Bid the slow night move blithe along?  
For then thy glooms, and leafless tree,  
Have charms for Emma and for me."

" Thus, when the bloom of youth is dead,  
And fancy's frolic hours are fled,  
Tranquil, and free from passion's rage,  
I'll meet the hoary frost of age.  
Then, Winter, come: these blessings bring;  
I sigh not for the gaudy Spring:  
So shall thy glooms and leafless tree  
Have charms for Emma and for me." P. 163.

Eugenio, a friend of Mr. Olivebranch, of elegant mind,  
but finally a victim to the sorrows of disappointed love, is very  
T strongly

strongly recommended to the affection and sympathy of the reader. His picture is no where more strikingly given than in the following exquisite stanzas, in the 81st Number, supposed to be written by him on the falling of a dead leaf into his bosom.

" Pale wither'd wand'rer, seek not here  
A refuge from the ruthless sky :  
This breast affords no happier cheer  
Than the rude blighting breeze you fly.

" Cold is the atmosphere of grief,  
When storms assail the barren breast :  
Go, then, poor exile, seek relief  
In bosoms where the heart has rest ;

" Or fall upon th' oblivious ground,  
' Where silent sorrows buried lie ;  
There rest is surely to be found,  
Or what, alas ! to hope have I ?

" Where sepulchred in peace repose  
In yonder field the village dead,  
Go, seek a shelter among those  
Who all their mortal tears have shed.

" But if thou com'st a Sibyl's leaf,  
Such as did erst high truths declare,  
To tell me soon shall end my grief,  
I bless the omen that you bear :

" For sure you tell me that my woe  
An end like thine at length shall have ;  
That wan like thee, and wasted so,  
I sink to the forgetful grave.

" Then come, thou messenger of peace !  
Come, lodge within this barren breast,  
And lie there till we both shall cease  
To seek in vain for nature's rest." P. 283.

Consistently with the character of Mr. Olivebranch, as a Clergyman, some of the papers are written on religious topics, the first of which, No. 6. and occasionally several others, as far as the 88th, are dedicated to the illustration of the doctrine of Analogy, on the principles of Bishop Butler ; a subject which is also admirably pursued in some of the Sermons of Archbishop Secker. Occasionally too the Northamptonshire Clergyman ventures upon politics, and the Letters in the 35th, 36th, 37th, and 38th Numbers, addressed to the Association for preserving Liberty and Property, contain much just reasoning, and many patriotic sentiments. In humorous topics

pics our periodical author is frequently very successful, of which, without using any particular care in the selection, we shall give the ensuing specimen. It is a Letter written from *A Man's former Self to his present Self*, on the supposition that he has been greatly altered by unexpected advancement in the world. Vol. I. p. 51.

“Worshipful Sir,

“Though perhaps you recollect, with no great cordiality or esteem, the person who now takes the liberty of addressing you, I feel so much interest in your honour and happiness, that I cannot refuse myself the satisfaction of laying before you some truths which you may turn greatly to account. I own, I cannot but complain bitterly, of the contempt with which you treat a person born of as good a family as yourself, and bred to the same expectations, and one too whom you formerly loved better than your father or mother, and as much as your own life.

“If I am rightly informed, Sir, you have extended this illiberal conduct to my friends, and have represented Mr. Shortland as a person of mean condition, to whom, nevertheless, you are in a great measure obliged for your present elevation. As to myself, be assured, Sir, your efforts to cast oblivion and obscurity around me, will only make me the more noticed; and, that, whatever comparisons shall be made, they will be to the disadvantage of yourself. I do not conceive in what circumstances you pretend to be my superior, except in the base article of wealth. You may be a greater man, but you have not so much ease, so much leisure, so much youth, so much health, so much strength, so many real friends, and so much content. I am pretty sure too, that a certain lady, whom we have both addressed, prefers in her own breast my little farm to your fine house and your laced liveries; but I respect your happiness so much, that I would resign her to you, if you would but adopt a more amiable and rational way of thinking.

“I shall never make any farther overtures towards a reconciliation; but shall always be ready to embrace you, whenever you feel yourself disposed to sink this awkward distance between us. You will be most likely to find me, on such an occasion, in the poplar-groves behind your house, or on the terrace just out of the village, at the hours of nine and ten in the evening, particularly if it be moon-light. Be assured, you will never hear of me at any public places, for crowds are my abomination. I am sensible that the pride and deceit of these corrupt resorts, first produced the melancholy separation that has taken place between us: I knew what was to be my fate, from the moment that old Lady Margaret Mildmay whispered in your ear the words “seducing arts,” and “delicate situations.” Ever since these ominous phrases, you have kept me at the most mortifying distance; but finding it rather difficult to shake me off at once, you pinched, buckramed, and pomatummed me up to such a degree, that I could not hold out any longer. I have often tried to meet you since our total separation; but

as I have not been used to the smell of perfumes, I could never come within your atmosphere, except once indeed, when, in flying from two unmanneredly catchpoles, you ran full against me in turning a corner, and did me the favour of jostling me into the kennel.

“ One thing, however, Sir, I must insist upon, which is, that you will forbear any contemptuous insinuations respecting my friend Dick Shortland’s family, since you cannot boast so good a one: and as to myself, Sir, you cannot be ignorant that your great-grandfather was a chimney-sweeper, as well as my own; and that, if it were not for that noble invention for which the world is indebted to a person who was great uncle to both of us; of liquid shining blacking for shoes, you could never have expected to maintain so much consequence in life as even your neglected friend and humble servant,

“ HUMPHREY QUONDAM.”

Of two friends whom the author mentions by name in his concluding paper, one is Mr. Beresford, whose translation of Virgil forms the subject of our second article. In the 61st and 62d papers that translation is mentioned as intended, and a large and good specimen is given from a part that does not appear in the present volume of the translation, the Georgics: it is the story of Orpheus and Eurydice, rendered with spirit from the fourth book of that inimitable poem. Mr. Beresford’s contributions are specified. They are not numerous, but they are ingenious. The papers on the subject of Mr. Beresford’s translation contain also some general remarks on the task of a translator. In the latter of them a foolish erratum of Zenophon for Xenophon twice occurs.

After what has been said it seems superfluous to add, that our general sentence concerning this periodical paper is very favourable. The style is pure and good, though not perfectly unexceptionable; and the topics are not only varied in a manner calculated to give effect to such a work, but are, for the most part, handled with ability. There can be no doubt but that the Looker-on will take its place among the approved periodical papers of this country.

ART. X. *A Charge delivered to the Clergy of the Diocese of Durham, at the Primary Visitation of that Diocese, in the Year 1792. By Shute, Lord Bishop of Durham. The Second Edition, with an Appendix. 4to. 61 pp. 2s. 6d. Payne, 1794.*

THE republication of this charge affords us an opportunity of adding our testimony to the general approbation which  
it

it received on its first publication. His lordship addresses his clergy with true pastoral affection, and great zeal for the interests of religion, morality, and literature, and in a style no less elegant than the topics are well chosen.

While he shows himself a friend to the principle of reform, than which nothing can be more salutary in itself, he feels with just apprehension the consequences of those intemperate and dangerous innovations, which, under the specious pretext of reformation, had then gone great lengths, but have since that time been making further strides to overturn the constitution, both in church and state. On the clergy, upon whose exertions in their several spheres the peace and good order of the community so much depend, his lordship is anxious to impress a just conception of the consequences of "those impracticable theories which tend to alienate the affections of the people from the laws and constitution of their country;" and the then recent proclamation from the throne, and the seditious publications and proceedings which had given occasion to it, are topics which lead to these just and seasonable reflections.

"The blessings of peace and prosperity which distinguish this country from the other nations of Europe, as much as the present day from former periods in its own history, it might have been expected would have precluded all grounds of discontent. Yet this has been the moment chosen by our foreign and domestic enemies, for their attempts to raise ideal jealousies in the minds of the people, to alienate their affections from the laws and constitution of their country, to depreciate and vilify the principles on which the revolution was established, and in short to deprive all national experience of its authority, and all political knowledge of the stability of tried and approved principles. Sagacious and penetrating observers had watched the progress of the secret machinations employed for these purposes; they had sounded the alarm against their probable effects; they had openly \* *denounced* these conspiracies against the public peace and welfare: but the people at large, conscious of the general national prosperity and the security of their rights, were insensible to these early admonitions; they were deaf to remonstrances of which they felt not the necessity. Encouraged by the public acquiescence and the total revulsion of all political forms and principles in a neighbouring king-

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\* This is not the French sense of denounce, with them it means *accusation*; here *exposal* only; and it is used strictly in the sense of the Latin word, from which, and not from the French, it is derived; *denuntiare*, i. e. *palam dicere, exponere*. We must not give up a good English word because the French have abused the corresponding term.



dom, our innovators openly avowed the most antimonarchical sentiments, indulged in the most invidious admiration of systems subversive of their own government, hazarded the most groundless projects, and built their theories not on the basis of experience but the visions of experiment." P. 7.

From the general political circumstances which interest the nation at large, the bishop proceeds to those which affect that establishment which supports the national religion, and which the nation has wisely made an essential part of the constitution: and in speaking of the laws enacted for its support, he repels the charge of persecution; they restrain no man's private sentiments; they pretend to no controul over the mind; they prescribe no other limit to public professions but such as is equally calculated to promote peace and charity among all parties; such as was due to the national religion and to the honour of God and his revelation; by discountenancing the rancour of uncharitable asperities, by forbidding the indecency of scandalous invectives against the national church, and the outrages of infidelity and blasphemy.

Those doctrinal points which the christian magistrate has guarded by the law's external sanction, and which have been of late years too much neglected, his lordship shows it to be

"The christian minister's duty to expound, to illustrate, to defend, with all the talents which God has bestowed on him for the good of his flock."—"Diveſt christianity of its faith and doctrines, and you deſpoil it of all that is peculiar to it in its motives, its conſolations, its ſanctions, and its duties. You diveſt it of all that made revelation neceſſary; you reduce it to the cold and inefficient ſubſtance of what is called philoſophy; that philoſophy which has of late years ſhewn itſelf not the friend of religion, learning and civil order, but of anarchy, conceit and atheiſm: you reduce it to the obſcure glimmering of human knowledge; that knowledge which the firſt and greateſt of the ancient philoſophers confeſſed to be totally inſufficient to ſatiſfy the doubts and ſolicitude of an enquiring mind; and looked forward with a kind of prophetic exultation, to the period when divine Providence, in compaſſion to the weakneſs of our nature, ſhould enlighten mankind by that revelation of himſelf which modern philoſophers reject." P. 17.

The probable cauſes that have operated to the neglect of the doctrinal points, are the ſuppoſed unſuitneſs of ſuch ſubjects for general inſtruction, eſpecially of the poor and uneducated, and the improper uſe made of them by enthuſiaſts who dwell upon them to the excluſion of the moral duties: with reſpect to the former, children and uneducated perſons, he thinks, are dealt unfairly by when they are ſuppoſed incapable of underſtanding the doctrines of faith.

"I doubt

"I doubt not but both one and the other understand more than we give them credit for, and much more than they can explain. But whatever our doubts of their capacity may be, the injunction is clear and positive, that to them the gospel should be preached ;" and as to the latter, " If one extreme is wrong, the opposite is an error at least as unscriptural, and of as great magnitude as the other. It should be the business of the christian minister so to combine them in his pastoral instructions, as to render the two duties sources of improvement to each other. He should animate the desponding christian, who confronts the severity of the law with his own imperfections, by those encouraging motives to repentance and amendment, and those sure hopes of salvation which are presented to him in the covenant of grace : he should endeavour to infuse a life and energy and sincerity into the faith of others, by inculcating those active and indispensable duties demanded by the covenant of works." P. 20.

The mode best adapted to answer the end of public instruction, is next considered under the three heads of *subject, form, and language* ; and his lordship is of opinion that the inconvenience which belongs more or less to all continued discourses on one text, would be avoided by detailing and expounding in sermons, successive portions of scripture, in the form of paraphrase and illustration, which would not exclude the graces of composition.

The importance of the ministerial office, and the qualifications requisite for the due discharge of it, occupy the remainder of the charge ; and though we have already given our readers sufficient specimens to enable them to form a judgement of the work from which they are extracted, we will not resist the desire of adding one more passage, with which the feeling of every mind that has duly weighed the importance of the sacred office will accord, and to which the younger part of the clergy cannot too anxiously attend.

" From what I have observed in different parts of this address, on some of the duties of a parish minister, it is easy to collect, that his office is of no trivial consequence to society. Indeed there cannot be imagined a more important function. His situation is distinguished by the most interesting duties which may render him by turns, the teacher, the adviser, the friend, the guardian of his people. The faithful discharge of his duties will ensure respect ; and the residence, the habitual intercourse which that fidelity implies, will add affection to his character. A responsibility for the intellectual improvement, the spiritual welfare, the eternal interest of his people is a very awful consideration. To direct the unformed and ingenuous perceptions of the young ; to reanimate the dormant sensibilities of the old ; and to present to all ages and conditions such a picture of truth, as may warn them against the deceitfulness of this world, and prepare them effectually for another ; are objects sufficient to employ the ablest talents, and

and to interest the best feelings of our nature. An office which possesses so many means of public service, I need not add, requires for the due discharge of it, proportionate qualifications." P. 26.

For the qualifications, we must refer to the charge itself, to which is added in this edition, an appendix, containing directions for candidates, preparatory and subsequent to their receiving orders; what is expected of them at their examination; together with a list of books for the prosecution and arrangement of their theological studies. In all which his lordship has manifested a pastoral attention to the interests of religion, to the good order of the church, and to the credit and convenience of the clergy, whose sacred functions we entirely concur with him in thinking of the utmost importance to society:—important at all times, but more particularly so at the present. To the parochial clergy it is, that the discerning part of the public look for that antidote which their local instructions and labours will supply, to check the poison which the enemies of our religion and country are insinuating into every pore: and it is by the line of conduct here marked out for their direction, that the great ends of their ministry must be effected.

Never was there a time which called for their exertions more, and, to animate their labours, never were the times more favourable to demonstrate the utility and importance of their order than at present. From the wretched effects which result from the want of such a resource in France to restrain the wild ungoverned passions of the multitude, they see with strong conviction the necessity and the value of religion; and they are therefore disposed to receive its instructions and respect its teachers, who, notwithstanding the cry of those who would "rid the nation of its king, its nobles, and its priests," will, in discharging their duty to the public, experience the grateful and firm support which their important services entitle them to expect.

**ART. XI.** *Imitations of Original Drawings, by Hans Holbein, in the Collection of his Majesty, for the Portraits of illustrious Persons of the Court of Henry VIII. with Biographical Tracts. Published by John Chamberluine, Keeper of the King's Drawings and Medals, and F. S. A. Nos. I. II. III. IV. Large Folio. 8l. 8s. Printed by Bulmer. G. Nicol.*

**A** Work more calculated than this to command, in all respects, the admiration of the public, cannot easily be produced

produced. Original drawings of illustrious portraits, by Hans Holbein, copied by Bartolozzi, the biographical part written by Mr. Lodge, and the press work executed by Mr. Bulmer. It is indeed an exquisite specimen of art. This noble publication, which commenced in 1792, is still in a progressive state; but as it unavoidably proceeds slowly, we were unwilling to wait for its completion. In a short preface, of which not a word is superfluous, the following account of the drawings is given in the words of Mr. H. Walpole, now Earl of Orford.

“ At present an invaluable treasure of the works of this master is preserved in one of our palaces. Soon after the accession of the late king, Queen Caroline found in a bureau at Kensington, a noble collection of Holbein's original drawings, for the portraits of some of the chief personages of the court of Henry VIII. How they came there is quite unknown; after Holbein's death they had been sold into France, from whence they were bought, and presented to Charles I. by Mons. de Liencourt. Charles changed them with William Earl of Pembroke, for a St. George by Raphael, now at Paris. Lord Pembroke gave them to the Earl of Arundel, and, at the dispersion of that collection, they might be bought by, or for the king. There are eighty-nine of them, a few of which are duplicates.”

After being found at Kensington these drawings had been framed, but, by order of his present majesty, were judiciously removed from that dangerous situation, and carefully disposed in two volumes. In the work before us, each number comprehends six heads, which are executed with a degree of faithfulness to the style of drawing, and character expressed in the original, which cannot be too much commended, though in some cases the engraving is of necessity made out rather more distinctly than the drawing. The copies of the heads of Sir Thomas More and Sir Thomas Wyatt, which are among those already published, fully justify the encomium of Lord Orford on the drawings of them, that they “are master-pieces.”

The first number contains Sir John More the father of Sir Thomas. Thomas, second Lord Vaux. The Dutchess of Suffolk. John Pains, or Poyntz, an Essex gentleman. Philip Melanchthon. Lady Eliot. Of these portraits, that which most forcibly arrests the attention, is the head of the famous Melanchthon. The mild and amiable character of the man is marked in every line of his countenance, by traits that cannot possibly be mistaken: and with it are jointly expressed the acute understanding and sound judgment, which established his fame as a writer. It is the peculiar felicity of Holbein, in these drawings, to express more by a few lines, than many artists could convey in an elaborate picture.

In the second number we find Sir Henry Guldeford, a correspondent of Erasmus. William Fitzwilliam, Earl of Southampton. Lady Lister, wife of Sir Richard. Sir Thomas Strange. Lord Clinton. Lady Vaux, wife of Sir Thomas in the preceding number. The first of these is a head not unlike that of Sir Thomas More, and executed with great spirit.

The contents of No. III. are, Edward VI. a most beautiful and characteristic head. Thomas, Lord Wentworth. A Lady Ratcliffe, uncertain. John Reskimer, a Cornish gentleman. Sir Thomas Parry. Lady Hobby, wife of Sir Thomas Hobby, and afterwards of Lord John Russell.

No. IV. presents us with the famous heads of Sir Thomas More and Sir Thomas Wyatt, already commended, very different in style, but both of first rate excellence. Lady Parker, second wife of Sir Henry. Charles Wingfield, son of Sir Richard. Edward Stanley, Earl of Derby. Lady Audley, wife of George Touchet, Lord Audley.

To trace authentic accounts of some of these persons, must have been a work of considerable difficulty; and, to select such memoirs of others as were most important, required sound judgment. Both parts of the task have been executed with the utmost success by Mr. Lodge, though his name does not appear in the publication. We have not the smallest doubt of the literal exactness of the declaration which concludes the preface; where it is said, that these biographical accounts "are derived from no common sources: they are collected from the most respectable authorities, chiefly from original manuscripts, and no pains have been spared to render them correct and interesting."

To exemplify this just assertion of the author, we cannot perhaps select a more pleasing passage than that which follows, from the account of the third Earl of Derby in No. IV.

"The detail of his public life, lies within a narrow compass: too honourable to engage in the politics of the times, and too proud to support uniformly all the measures of the court. We find him, like several others of his rank in that age, performing only the services of attending the king to Boulogne, raising and disciplining his vassals, commanding them in their counties, or parading with them in public ceremonies: history, however, delighting as it does in the extravagancies, if I may use the expression of good and bad, has not dared to pass over in silence the mild and retired virtues of this excellent person.

"And how can they be better recited than in the very words of his honest Eulogists? "With Edward Earl of Derby's death," says Camden, "the glory of hospitality seemed to fall asleep." Stowe, with his usual simplicity, tells us, that "his life and death, deserving  
commendation,

commendation, and craving memory, to be imitated, was such as followeth: his fidelity to two kings, and two queens, in dangerous times, and great rebellions; in which time, and always, as cause served, he was Lieutenant of Lancashire and Cheshire, and lately offered ten thousand men unto the queen's majesty, of his own charge, for the suppression of the last rebellion," (by the Earls of Northumberland and Westmoreland, in 1569) "his godly disposition to his tenants, never forcing any service at their hands, but due payment of their rent; his liberality to strangers, and such as shewed themselves grateful to him: his famous housekeeping, and eleven-score in check-roll, never discontinuing the space of forty-two years: his feeding, especially of aged persons, twice a day, three score and odd, besides all comers thrice a week, appointed for his dealing days, and every Good Friday these thirty-five years, one with another, twenty-seven hundred with meat, drink, money, and money's worth: his yearly portion for the expences of his house, four thousand pounds: his cunning in setting bones disjointed; his surgery, and desire to help the poor: his delivery of the George and seal to the Lord Strange," (his eldest son) "with exhortation that he might keep it so unsported in fidelity to his prince as he had; and his joy that he died in the queen's favour: his joyful parting this world; his taking leave of all his servants, by shaking of hands; and his remembrance to the last day." The biographer Lloyd, with a quaintness more elegant, says, that his greatness supported his goodness, and his goodness endeared his greatness: his height being looked upon with a double aspect; by himself, as an advantage of beneficence; by others, as a ground of reverence."

The liberality of the sovereign, in permitting these drawings to be thus laid before the public, cannot be too much admired; and we understand that, with respect to an invaluable book of drawings by Leonardo da Vinci, containing some heads, and many anatomical studies, the same indulgence has been given to Mr. Chamberlaine; and that several of the plates are already executed by Bartolozzi. These efforts, so propitious to the arts, and so truly gratifying to all persons of taste, we are delighted to announce, and to pursue with our warmest wishes for their successful accomplishment.

ART. XII. *A Treatise on the Blood, Inflammation, and Gun-shot Wounds. By the late John Hunter. To which is prefixed, A short Account of the Author's Life, by his Brother-in-Law, Everard Home.* 4to. 575 pp. and lxvii. pp. 1l. 11s. 6d. Nicol. 1794.

THE death of Mr. Hunter was the departure of a great genius; nor can it cease to be lamented by those who know how to value the rare talents with which he was endowed and

and the assiduity and singular success with which they were employed.

Had he left no other monument of his merit than the work before us, it would, in our opinion, be sufficient to ensure him a lasting name, since of all his numerous writings it is that which bears the strongest marks of originality of thought, joined to that force and spirit of investigation, which led him in all subjects to the discovery of much useful knowledge.

During Mr. H.'s life his reputation was great and splendid, but many circumstances concurred to prevent his merits from receiving, in some quarters, their full and just acknowledgement. Jealousy among those whose abilities he eclipsed, and to whose advancement his more rapid progress proved an obstacle, was a source of continual detraction; while, on the other hand, his own conduct, it must be acknowledged, was not conciliating. Where he took up unfavourable prepossessions, they were usually strong, and when offended or irritated, he was not pacific. Animosities were thus produced and continued in which he was probably the greatest sufferer; for though his reputation could resist the attacks they occasioned, his constitution was not proof against the emotions with which they were attended.

When we consider the ardour and enthusiasm with which Mr. Hunter prosecuted the various branches of science connected with his profession, not only when he had the full command of time, but also when the multiplicity of his avocation left him no other hours of study than he could deduct from the time of rest; when we reflect on the many and indisputable proofs which he has given the world of the excellent powers of his mind, it seems natural to imagine that whatever might be the enmities in which the living man was involved, his memory at least would be treated with uniform respect. His enemies should have said to each other,

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our foe was princely,  
And though you took his life, as being our foe,  
Yet bury him as a prince.

This, however, has not been the case, and we the more rejoiced to find that his life was here to be detailed by one, who, to a long and intimate knowledge of him, unites a great and just respect.

As we knew Mr. Home had imbibed his earliest and best principles of Surgical knowledge from Mr. Hunter, and had afterwards lived with him in the double capacity of an attentive friend and useful assistant, we expected to have found not only a circumstantial account of every interesting transaction of

of his life, but also a full display or analysis of the nature and merits of his opinions and writings; a practice both usual and instructive in the life of a distinguished author. We were at first disappointed to find that Mr. Home had declined the latter part of this task; until we reflected that in so doing he was probably actuated by motives of the most delicate nature. He feared, we imagine, lest the just praises he might have occasion to bestow, in speaking of the merits of Mr. Hunter, should be invidiously attributed to partiality, considering his relationship to him; and therefore chose to yield only the materials to be made use of at some future time for investigating his genius and character.

But it is time we should present our readers with a short analysis of Mr. Home's part of the present work.

Mr. Hunter, we are told, was the youngest son of a numerous, and by no means a wealthy family. He was born in 1728, and did not arrive in London until he was twenty years of age, when he began immediately the practical study of Anatomy under his brother the late Dr. William Hunter. Comparative Anatomy soon engaged his attention, and the success and assiduity with which he prosecuted this useful branch of science, is sufficiently evinced by his celebrated Museum, which, if we may be allowed an exotic expression, is certainly *unique*, not only in the extent, beauty, and preservation of the preparations, but in what is much more valuable, the systematic order in which they are arranged. This order is comprehensive and original, such as a man who had the grandest conceptions of the designs and powers of nature could alone have imagined; and the undertaking was what no one possessed only of common talents and assiduity could have effected. It must be known to the greater part of our medical readers, that the principal object of this wonderful collection was to exhibit, as far as the skill of the anatomist could go, the gradations which nature follows in the structure of living bodies, beginning with the simplest, and ascending to man.

Mr. Home has carefully enumerated all Mr. Hunter's various writings, with the dates of their publication. The history of Mr. H.'s complaint, which finally proved fatal to him, is admirably drawn up, and exhibits a clear and distinct account of some of the most remarkable pathological occurrences, which we recollect ever to have witnessed, heard, or seen detailed. At one time there was a total cessation of the action of the heart and arteries, and of the involuntary action of respiration, which continued near half an hour, while, at the same time, the mental faculties remained entire, sensation was preternaturally augmented, and the muscles of voluntary action obeyed



obeyed the dictates of the will. At times his feelings were such as gave him the idea of being suspended in the air, and of his person being shrunk to two feet in length. At another time the colours of objects appeared changed to him, and perpendicular objects seemed inclined. From this last affection he was never afterwards completely free.

"On Oct. 16, 1793," says his Biographer, "when in his usual state of health, he went to St. George's Hospital, and meeting with some things which irritated his mind, and not being perfectly master of the circumstances, he withheld his sentiments, in which state of restraint he went into the next room, and turning round to Dr. Robertson, one of the Physicians to the Hospital, he gave a deep groan, and dropped down dead."

We shall finish our account of Mr. Home's part of the volume by inserting the concluding passage of the life of Mr. H. in which he gives a short account of his general character.

"Mr. Hunter was of a short stature, uncommonly strong and active, very compactly made, and capable of great bodily exertion. His countenance was animated, open, and in the latter part of his life deeply impressed with thoughtfulness. When his print was shewn to Lavater, he said, "That man thinks for himself." In his youth he was cheerful in his disposition, and entered into youthful follies like others of the same age; but wine never agreed with his stomach, so that after some time he left it off altogether, and for the last twenty years drank nothing but water.

"His temper was very warm and impatient, readily provoked, and when irritated, not easily soothed. His disposition was candid and free from reserve, even to a fault. He hated deceit, and as he was above every kind of artifice, he detested it in others, and too openly avowed his sentiments. His mind was uncommonly active: it was naturally formed for investigation, and that turn displayed itself on the most trivial occasions, and always with mathematical exactness. What is curious, it fatigued him to be long in a mixed company which did not admit of connected conversation; more particularly during the last ten years of his life.

"He required less relaxation than most other men; seldom sleeping more than four hours in the night, but almost always nearly an hour after dinner; this, probably arose from the natural turn of his mind being so much adapted to his own occupations, that they were in reality his amusement, and therefore did not fatigue.

"To his own abilities alone was he indebted for the eminence which he acquired in his profession; for although his medical education, his situation as Surgeon to St. George's Hospital, and above all, his brother's recommendation entitled him to notice, yet the increase of his private practice was at first but slow. The natural independence of his mind led him rather to indulge in his own pursuits

suits, than to cultivate the means of enlarging the sphere of his business; but the proofs which he afterwards gave of his talents commanded the attention of the public, and procured him a very liberal income.

"In the first eleven years of his practice, from 1763 to 1774, his income never amounted to a thousand pounds a year; in the year 1778 it exceeded that sum: for several years before his death it had increased to five, and at that period was above six thousand pounds.

"In private practice he was liberal, scrupulously honest in saying what was really his opinion of the case, and ready upon all occasions to acknowledge his ignorance whenever there was any thing which he did not understand.

"In conversation he spoke too freely, and sometimes harshly of his cotemporaries; but if he did not do justice to their undoubted merits, it arose not from envy, but from his thorough conviction that Surgery was as yet in its infancy, and he himself a novice in his own art; and his anxiety to have it carried to perfection, made him think meanly and ill of every one whose exertions in that respect did not equal his own.

"Public-spirited to an extreme, he valued money no farther than as it enabled him to prosecute and extend his various, and nearly universal, researches; and hurried on by the ambition of benefitting mankind at large, he paid too little attention to his own and his family's interests. But imprudence almost always goes hand in hand with genius; if it deserves a harsher name, let it be remembered, that his immediate relatives alone, and not the public, have a right to complain: for, viewed in a professional light, and as a man of science, his zeal for the improvement of Surgery in particular, and for the advancement of knowledge in general, to both of which he himself materially contributed, entitles him at least to the gratitude, if not to the veneration, of posterity." P. lxxv.

In a work of a scientific nature so comprehensive, and containing so great a variety of matter, both speculative and practical, as that before us, we feel that we cannot better fulfil our duty to the public, than by giving a general view of the author's plan, so as to lay before our readers the manner in which the subjects are arranged, and the mode in which they are treated. Afterwards, making such observations upon the separate parts, and giving such extracts, as are necessary, both in pointing out the beauties, and what appear to us the defects, of the various doctrines contained in the work.

The introduction contains four sections, reprinted from Mr. Hunter's *Treatise on the Venereal Disease*\*; for the introduction of these in the original work, he gives the fol-

- \* 1. Of diseased actions, as being incompatible with each other.  
2. Of parts susceptible of particular diseases, 3. Of sympathy,  
4. Of mortification,

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lowing reasons: "There are many opinions respecting the animal œconomy peculiar to myself, which are frequently referred to in the course of the work. It is therefore necessary to give a short explanation of some of them, that the terms made use of may be better understood." As these have been nine years in the hands of the public, it might appear unnecessary to take notice of them as prefixed to the present work. There are, however, two remarks we feel ourselves called upon to make, one from respect to truth, the other in justice to the author.

In the first section of diseased actions, as being incompatible with each other, it is asserted that no two constitutional diseases can take place in the same person at the same time; and we make no doubt the author found many instances in which one constitutional disease was arrested in its progress by another more powerful taking place; instances of this are stated, but we find, from an authority we cannot doubt, that instances have occurred in which the contrary has been the case; and the measles and small-pox have been known to appear together in the same person, at the same time, without interfering with one another; which facts we hope, will soon be laid before the public. Upon these grounds we cannot give our assent to an opinion, however ingenious, and however supported by some cases, when not confirmed by general observation. In the second place, as mortification is a consequence of inflammation, we naturally expected that it should be treated of in the body of the work, as one of the terminations of this action; but we find the author did not propose to consider all the terminations of inflammation, but only the salutary effects produced by it; the reason is therefore obvious, why it makes no part of the work; and the few observations here stated are only meant to illustrate general principles respecting the animal œconomy.

The work is divided into four parts. 1. Of the blood. 2. Of inflammation. 3. Treatment of abscesses. 4. Of gunshot wounds. The general subject is avowedly inflammation, although it makes a comparatively small part of the whole, but what precedes it must be considered as an investigation of the structure and nature of the parts by which it is performed, and what follows it, as illustrations of the salutary effects it is intended to produce.

How far the author did wisely, in loading a practical work in Surgery with such extensive physiological investigations, and how far the whole of them throw much light upon the subject of inflammation, we confess ourselves to be extremely doubtful; it is, however, plain that he thought they answered these ends; and as they contain a very laborious

laborious and very minute enquiry into the nature of the blood, and the structure and actions of the blood-vessels, conducted with great acuteness and unremitting assiduity, the public are much indebted to him for the result of his labours, although their present situation may make them liable to some objections.

The enquiry into the nature and properties of the blood includes the consideration of the coagulable part—the serum—the red globules—the quantity in the circulation—the life of the blood.

In speaking of the coagulation of the blood, Mr. Hunter mentions the common changes that take place in it, and the circumstances under which these vary; he enquires into the causes of coagulation, and refutes by experiment the opinions of cold, air, and rest, being alone sufficient to produce that effect; and from a view of the different circumstances in which coagulation occurs, and those by which the blood is deprived of that power, he brings forward a very bold and original opinion, that the coagulation is an act of the blood dependent upon life. In explaining himself upon this subject, he adopts expressions which we find some difficulty to comprehend, stating that the blood coagulates from an act of necessity; this, instead of elucidating the author's meaning, involves it in tenfold darkness; and indeed, we have too often occasion to complain of our author's love of new terms and new words, which seldom answer the purpose for which they are intended, but rather perplex the reader. Upon a careful perusal of the whole theory respecting this property of the blood, it amounts to this.—The blood coagulates under certain circumstances, where a useful purpose to the part is to result from this change; and under nearly the same circumstances of the surrounding parts shall remain fluid, when coagulation would have been unnecessary, or even have done harm. This implies in Mr. Hunter's mind a power of being affected by stimuli, and all these stimuli arising out of the necessary operations of the parts for their own recovery, he terms stimuli of necessity.

We have taken no small pains to understand our author's meaning, and have attempted an explanation of it, but we must confess it to be too complex and too refined for us to adopt, nor do we see that it can at all add to practical knowledge.

Upon the serum, the only observations that appear to us new are in the mode of analysing it by mixing extract of Goulard with the serum, and in that way coagulating a part of it, and separating the water, which is not acted upon. His observations

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on this subject are ingenious, and, we believe, original. He also refutes by experiment the opinion of white serum arising from oil, and doubts its being unassimilated chyle.

On the red globules we have an infinite number of facts and observations, in proof of the florid colour being derived from the application of air to the blood, and as that doctrine is sufficiently established by many late publications, much upon this head might have been spared. At the same time Mr. H. seems to have considered the change of colour as not exactly following the regular course which we should expect from losing the influence of the air; as he states a case in which the blood in the veins was unusually florid, although the pulse not much quickened. Another, where a lady was bled; the blood was at first dark, she fainted, and while the fit continued the blood became of a florid colour. Also, in a note, he gives a case of apoplexy, where, on examination after death, inflammatory spots on the pia mater were of a florid red, although the blood effused, and that in the neighbouring vessels, were of the usual dark colour. He also mentions cases of stagnation and *slow* motion of the blood in the arteries, as causes of their losing the florid colour sooner than under other circumstances. From these facts he does not venture to draw any conclusions, but still they appear to us perfectly reconcilable to the general principles of the application of oxygene to the blood.

The quantity of blood in the body is considered as an object not to be ascertained, and the knowledge of which would answer no good purpose; by a series of experiments he proves that the different parts of the body are all supplied with blood of the same properties; nor do the contents of the different veins differ in any respect from each other—an opinion which no one at present is, we believe, inclined to dispute.

That the blood is possessed of a living principle, was a favourite opinion of Mr. Hunter, and one upon which he had bestowed much time and no inconsiderable labour. His theory is extremely ingenious, and the experiments by which it is supported, are happily imagined, and conducted in a masterly manner. He sets out by giving proofs that the egg possesses the power of resisting putrefaction, and the effects of external cold while fresh, which it may be deprived of by the same means by which animal life may be destroyed. Having established in this way a fluid to have life, he compares the changes in the blood with those in the egg, and with the actions of muscles, and shows that in many things they resemble each other, particularly in this, that the same means which  
destroy

destroy the actions and life of the solids, destroy also the power of coagulation in the blood.

In this enquiry into the nature and properties of the blood, there is a very valuable collection of facts which may afford materials of the utmost importance to those who mean to consider this subject, and in that point of view it may be pronounced an useful acquisition to *medical science*.

In considering the blood-vessels, the observations of most importance respect the mixture of muscular and elastic structure, by which their action is carried on; the more common actions, being the effect of elasticity, the more uncommon of muscular action, and the large trunks being chiefly composed of elastic substance, but as the branches become smaller, the arteries are made up of a greater portion of muscular substance, till at last the smaller vessels are entirely so. The truth of these positions is ascertained by a series of experiments.

Upon the heart we have many anatomical and physiological remarks, respecting its structure in different animals and its use; and the different causes of its action are considered, but all those generally assigned are shown to be inadequate. Many of our readers may consider that offered by the author as equally unsatisfactory, since he refers it to the act of necessity; by which we are to understand, that the sympathetic connection between the heart and the body at large, is such as to influence the action of that organ. However we may differ from the author in the conclusions, the facts and observations he adduces, of the evident influence the actions of the lungs have upon the heart, and a stoppage of the heart producing a cessation of the actions of the lungs, are very interesting, and may assist others in prosecuting this enquiry, and bringing it to a more satisfactory conclusion.

The valves of the arteries, the ramifications of arteries, the increase of their number in a part, in proportion as a supply of blood is wanted, and many other circumstances both in the arteries and veins, are very minutely described. The mode in which the valves of the aorta are shut by the dilatation of the aorta, appears to be the most curious. The coats of the aorta being elastic, and the edges of the valves not being so, the valves are shut by the same action which distends the artery.

Here concludes the first part of Mr. Hunter's work, the analysis of the rest must be reserved for next month.

*(To be continued.)*

ART. XIII, *The New Annual Register; or, General Repository of History, Politics, and Literature, for the Year 1793. To which is prefixed the History of Knowledge, Learning, and Taste in Great Britain during the Reign of James I. Part I.* 8vo. 633 pp. 8s. Robinsons. 1794.

WHEN a work is announced that professes the utmost impartiality, and is introduced with a solemn declaration, "that no circumstance of moment is omitted, and that the most minute has not been wilfully misrepresented," we are naturally led to expect a fair detail of every transaction that is related. Experience indeed will guard the mind against an implicit confidence in professions; but even jealousy is disarmed, when there seems to be no adequate motive for misrepresentation; and when a tenacious adherence to truth is strongly, and repeatedly insisted on. The *New Annual Register* for the year 1793 is now before us; and if we assert, that the historical part is disgraceful to the compilers of it; that it conveys chiefly the trite objections of party; and that it is not, what it claims to be, a faithful relation of facts, but a distorted delineation of politics, we shall prove our assertions, by an examination of various particulars. In the outset of this work (p. 4.) it is declared, "that the Whigs saw with satisfaction, that the British constitution was the avowed model on which the first assembly of France professed to establish their new form of government." The fact, however, is directly contrary to this declaration; for all the writers, who lived in France at the commencement of the revolution, have concurred in observing, that the French in general decried the British constitution; that they deemed the intervening and restraining power of the House of Lords useless and pernicious; and that the topic of declamation among the first reformers in France was, that the revolution in this country, in the preceding century, was so incomplete, that at this day we required a renovation as much as they did. When it is asserted, as in p. 4. "that the first part of the Rights of Man was approved by many, whose sentiments in general were by no means favourable to republicanism," we are astonished at the hardness of such a declaration. We well recollect, though our critical labours had not then commenced, that the book, entitled the *Rights of Man*, was a subject of much discussion; but among the approvers of the work, we do not remember to have found any, except those, who in many ways proved, though they did not openly avow, their dislike to our present happy

happy constitution, and who eagerly sheltered themselves under a writer, whose sole object was to excite discontent.

How the similarity of the new system in France, to that of Great Britain, can be traced, (p. 5.) we cannot divine. So far as liberty was professed, there might be a concurrence in sentiment; but in the new formation of the constitution of France, there was nothing to claim the admiration of those true whigs, who are equally adverse to the undue extension of the prerogatives of the crown, and to the incroachments of the people. When the Tiers Etats annihilated a long-subsisting, and an essential part of the French constitution; they, in no respect, imitated our present form of government. They copied only that system, which proved fatal to our dearest interests in the last century; and they engendered a plan, which has proved to them, as it did to us, to be pregnant with confusion and destruction. We should pass by the reflections on Mr. Reeves, as the projector of those laudable associations, to which we owe the defeat of many republican efforts, if the writers of the *New Annual Register* had not insinuated, (p. 6.) that the measures at the Crown and Anchor were originally instituted by gentlemen connected with administration. If the compilers of the *Annual Register*, who ought not to be party-declainers, but just relaters, will recur to the names of the committee of that society, they will find it composed chiefly of men connected with trade, or otherwise independent; or, if they will take the pains to make a real enquiry, they will know that Mr. Reeves took up the plan of associating without any kind of participation with ministers, or their adherents, on the subject; that he founded the measure, on an apprehension of real danger to the existing government; and if any vindication be required of the measure, a more complete one cannot be adduced, than the general adoption of it by almost every man of property in the kingdom. The gross and vulgar abuse on Sir James Saunderson (p. 9) is the mere effusion of party spleen. We well remember, that the speech of that magistrate, so far from being "remarkable only for bad grammar and broad assertion," was very generally commended: and if a Lord Mayor of London cannot boast of the eloquence of the first speakers, he will always be much more attended to than any orator whatever, so long as he confines himself to facts. The public look not for eloquence in a man educated in trade; but with respect to the gentleman here satirized, adequate testimony reports, that he speaks both fluently and sensibly; and the activity of his exertions has been censured by those only, whose pernicious schemes of innovation were defeated by his manly interference. With what



truth can it be maintained, "that the whole people of France were disposed to amity with England." (p. 11.) If perpetual revilings on the supposed defective parts of our constitution; if offers to fraternize with our seditious societies; to new model our government, and to dress us in the bloody caps of democracy, be proofs of this amity, we are willing to admit that they were abundantly proposed. This wise nation spurned at an offer, which was calculated for its destruction; and their tree of liberty, which was so generously offered to be planted in this happy soil, was rightly reputed to be neither pleasant to the eye, nor to be desired to make one wise.

It would lead us too far to follow the writer of this narrative through all his unfair statements; but the result of our examination is, that we cannot hesitate to condemn a publication which, under the solemn assertion of impartiality, appears in truth to convey not even the most moderate language of party. The general method employed in it, is amply and favourably to detail the sentiments and speeches of one set of men, and to relate those of the opposite side in few and feeble words. The *candour* of the writer is no where perhaps better exemplified, than in the pretended apology made in p. 7. for publishing the forged treaty of Pavia, which is in fact more insidious than the thing itself. He only says, that "ministerial writers *are pleased* to deny its authenticity;" and insinuates, that if it was not as there represented, it was probably *something worse*: and all this respecting a confessed non-entity!

Such is the most important part of this publication. To the miscellaneous compilation by which it is followed, we have not much to object: the articles are, in the main, well selected from the literature of the year. Prefixed is an history of knowledge, learning, and taste in Great Britain during the reign of James I, written indeed with a strong bias to the Puritanical side, but without intemperance. One commendation we must bestow upon the author or authors of the original parts of this work, which makes an honourable distinction for them from many advocates of the French cause. They seem to have some religion: and the only passages we can cite, in which they appear to take a decided part against the proceedings of France, are where they were directed by open impiety. We shall subjoin one of these.

"The phrensy of impiety, which has perhaps been the great curse of the French people, was carried to its highest degree of absurdity about this period. On the 7th of November a most indecent scene was acted in the convention. Gobet, the republican bishop of Paris, with

with his grand vicars, and other unworthy members of the ecclesiastical body, entered the hall with the constituted authorities, and the ecclesiastics solemnly resigned their functions and the Christian religion. Several ecclesiastics, both catholic and protestant, who were members of the convention, resigned at the same time; and the celebrated Gregoire was the only man who had the courage to profess himself a Christian, though the emoluments of his bishopric, he said, were ready to be devoted to the service of the republic. By the tumultuous applauses of the convention, a number of allegorical divinities, Liberty, Equality, &c. were consecrated as objects of worship. This execrable attempt to revive the absurdities of paganism, did not however succeed equally well with the populace. The resentment of the whole people of Paris was strongly excited, by an intolerant decree of the commune, ordering the churches to be shut up; and on the 1st of December they were obliged to reverse this order; and Barrere, by a report from the committee of public safety, once more proclaimed the freedom of religious worship. The party of Hebert and Fabre d'Eglantine, who were at the head of this execrable conspiracy against religion, are generally supposed to have precipitated their own disgrace by this proceeding; and the popularity which Robespierre shortly after obtained, is principally to be attributed to his taking part with the people in defence of religion." P. 201.

The last sentence is untrue, but it is innocent: and when these writers will condescend to be really impartial, they may depend on our commendations.

ART. XIV. *Poems by Goldsmith and Parnell.* 4to. 1l. 1s. Bulmer. 1795.

THIS is so exquisite and beautiful a specimen of Typography, that it would be an act of injustice not to give it a conspicuous place in our articles, tho' thus to distinguish what is merely a republication, may appear inconsistent with our general plan. The two great rivals in the art of printing, who leave all others at a considerable distance, are doubtless Bodoni of Parma and Mr. Bulmer; and it is by no means an easy office to say to which of these the palm should be assigned. The competition is so useful in its consequences and so honourable to those concerned, that either may well be satisfied with the unqualified declaration, that the productions of their different presses are very excellent. If Mr. B. intended the present volume as his *chef-d'œuvre*, we think he has succeeded; for, whether we consider the fabric and colour of the paper, the ink, the form and arrangement of the letters, or the

the effect of the whole, it is difficult to express what is felt, in terms of adequate commendation.

But this work has claims of another kind also—The Messrs. Bewicks, of Newcastle upon Tyne, have long been celebrated for their taste and skill in engraving ornaments for various publications, on blocks of wood. It seems as if they had reserved themselves to display unusual ability in the decoration of this particular work. We have no hesitation in saying, that their engravings on wood, for these poems, have seldom been equalled, and can hardly be surpassed. The foliage in particular, is represented with a delicacy and strength, which at first sight will induce many to imagine, that no engravings on wood could produce such an effect. The first representation, of the Traveller, is the least happy; but, perhaps, no defect would be imputed to this, were it not for the truly admirable engraving of “the sad historian of the pensive plain,” at hand to form a contrast. We think also that in the Hermit, a wooden bridge more picturesque *might*, and a torrent more tremendous *should* have been selected by the artist:

“Long arms of oak an open bridge supplied,  
“And deep the waves beneath the bending glide.”

The reader, with these lines in his memory, will perhaps hardly be satisfied with the annexed engraving. But here in particular, the foliage is exquisitely represented. The poems have the advantage of a new life of Goldsmith; but we do not see, although it is very well drawn up, that it contains any particular incidents with which the public have not already been acquainted.

ART. XV. *A Specimen of a Commentary on Shakspeare, containing, 1. Notes on As you like it. 2. An Attempt to explain and illustrate various Passages on a new Principle of Criticism, derived from Mr. Locke's Doctrine of the Association of Ideas.* 8vo. 258 pp. 4s. Cadell. 1794.

**A**NXIOUS as we are for the improvement of the polite arts, particularly our own province of criticism, we are sorry to see, in this specimen, a relapse into the dogmatical and censorious style, which we hoped had been universally exploded. Mr. Whiter, whose name is signed to the preface, employs this kind of language: “The sense which I have here given is *certainly right*.” p. 7. “The context,” &c. “render the emendation of Mr. Theobald *certainly wrong*.” p. 16.

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He concludes a note thus, "*Nothing is more certain than this explanation.*" p. 17. Again; "*Nothing is more certain than this explication.*" p. 23. "*The explication here given of this passage, is the only one which at all properly corresponds with the context.*" p. 20. The reader who has been accustomed to such language, in critics of past times, will not be surpris'd to find, that in many of these instances the criticism is most probably wrong. Nor will he much wonder that to a critic of this complexion Dr. Johnson is an object of contempt. "*Dr. Johnson observes,*" he says, "*with more good sense than usually belongs to his remarks, that to warp was probably, in Shakspeare's time, a colloquial word, which conveyed no distant allusion to any thing else, physical or medicinal; and yet he adds, as if it were impossible for him to continue long in the same vein of good sense, to warp is to turn,*" &c. p. 25. Again, in p. 29, "*the most ignorant have taught* Dr. Johnson that such an expression occurred even before the time of Shakspeare." Why this contemptuous language? which, besides being indecent, is absurd; for the proof is a line from Homer, which certainly *the most ignorant* could not have supplied, and which Dr. Johnson, most probably, knew quite as well as Mr. Whiter. But he has not yet done with the Doctor: "*Even Dr. Johnson is on this point correct and perspicuous.*" p. 31. Is then the whole English nation, justly allowed the praise of good sense, and not deficient in learning, to be told, by a critic, who has not yet advanced beyond a *specimen*, that Dr. Johnson, whom it has universally admired for his strong, sterling sense, his correctness, and sound, though perhaps not deep learning, was in all these points miserably deficient? This is bad policy, as well as unbecoming language. To call the sun a dull, cold, useless meteor is not the way to establish a reputation for physical knowledge and observation. Johnson's fame certainly will not be impaired by Mr. Whiter's contempt; and when a violent attack is made, both parties cannot well escape unhurt.

As little do we think this author entitled, though he claims the privilege, "*to adopt the language of science, and to assume the merit of discovery,*" in his application of the principle of association to criticism. Every good critic, since the art was invented, has endeavoured to explain his author, by tracing the chain and association of his ideas; so far there could be no discovery. But Mr. W. is not contented with this; and, indeed, he says expressly, p. 64, that this is not the association of which he treats. He uses the term, as he tells us, "*to express the combination of those ideas, which have no natural alliance or relation to each other, but which have been united* only

only by chance, or by custom." p. 65. This species of association is perhaps best illustrated by Mr. Locke's odd story, cited in the notes, of a gentleman, who, having learned to dance with an old trunk in the room, could never dance well without that or some other old trunk to refresh the idea of the precepts he received. By such senseless and mechanical associations, would Mr. Whiter persuade us, the great mind of Shakspeare was enslaved in his choice of language: and, without attacking his definition, which as he allows, is dangerous ground, from his examples we collect this to be his doctrine; "that the merely incidental use of a word, frequently occasioned the introduction of other terms casually related to it, though not demanded by the sense; and that when we suppose Shakspeare drawing his images from great conceptions of nature, his mind was chained by association to the petty objects occurring in the imperfect theatres of his time." If this be his doctrine, which wilfully we would not misrepresent, we cannot hesitate to say that, instead of discovery, it seems to us to be error. We conceive also, that if Mr. Whiter were as much of a poet as he is of a metaphysician, he would never have admitted a theory so derogatory to the dignity of his art. Though we have drawn our notion of this doctrine from the examples, by which alone, as the author says, (and we confess to have found fully true) we can be enabled to understand the force and propriety of his arrangement of deductions, yet lest we should err in a matter so obscure, we will subjoin his definition and its corollaries.

"I define therefore the power of this *association* over the genius of the poet, to consist in supplying him with words and with ideas, which have been suggested to the mind by a principle of union unperceived by himself, and independent of the subject, to which they are applied. From this definition it follows, 1st. That as these words and sentiments were prompted by a cause, which is concealed from the poet, so they contain no *intentional* allusion to the source from whence they are derived; and 2ndly, That as they were forced on the recollection of the writer by some accidental concurrence not necessarily dependent on the sense or spirit of the subject, so they have no necessary resemblance, in this secondary application, to that train of ideas, in which they originally existed." P. 68.

The author adds a more ample account of these deductions under four heads; but, as he confesses that it is still inadequate, and as it certainly is not clear, we shall wave the subject till we come to the examination of his examples.

As we would pass over nothing negligently, where so much is professed to be done for Shakspeare, we shall give our opinion briefly on most of Mr. Whiter's comments.

P. 1. We are not convinced by any thing here said, that Shakspeare used *his* without any antecedent. If the pointing of the old copy be of any consequence, it may be read thus : " As I remember Adam, it was on this fashion bequeathed me by will, but poore a thousand crowns ; and, as thou say'st, *he* charged my brother on his blessing, to breed me well."

P. 2. " Marry, Sir, be better employed, and be naught awhile."

This Mr. W. explains, "*Retire*, begone, or as we now say, in a kind of quaint colloquial language, *make yourself* SCARCE—*vanish*—*vote yourself* an EVANESCENT QUANTITY." Now this *we* is confined solely to the universities; where what would be pedantry elsewhere, is admitted in jocular language. Elsewhere these phrases were never heard, and they do not, in our opinion, illustrate Shakspeare; who, both in this place and in that from Coriolanus, " all will be *naught* else," means *wicked* or *wrong*; as in Gloster's quibbling answer to Brakenbury, who had used the word in the sense of *nothing*.

*Brak.* With this, my Lord, myself have *nought* to do.

*Glof.* *Nought* to do with mistress Shore? I tell thee fellow,  
He that doth *naught* with her, excepting one,  
Were best to do it secretly, alone.

The distinction of spelling between *nought* nothing, and *naught* wicked is observed here, in the second folio; we have not the first at hand. In the note on this passage the word *exhale* is well illustrated from Jonson's Poetaster, though not without a kind of triumph over Mr. Malone.

P. 5. The explanation of the word *reverence* to mean *age*, is probably right; though the *associating* notion of the poets catching the words *reverence* and *shake* from the original novel, is most probably wrong.

P. 9. " My better parts  
Are all thrown down; and that which here stands up  
Is but a *quintaine*, a mere lifeless block."

That the expression of *thrown down* was suggested by wrestling, and the whole image by real or mock encounters, may be granted without applying any *new* principle of association. That the *quintaine* was made occasionally in the shape of a man is also probable, but that Shakspeare thought of its use at marriages, is more than we can believe.

P. 13. Here the commentator labours to establish the old reading of " here feel we *not* the penalty of Adam." But the explanation of Mr. W. is so far fetched, and the construction, with his punctuation so harsh, that unless Shakspeare had carefully corrected the first edition with his own hand, we cannot think its reading worth preserving at such a price. It means,  
according

according to him, "we do not feel the penalty of Adam, but we do feel the seasons difference." Now, if readers in general, without recurring to Mr. W's comment, can guess what is the distinction intended, we will allow that he may possibly be right. Though, after all, the *season's difference* was always supposed to be a part, at least, of "the penalty of Adam." If *not* is to be preserved, it should be read with an interrogation. Here feel we not, &c. ? i. e. is not this a lesson of divinity ?

P. 15. "*Ref.* O Jupiter! how *weary* are my spirits! *Touch.* I care not for my spirits, if my legs were not weary." Mr. W. defends the original reading, "how *merry*;" but we conceive that to this speech the clown would not have answered, "I *care not* for my spirits," the very form of which denotes disregard of an evil. We agree with Mr. Malone, that the context appears to demand Theobald's emendation, and therefore should read the conclusion of this note thus, "Nothing can be more *uncertain* than this explanation." Many readers will probably go much further, and say nothing can be more certainly wrong.

P. 17. "Wearying thy hearer." The old copy has *wearing*, which undoubtedly may be right. To wear, is to tire, occasionally : to wear the spirits and the ears.

P. 18. To *turn* a note may also be allowed, though to *tune* suits better with the context.

Ibid. In the long note on *Ducdame* we do not find conviction. Mr. Whiter, with that air of superiority which he loves to assume, says, "I see no difficulty in the derivation of the word *Ducdame*, which has so much embarrassed our commentators;" and supposes it to be the usual call of dames to their ducks. We have always thought *duc ad me* too bold an alteration of the text, and not probable; because, being Latin, Amiens, with the common scholarship of a gentleman, must be supposed to understand it. But why should it not be the cry of a man selling ducks, as well as that of a woman to her ducks? who probably never cried more than *duck, duck, duck!* The fools called into the circle might then be, the persons collected by his cry to purchase ducks. The rhyme seems totally unworthy of attention in that place.

P. 21. "An if he will come to me." Jaques need not ridicule himself in saying to me, for when they came to him he might show them his company. "To me," not "Amy," is in the second folio.

P. 22. "Not to seem senseless of the bob." Mr. Whiter defends the old reading, "seem senseless of the bob," and solves it, as to the sense, by pointing thus :

"He

“ He, that a fool doth very wisely hit,  
Doth, very foolishly although he smart,  
Seem senseless of the bob.”

i. e. Doth, though he is foolish enough to smart, seem insensible of the joke. This is tolerable. As to the metre, he is not so happy. We grant that genuine verses, defective or redundant in syllables, may easily be found in Shakspeare; but this is not his defence; he says, that Shakspeare did not try his verses by his fingers; perhaps not, but by his ear he did, which was a criterion full as accurate, when he was disposed to use it. But of this criterion our commentator seems to have no notion, for he says that the reader “ may suppose, if he pleases, that *seem* and *bob* are used as dissyllables.” In the first place, the thing is impossible, for how can *bob* be made two syllables? And if it could, what a pretty verse it would produce.

Se-em senseless of the bo-ob!

But he tells us, if the verse be repeated without this. “ nothing unpleasant or defective will be discovered by the ear.” Unpleasant, perhaps not, but *defective* in two syllables, it will certainly be discovered to be, by every person who has an ear, without recurring to his fingers: and the real argument is, not that Shakspeare never wrote defective verses, but that, as the sense wants the words, it is an additional proof of their omission that the metre wants them also. This natural defect of ear in our commentator, which betrays itself in other places, accounts in part for another curious circumstance in his opinions: that of his defending the lost cause of Rowley against Chatterton. For if verses with the perfect rhythm and harmony of modern poetry, regularly supported, can possibly be as old as the reign of Henry VI, when such versification was not invented, there can be no sure criterion in language. But this distinction must be lost upon a critic without an ear, who, to ascertain the measure of a verse, has no resource but in his fingers.

P. 24. “ Weary very means,” the reading of the old folios defended, perhaps rightly.

Ib. “ Though the waters *warp*.” Mr. W. says, “ did our commentators never learn, that to *warp* signifies to *contract*?” Dr. Johnson certainly did, for it stands as the first sense of the word in his dictionary, but we fear without authority, either from etymology or usage. Whoever has seen water frozen at all irregularly will understand how it may be *warped* by frost, without departing from the usual sense of the word. Or, if the wind be supposed to be implied in the  
“ bitter



"bitter sky," the commonest effect of wind is to warp or curl the surface of the water.

P. 29. "Butter-women's *rank* to market" defended with some success.

P. 30. Here we have *why*, another of our critic's dissyllables.

P. 31. This very long and elaborate note on "Atalanta's better part" is all intended to persuade us that the Poet's head was full of the ideas of Helen, Cleopatra, Atalanta, Lucretia, &c. as he saw them on old tapestry, in paintings, &c. Without this supposition, it is easy enough to suppose that, by Atalanta's better part, the Poet meant her elegant and active make, as a lady famous for activity\*. Shakspeare, according to Mr. Whiter, could not form his own ideas of these ladies from what he read of their history, but must borrow them from the wretched representations he had seen. We never saw so long a note with so little in it of any value. Yet it is one of the great proofs of the author's system.

P. 51. "I drave my suitor from his mad humour of love to a *living* humour of madness." In our opinion, a *living* humour in that place, is a humour, that would allow him to live: as a *living profit* is a profit on which a man can live. To Mr. W.'s explanation we cannot assent: a *confirmed* state of madness could hardly be called a cure of love.

Ibid. This note on *content*, &c. seems all false refinement.

55. "*Aud.* I am not a slut, though I thank the Gods I am *foul*." Here our commentator is quite right. *Foul* in Shakspeare's time was the exact opposite to *fair*, and meant nothing worse, when applied to looks, than plain. So afterwards, "He's fallen in love with your foulness," i. e. plainness, homeliness: and here, Audrey first asserts that she is *not fair*, which the clown immediately translates into foul, as an equivalent term.

Ibid. "*Pageant.*" We think that word here, and in some other places, may mean a dumb show.

56. "What though you have *no* beauty." Here we agree entirely with Mr. W. that *no* beauty is the right reading, and was meant to be said with a sarcastic archness, and a kind of pause before *no*, as if the speaker was going to say beauty, but recollected herself, and therefore threw in the negative. The two next notes seem trifling and unnecessary, and the last, which explains *rang* time to mean *range* time, or time for ranging, may do till a better is made, but we are convinced that the truth is not yet hit. In the mean while we agree with Mr. Malone that the subject does not deserve much weighing.

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\* Jacques says soon after "You have a nimble wit, I think it was made of Atalanta's heels,"

Thus have we, with very few and very immaterial exceptions, gone through all the articles of this author's comment on *As You Like It*, from which survey the reader will probably conclude, that the specimen contains but little which may excite a desire for further communications of the same kind. Mr. W. has apparently read a good deal, but his judgement does not seem of a kind to keep his positiveness in countenance. With the second part of his book, which is designed to illustrate his doctrine of association, we cannot be so particular, but we will endeavour to state its merits justly.—The principle has been already explained in some degree, we proceed to the examples which are to clear it up. Here, however, we can only select.

In the first note, p. 81, the critic's object is to suggest that *moist* trees is the proper reading, in a passage of *Timon*, because a chamberlain and a warm shirt have been mentioned, which would suggest the idea of a damp shirt, and hence the word *moist* applied to trees, in a subsequent line, by association. We must quote the lines :

What, think'st  
That the bleak air, thy boistrous *chamberlain*,  
Will put thy *shirt* on *warm*? Will these *moist* trees  
That have outliv'd the eagle, page thy heels,  
And skip when thou point'st out.

Does the reader think that any degree of probability arises from the supposed association? We certainly do not.—In the following lines,

*Jaques.* I am ambitious for a motley *coat*.  
*Duke.* Thou shalt have one.  
*Jaques.* It is my only *suit*;  
Provided that you *weed* your better judgments  
Of all opinion that grows rank in them  
That I am wise.

If we adopt Mr. Whiter's principles we must believe that not only *suit* here, but *weed* also was brought in by association with the word *coat*, because a weed means also a kind of dress. Unless the Poet meant to quibble on *suit*, which is not impossible (though we rather think it was merely used as the constant word for a petition at court) we do not allow even that word to have been so introduced, but *weed* seems out of all question. Yet Mr. W. finds a similar coincidence to corroborate his opinion.

————— Admonishing  
That we should *dress* us fairly for our end.  
Thus may we gather honey from the *weed*.

Thus,

Thus, wherever he meets with *weed, suit, coat, dress*; or any thing similar, within a line or two of each other, in whatever sense they may be used, he takes the passage as a proof of his system. Is not this trifling? To us it seems so.

Again, p. 93.

*Ros.* The Duke my father lov'd his father *dearly*.

*Col.* Doth it therefore ensue that you should love his son *dearly*? By this kind of *chafe* I should hate him." &c.

Here it is asked respecting the word *chafe*, "Can the reader doubt that Shakspeare fell into this expression by a combination arising from the similar sounds of *dear* and *deer*?" We answer, yes: not only doubt but deny it, and think the supposition ridiculous. Thus *as* is constantly to suggest the terms *charge, bear, burden*, and vice versa, p. 117, however introduced as to sense: and all this, as Mr. W. says, in the first of these notes "by a kind of fascinating power, which concealed from the author not only the origin, but the effect likewise of so strange an association." From such premises the critic grows more bold and elaborate, and at length (p. 155.) from Mr. Malone's observation that "the covering or internal roof of the stage was anciently termed the *heavens*," he seems to deduce, that whenever the Poet spoke of *the heavens* his mind was turned by association from the real to these fictitious heavens: and from combinations of words occurring in various passages, he concludes also that the lower part under the stage was called *Hell*. P. 178. We do not deny that we admire the ingenuity of our author in this part of his book, and confess, that in some passages he has made his opinion specious: but it is an opinion so repugnant to all that we feel within ourselves as authors, that the moment we recede from the arguments, our minds revolt and reject it. Thus the sublime passage in *Midsummer-Night's Dream*—

Thou remember'st

Since once I set upon a promontory,  
And heard a mermaid, on a dolphin's back,  
Uttering such dulcet and harmonious breath,  
That the rude sea grew civil at her song;  
And certain stars shot madly from their spheres  
To hear the sea-maid's music.

is derived, it seems, not from the Poet's fertile imagination, but from the pageants of the times. Yet the Poets invented the pageants; so they might as well invent similar images, as borrow them from their own contrivances

We cannot allow ourselves to expatiate further on these points, but having informed our readers what kind of matter  
to

they will find in this commentator, we must leave them to satisfy their own curiosity, if it extend beyond what we have presented; and to be amused, as certainly they will, by the address with which he displays his opinions. The concluding pages, from p. 221, are dedicated to Rowley's Poems, with an endeavour to prove, from the doctrine of association, that they are ancient. The first twenty-two lines of the second eclogue, beginning "Sprytes of the bleste," are selected by the critic to prove that there are associations in those Poems such as could not have suggested themselves to a modern writer. Yet what are the images presented? Trumpets, red oars (or ships) carved with devices, and shining in the dark sea like stars in the sky\*, painted shields, and spears standing upright. Can there be more obvious accompaniments to an armament? and is it attributing too much to a modern Poet to suppose him capable of conceiving them? If so, a Poet is a very poor animal. True it is that shields and spears were used in those days, and if borne in ships would be seen, but what stripling knows not that? and what need of quotations from old authors to prove that such were the effects? Such *must* have been the effects, and it is sufficient to think on the subject to conceive that so it must have been. Shields would be ranged in order, and spears held up, in any military embarkment where they were used. We are not, therefore deterred by the dignified threat of the author, that he will not "descend into the ground of controversy with a critic whose mind should be impregnable to such powerful authorities," p. 234, from declaring that we are not moved by them, and think them of no validity towards proving the point in question. Yet here the author seems to have rested his cause, for he says, p. 76, after stating the marks found by his method, as infallible criterions of ancient or modern poems, "this argument is fallacious, if the poems under the name of Rowley are the productions of Chatterton;" but we conceive it almost demonstrable that those poems are Chatterton's, *ergo*, the infallible method is fallacious.

Mr. W. gives proofs of extensive reading in this publication, and of scholarship: but we think his Greek illustrations not only very violently introduced, but for the most part as objectionable as some of the remarks on Shakspeare. But how-

\* Mr. W. makes the *shields*, by a new punctuation, resemble stars. but the Poet says, "the red oars rise from the black tide, like red stars in the dark skies." The apodosis of his simile is as regular as possible, and will not suffer a separation of the objects.

ever contrary our general report may be to the expectations of the author, he may be assured that it is made by those who know him not, and have no motive whatever, but regard to truth and sound criticism, for deciding a single point in his remarks in one way or another.

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ART. XVI. *An Account of a new and successful Method of treating those Affections which arise from the Poison of Lead; to which are added General Observations on the internal Use of Lead as a Medicine.* By Henry Clutterbuck, Member of the Corporation of Surgeons, and Surgeon to the Royal Universal Dispensary. 8vo. pp. 69. 2s. T. Boolesey. 1794.

THERE are few diseases more distressing, obstinate, and untractable, than those to which painters, and persons employed in manufacturing and working with lead, are liable. Any attempt, therefore, to improve the method of treating them, will be favourably received. And, although the opportunities this author has had of trying the effects of his medicine, have not been sufficiently numerous to establish its character as a specific against these diseases (in which light he seems to consider it) the success he experienced in the few cases in which it was administered, justifies his laying it before the public. In general, workmen are seldom affected by the metal, he observes, until they have been employed in using and handling it, three or four years: about this period they become pale and fallow, their appetites and digestion are impaired, and they are frequently disturbed in the night, by cramps in the muscles and the extremities. They are costive, and are tormented with violent fits of cholic. Weakness, and at length, total loss of action in the muscles of the hands and wrists succeed, with symptoms of general debility. As these symptoms indicate a want of energy in the muscles and nerves, the author was induced to try the effect of mercury, which is known to possess great stimulant powers, and to induce extreme irritability in the system. He has related five cases, in all of which the patients were cured, or greatly relieved, by this medicine. We shall select the fifth, which is delivered more at length than the others, and will convey the most perfect idea of his mode of treating the disease.

" The patient, Thomas Caulfield, was a painter, twenty-four years of age. He had worked at this business for eleven years. During the first seven years he felt no ill effect from his employment; after which

which he began to be affected with frequent cholics, attended with obstinate colliqueness; which complaints continued to torment him at times for three or four years. About eight weeks before he became a patient at the dispensary, he perceived a weakness in his right hand, in which he usually held the brush. This soon increased to such a degree as to prevent his using it altogether. He frequently suffered much from cramps in the legs, and has, two or three times in the last three years, after several fits of the cholic, been attacked with great pain, redness, and swelling of the feet and ankles, continuing for some days; during the continuance of which, his bowels were always entirely relieved.

"He was directed to rub into the wrists, two scruples of the ung. hydrarg. fort. In about a week all his symptoms were much relieved, and at the end of a fortnight, finding the strength of his right hand sufficiently restored, he discontinued the medicine, and resumed his former employment. A month afterward he returned to the dispensary. The paralytic affection of the right hand had returned, together with the painful and costive state of the bowels. Being unable to hold the brush with the right hand, he continued to work with the left, which in a little time became paralytic as the other. He was now treated in the common way, with purgatives of the most active kind, stimulants and opiates. From these he got hardly temporary relief. He never was free from violent pain in his bowels, for twenty-four hours together, and the state of his hands was not in the least mended.

"On the twentieth of September I ordered him a grain of calomel night and morning, continuing the opiate medicine. The second day after taking the calomel he had two natural stools, and the pain in his bowels was much abated. On the third day his feet and ankles became painful, swelled, red, and shining. The pain began in the great toe and spread backward to the ankle, resembling in all respects an attack of the gout; raging particularly in the early part of the night, and having the same remission towards the morning. This pain and swelling continued for about ten days, going off gradually, and during all this time he had regular evacuations, and was entirely free from pain in his bowels. The weakness of the hands continued just as before; but the calomel not having affected the mouth, was omitted, and he was directed to rub into the wrists a drachm of mercurial ointment every evening. In about ten days more, the mouth became sore, and the weakness of the hands was much lessened. He persisted in this plan; and at the end of a month, had recovered the entire use of his hands, and had been altogether free from pain and colliqueness, since he first began to take the calomel."

As mercury is generally resorted to in difficult and intricate cases, it may seem wonderful, the author says, that it has never before been employed in this disease. This may have been occasioned, he thinks, from some general similitude that has been observed, between the diseases brought on by mercury and other metals, and those induced by the poison of lead. In  
this

this remark the author is not correct, as Ramazzini\*, in his popular work, *De Morbis Artificum*, ſays, he has experienced the moſt beneficial effects from mercurial and chalybeate medicines, in the worſt ſtages of the diſeaſe ; and we preſume there are few practitioners who have not had recourſe to calomel, to obviate coſtivenefs, one of its moſt conſtant and troubleſome ſymptoms. But the author is, we believe, the firſt perſon who ever propoſed rubbing mercurial ointment upon the ſkin, until it produced its ſpecific effect upon the conſtitution, with a view to relieve the paralytic affection of the limbs. Yet although he has, ingeniouſly enough, marked the diſtinction between the trembling of the limbs, to which gilders and perſons uſing mercury are ſubjected, and the weakneſs induced by the poiſon of lead, yet we confeſs ourſelves unable to comprehend, how a drug, which although poſſeſſed of ſtimulant powers, certainly debilitates to a great degree, ſhould prove a remedy for debility occaſioned by another poiſon. This queſtion will be ſolved by future experiments. There is a ſixth caſe related by Dr. Bradley, in which, by the early exhibition of mercury, the effects of the poiſon of lead ſeem to have been obviated.

ART. XVII. *The Adventures of Telemachus the Son of Ulyſſes, from the French of Salignac de la Mothe Fenelon, Archbiſhop of Cambray, by the late John Hawkeſworth, L. L. D. Corrected and Reviſed by G. Gregory, D. D. joint Evening Preacher at the Foundling Hoſpital, and Author of Eſſays Hiſtorical and Moral, &c. with a Life of the Author, and a Complete Index, Hiſtorical and Geographical, embellished with Twelve Elegant Engravings, in 2 vol. 4to. 11. 16s. Kearsley, 1795.*

TELEMACHUS has been tranſlated with greater or leſs ſucceſs into every European language ; and it is a matter of ſome credit to the taſte and feeling of the preſent age, that amidſt convulſions which alike menace ſcience and morality, the performance is ſtill popular and ſtill acceptable. Notwithſtanding our admiration of the original, it would not be our office to do more than ſimply notice its republication, unleſs it came before us with claims of novelty in ſome ſhape or other.—This, is however the caſe in the preſent inſtance.

\* Ramazzini Opera Omnia, p. 497.

The reader is presented with a new and original life of Fénélon, deduced from the best and most authentic sources, arranged with perspicuity, and written with considerable elegance. There is also an index, which is always useful, and will be found particularly so in the present publication, to young readers. The talents of the editor for such an undertaking have been repeatedly tried, and with success adequate to his diligence and learning. He has carefully compared the translation of Dr. Hawkesworth with the original French, and has rectified such passages as appeared to him inadequately rendered. The work is presented to the public with all the advantages of the press, and with twelve engravings, which are, however, executed with very unequal degrees of excellence.

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ART. XVIII. *Twenty Practical Sermons, entitled the Philanthropic Monitor, by the Rev. W. M. Trinder, L. L. B. and M. D.* 8vo. 6s. Longman. 1793.

THE sermons here presented to the public were (as we learn from the preface) originally sent out in periodical numbers, under the title of the *Philanthropic Monitor*; and the pressure of expence confined the author to twenty, which are here collected. We lament that a design so laudable, as that which professes to excite the attention of mankind to their best interests, should have experienced any failure; and we sincerely hope, that the author may yet find his recompence in the dissemination of his benevolent Monitor.

The subjects upon which these discourses turn, are as follows 1. 2. On Christ's Yoke. 3. The Danger of Sin. 4. Restitution. 5. 6. On Consolation in Adversity. 7. On Industry. 8. Vanity. 9. Death. 10. Providence. 11. Prayer. 12. Forgiveness. 13. Conscience. 14. Obedience. 15. The Deity. 16. Christ's Advent. 17. Christ's Miraculous Power. 18. Sons of God. 19. On the Lost Sheep and the Lost Piece of Money. 20. On the Marriage of the King's Son. We shall lay before our readers an extract from the 6th discourse, upon adversity; which we conceive to afford no unfavourable specimen of the work.

“ To assert that adversity is, in all cases, God's judgment against sinners would be as unwarrantable as to say that it never is. Did we suppose mankind to deserve all the miseries that have befallen them, we should degrade human nature below its deserts, and hardly believe that such worthless creatures as the human could ever be elected out of the creation, as the favourites of heaven. Consider the dreadful woes of slavery, and how many men, women, and innocent children



dren are and have been kidnapped, and dragged into it. Consider all the dreadful miseries of war, and the devastations thereof; how many persons have been ruined by accidents unforeseen, by injustice, by fraud, and oppression; how many have, from their infancy, endured the torments of disease, or laboured under such bodily disadvantages and infirmities, as render life tedious and uneasy. Behold the poor melancholy maniac in his solitary cell; does his sorrow, his inexpressible misery arise from guilt! Consider the many massacres, persecutions, and troubles, which *false* religion has, from time to time, authorized, and occasioned. Surely the wretched victims of these cruelties did not deserve them; and, therefore, it may be asked, why cruelty and evil is permitted to rage, and to torment mankind? Alas! our knowledge is very limited; we see but as through a glass darkly; we perceive, indeed, the propriety of punishment for sin, and the necessity of a severe discipline for our improvement in virtue; but we see no further; yet it is certain that God is good: that although there is much misery, yet there is much happiness in the world: that all of us, even the most afflicted, have some enjoyments, some satisfactions, some gleams of dawning comfort. It is certain that God delights not in the infelicity of his creatures, for if he did, as his power is infinite and almighty, we should all be unhappy, and continually so, without relief or respite; then, instead of a mixture of good and evil, nought but horror, misery, and torment, would be seen and felt; whereas the fact is, that good people are peculiarly comforted and encouraged, and they are far happier than the wicked in parallel circumstances: but leaving this speculation concerning the permission of evil, which is beyond the reach of our clouded understanding, let us profit from what we know, and attend to the easy, but important lessons that adversity, as a corrector of vice, and a teacher of virtue, presents to us: but first let me ask, When shall the unrighteous man acknowledge the error of his way, and resolve to reform this life?—Not when in the midst of his prosperity: when he revels in the house of feasting, when sensitive appetites inflame his soul, when easy and alluring pleasures swim around him like the fabled Naiads of the stream; but when the solid earth shakes under him, when heaven's tremendous thunder rolls above his head, when chilling poverty, sudden disappointment, and inevitable disgrace afflict him, then he will see his faultiness, his wretchedness, his fallen state, his necessary dependence on Almighty God;—then, O mighty privilege! then, if he repent and reform, he shall hear, even in the midst of the storms that rage around him, the still small voice that shall speak peace and joy to his troubled and distempered soul." P. 71.

The notes to this passage contain some accounts of Slavery, which we hope are exaggerated.

Of these Sermons, collectively, we must remark, that they are (as will have appeared from the extract) written in a style of general simplicity, and discover a zeal for the interests of religion which does honour to the author's piety. The reasoning is of a species which unites the argumentative and the pathetic,

pathetic, and is reduced to the comprehension of the most ordinary capacity. To the reader who seeks the improvement of his heart, we can safely recommend the perusal of the whole.—If he find not abstract or elaborate discussion, he will at least find that undisguised plainness of exhortation which possesses, in most cases, the force of reasoning, and often succeeds when reasoning fails.

It ought to be observed, that some poetical extract is, for the most part, annexed to each of these Sermons. Verses are not an usual, nor indeed, a suitable appendage to regular discourses; but the object, the mode of publication, and the familiarity of these may, perhaps, plead excuse for such a defiance of usage and rule. The author's design was professedly to catch the imagination, in order to regulate and amend the heart, and he probably could not, with such intentions, have resorted to a better stratagem.

*A Verse may catch him who a Sermon flies,  
And turn delight into a sacrifice.* HERBERT.

## BRITISH CATALOGUE.

## POETRY.

ART. 19. *The Art of Preserving Health*, by John Armstrong, M. D. To which is prefixed a Critical Essay on the Poem, by T. Aikin, M. D. 12mo. 6s. Cadell and Davies. 1795.

When the ornaments of printing are bestowed upon a work deservedly popular, and when at the same time these are not extended beyond the limits of common purchasers, he must be a fastidious critic indeed who withholds his commendation. This is one of the most elegant little volumes we have ever seen, and the prefatory essay of Dr. Aikin will not fail to be an additional recommendation of a performance, which of itself cannot be read without delight and advantage. We only regret that the editor has not done more; we could have wished that he had undertaken the task for which he was so eminently qualified, of giving critical notes upon particular passages of the poem, and had thus more effectually contributed to the improvement of the general taste. After a short introduction, in which is discussed what may properly be termed didactic poems, Dr. A. contents himself with giving the subjects of each particular book of Dr. Armstrong's

Armstrong's poem, with a few concise observations on their respective merits. It is to be lamented that these observations are of too general a kind to be useful to the unlearned, or important to the learned reader; yet they evidently will detract nothing from the high character which Dr. Aikin has obtained for erudition, sensibility and taste. The editor confines his remarks on "the wonders of the Naiad kingdom," as described by Armstrong to eight short lines. This part of the poem is so preeminently beautiful, that we cannot help wishing that the doctor had displayed his critical skill, in descanting on its several perfections. The plan of the publication did not perhaps allow of this; and we readily express our thanks for what has actually been done.

ART. 20. *The Pleasures of Imagination, by Mark Akenfide, M. D. To which is prefixed a Critical Essay on the Poem, by Mrs. Barbauld.* 12mo. 6s. Cadel and Davis. 1795.

This publication is of a similar nature with that which precedes. The object was to give an elegant edition of a popular poem, and yet more to enhance its value, by the sanction of a popular editor. For this purpose, two names could not easily have been found better calculated to ensure success than those of Dr. Aikin and Mrs. Barbauld. Whether they consulted together we know not, but the plan they have respectively pursued is the same. Mrs. B. begins her essay, with explaining the nature of didactic or preceptive poetry, and proceeds to the design of the poet in this particular work, the contents of each book, the defects and the merits of the parts, and of the whole. This also, as far as it goes, is unexceptionably well done, and exhibits proofs of great acuteness and a very elegant taste. As Mrs. B. has, at the conclusion of her essay, pointed out some few passages of superior excellence, we are surprised that she should have omitted two in particular, to which it would not be easy to find parallels in any of Akenfide's cotemporaries. The first is of the lofty kind, and represents Brutus after the assassination of Cæsar, with the bloody dagger in his hand, calling on Cicero. In this edition it is in page 36.

"And speak, O man! does this capacious scene," &c. &c.

The second is remarkable for the sweetest tenderness, both of sentiment and expression. It occurs in page 80.

"Ask the faithful youth  
Why the cold urn of her whom long he loved," &c. &c.

Mrs. B. also observes there are but three families in the poem. She probably overlooked that very energetic one of the wolf, in p. 72.

"As when a famish'd wolf," &c. &c.

These works are certain of a favourable reception, and we wish that the editors may be induced to engage in other undertakings of a similar kind.

ART. 21. *War, a Poem.* 4to. 2s. Johnson. 1794.

This work consists of fifty-four pages of blank verse, in which the mind is seldom cheered by a new poetical idea, and the ear seldom gratified by the skilful repetition of an old one. Politics seem to have given birth to these strains, and the poem breathes as much of poetry as such a theme is calculated to inspire.

ART. 22. *The Magic Lantern; or les Ombres Patriotiques.* 4to. 1s. 6d. Owen. 1794.

Whatever the company may think of this showman's portraits, they will certainly be pleased with the wit which accompanies his exhibition.

ART. 23. *Lines on the Murder of the Queen of France, with an Admonition to the Infant King Louis XVII. being a Sequel to "the Tribute of an humble Muse."* By W. F. Fitzgerald, Esq. 4to. 1s. Hookham. 1794.

In these "lines" upon this popular theme, the reader is not surprised by any novelty of thought, but they are written with feeling and correctness.

ART. 24. *The Poems of Anna Maria.* 8vo. Price one gold mohur. Calcutta; Cadell and Davies, London. 1793.

There is, upon the whole, more of correctness, and less of affectation in this Lady's compositions, than in those which usually proceed from that school of Poetry of which she is evidently a disciple. She is not, however, entirely free from the faults which characterize the Della Crusca seminary. It is incorrect to say of the "black clouds" that they "terrify the sun;" it is incorrect to mix ignoble expressions with serious ideas, as in the stanzas to the memory of Louis the unfortunate, where she says of the French that they

"Bore the pale bleeding head upon a pole;"

And it is affected to talk of "midnight's velvet vest," and of "the blue-fac'd morn that gems the rosy ether's timid blush." As the best specimen we can give, we shall select the concluding lines of the last Poem, entitled Adieu to India.

"Farewell, ye sacred haunts, where oft I've stray'd  
With mild reflection—solitary maid!—  
Ye streams that swell the winding *Hougly's* tide,  
The seat of commerce, and the Muse's pride,  
Farewell!—the mariners unfurl the sails,  
Eager to meet the pressure of the gales;

Y

And

And now the lofty vessel cleaves the way,  
 Dashing th' impelling waves with silver spray.—  
 Why springs my heart with many an aching sigh,  
 Why stands impearl'd the *Trembler* on mine eye?—  
 Alas!—fond mem'ry weeps the vision past,  
 "For ever fled, like yonder sweeping blast:"  
 Those hours of bliss, those scenes of soft delight,  
 Vanish like mists before the rays of light;  
 But still remembrance holds the objects dear,  
 And bathes their shadows with Regret's pure tear;  
 Nor shall th' oblivious pow'r of TIME subdue,  
 The painful feelings of the last—*ADIEU!*

Half-a-crown is probably the utmost price that will be gained for these poems in London, which at Calcutta were bought for a gold coin worth nearly two pounds. Such is the high price of poetry in the East! Surely our poets will emigrate.

### DRAMATIC.

ART. 25. *The Wedding Day; a Comedy, in Two Acts. As performed at the Theatre Royal, Drury-Lane. By Mrs. Inchbald. 8vo. 1s. Robinsons. 1794.*

The public has on different occasions been indebted to the entertaining pen of Mrs. Inchbald. The present comedy has been represented various times, and with the greatest success. The principal character, Lady Contest, is not, perhaps, entirely original, but is, with remarkable skill and ingenuity, accommodated to the playful and captivating talents of Mrs. Jordan. The exhibition has only been laid aside, we understand, in consequence of the temporary confinement of Mrs. Jordan, and whenever resumed will, we have no doubt, make a no less agreeable impression on an audience than before.

ART. 26. *Britain's Glory; or, a Trip to Portsmouth; a Musical Entertainment. As it is performed at the Theatre Royal in the Haymarket. 8vo. 1s. Barker, 1794.*

A performance merely temporary, calculated to encourage and indulge the loyalty and patriotism, that appeared so strongly, on the occasion of Lord Howe's important victory over the French fleet.—Criticism has no concern with such productions.

ART. 27. *The Apparition! a Musical Dramatic Romance, in Two Acts. As performed with universal Applause at the Theatre Royal, Haymarket. By J. C. Cross, Author of the Purst, British Fortitude, &c. &c. 8vo. 1s. Barker. 1794.*

A Sailor, an Irishman, pleasing music, and at least one capital actor, might procure universal applause to a less deserving performance

ance than the Apparition. The dialogue is lively, and the plot as good as such a piece demands; an old Baron, supposed to be dead, who appears as a ghost "to make the virtuous happy, and punish cruelty."

## NOVEL.

ART. 28. *The Haunted Priory; or, the Fortunes of the House of Rays; a Romance, founded partly on Historical Facts.* 12mo. 4s. Bell. 1794.

The language of this novel is equally free from vulgarity and affectation, its sentiments from perversion and immorality. Thus far, more may be said in its favour than will be found true of many novels. We can venture also to recommend it strongly to the perusal of those who do not hesitate to wander beyond the boundaries of nature, in search of objects which may excite alarm and surprise; who are better pleased with the vagaries of a ghost in a Baron's castle, than with the usual trappings of a novel, sentimental misses, and intriguing chambermaids.

## MEDICINE.

ART. 29. *Considerations on the Medicinal Efficacy of Factitious Airs, and on the Method of obtaining them in large Quantities. In Two Parts. Part I. by Thomas Beddoes, M. D. Part II. by James Watt, Esq.* 8vo. 72 pp. with Three Engravings, 2s. 6d. Johnson. No Date. (1794.)

As the knowledge of chemists on the subject of elastic fluids has lately been much extended, it is certainly desirable that endeavours should be made to apply those powerful agents to the use of medicine, particularly in such cases as have seldom yielded to other treatment. But we have seen too many medical wonders pass away, to receive with very sanguine expectation the reports of new ones. When therefore we find prefixed to this pamphlet a proposal for a *medical pneumatic institution*, or temporary establishment, for the purpose of ascertaining the effects of those fluids in various fatal and dangerous diseases, &c. we with success to the undertaking as an experiment, but hope that too much enthusiasm will not insinuate itself into the examination or report of the results. We understand that at Bath, Bristol, Birmingham, and other considerable places, the design is respectably patronized. The part of this tract written by Dr. Beddoes, consists of sixteen sections, chiefly employed to illustrate the medical effects of these factitious airs. Mr. Watt, in the second part, as might be expected from the great improver of the steam engine, very ably describes the apparatus for procuring them. He also relates some curious effects of airs on the living system, and furnishes very

intelligent hints. Medical hope rested a long time on electricity, and was baffled; she now seems inclined to expect in air a more substantial support. May she not be disappointed.

## DIVINITY.

ART. 30. *A Sermon Preached before the Honourable House of Commons, at St. Margaret's Westminster, on Friday, January 30, 1795. Being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By the Rev. Thomas Hay, A. M. Chaplain to the House of Commons.* 4to. 30 pp. 1s. Walter. 1795.

To discuss the same subject repeatedly, and that a subject which from the first might be considered as trite, and exhausted by former writers, appears an undertaking not very favourable to the preacher. Of Mr. Hay, however, it must be said, that, by his just and comprehensive historical views, his clear and manly statements of religious and moral truths, and his skill in varying the point of view in which he presents the subject, he contrives to give both novelty and interest to each discourse, and improves rather than falls off in his successive efforts. The present discourse is employed, from the words of Hebr. xiii. 9. to warn men against being "*carried about by diverse and strange doctrines*;" and, in giving a view of the means by which the conspirators in our calamitous contentions propagated their "*strange doctrines*," while he presents a correct historical picture of those times, he delineates features which at this day are, in many instances, but too strongly reflected. The accomplishment of all the misery was, he tells us, "*not a work of trifling difficulty, it was effected by much wicked industry and profound deceit; the leading authors of the mischief were few, but indefatigable; their real design was concealed even from their friends; false pretences from time to time were assumed; they applied themselves to the hopes of some men, in presenting objects of ambition, to the fears of others, by holding forth the necessity they would have for their protection, to the vanity, the malice, or animosity of others, by promises of distinction, or an application to their personal resentment; they imposed on the understandings of the weak and ignorant, they inflamed the public mind, by inventing shameless calumnies against many of those in high situations, by transferring their calumnies from men to things, from those who administered the government to the frame of government itself, from the clergy to the established religion; by exalting the purity of their own views, and upbraiding every one who differed from them with the most iniquitous designs.*" p. 11.

The other most remarkable parts of this Sermon are the provisions of nature for the general happiness of mankind. p. 20. The influence of Christianity in this country, p. 22. and the tendency of the new doctrines now held forth, p. 26. These and other passages, though the matter of them cannot absolutely be new, are composed in such a manner as to give them the force and the grace of novelty.

ART. 31. *The Principles and Extent of Christian Benevolence considered, in a Sermon preached before the Governors of the Leicester Infirmary, at their Anniversary Meeting, September 16th, 1794. By R. Hausman, A. B.* 4to. 1s. (For the Benefit of the Lunatic Asylum) Brown, Leicester; Matthews, &c. London, 1794.

This discourse is chiefly distinguished by the *animation* which it possesses, which sometimes exceeds the just bounds, and causes it to degenerate into declamation. An instance of this occurs at p. 15, where the cruelty of parishes towards their poor is set forth with much exaggeration. We have reason for believing, from the experience of some among us, that the *sober and industrious* poor are not often treated with severity: and among the complaints of the poor people of England, we believe *this* is not one, that they ever apply in vain to magistrates for proper assistance and relief.

ART. 32. *The Psalms of David methodized: Being an Attempt to bring together (without the smallest Alteration) those Passages in them, which Relate to the same Subjects. For the Use of Churches and Families. By Robert Walker, F. R. S. E. Senior Minister of Canon-gate, and Chaplain to the Chamber of Commerce, Edinburgh.* Small 8vo. pp. 154. Creech, &c. Edinburgh. 1794.

The design of this publication is, to obviate the difficulty which preachers experience, in adapting the psalms, that are sung, to the subject of their discourses; it being often impossible, to find in one psalm the usual quantity of four stanzas relating to the same subject, without passing over some that intervene. The editor has therefore brought together the passages in *different psalms*, relating to some important subjects. This is what he calls "a methodized arrangement of them;" and it seems to be executed with judgment and ingenuity.

The version here used is, in measure and *poetical spirit*, much like the collection by Sternhold and Hopkins, and in several instances is almost literally the same. The editor "hopes that this attempt *shall* meet with the countenance of his brethren, the ministers of the church of (need we add?) Scotland." And "it neither is at present, nor ever *shall* be his wish, that the common Version of the Psalms should be set aside." It surely is not retained, either for the beauty of its poetical transpositions, or the vigour and harmony of its versification; as we judge from the following specimens:

"Thy way to God commit; him trust:  
*it bring to pass shall be.*"

p. 129.

"To them that fear him, surely near  
*is his salvation;*  
That glory in our land may have  
*her habitation.*"

p. 136—7.

ART.



ART. 33. *A Sermon Preached at the Consecration of the Chapel of Holme, in Lancashire, July 29th, 1794. By Thomas Dumbam Whitaker, L. L. B.* 4to. 1s. Binns, Leeds; Deighton, &c. London. 1794.

The public is much indebted to the Bishop of Chester, for recommending the publication of this ingenious, learned, and judicious discourse; and we recommend it strongly to the attention of our readers. In the exordium, the preacher states, that "the idea of local sanctity, and the propriety of setting apart certain places for the exercise of public worship, seems to be coeval with mankind." He proves this briefly from the history of the Old Testament; from that of the early, as well as the later Greeks, and of all other nations, of whom any accounts have been transmitted to us. He then proceeds to show, 1st. What may be collected from the *Christian* scriptures on this subject: 2dly. What hath been the uniform practice of the Christian church: And lastly, he vindicates the propriety, and proves the antiquity of the consecration of churches.

We shall be happy if the following strong and just remonstrance should affect, to a good purpose, the minds of any among our readers: p. 11. "Nor have later times, from the reformation downward, been generally deficient in consulting convenience, at least, in their religious edifices; though when we reflect on the vast influx of wealth, which an extended commerce hath poured in upon us, it must not be dissembled that, in this cold and calculating age, œconomy hath sometimes been allowed to supersede, and always to keep pace with devotion. But when we see, as there are but too many opportunities of doing, men of large fortunes lavishing vast sums of money on their own houses and grounds, while the adjoining houses of God are permitted to moulder into irretrievable ruin, it is impossible not to look back with some regret to the departed spirit of ancient times, and to apply the indignant irony of a great writer, by comparing "the sleepy laziness of men who erected churches, with the fervid activity of those who suffer them to fall \*."

ART. 34. *A Sermon preached before the University of Cambridge, January 30, 1794. By Edward Pearson, B. D. Fellow of Sidney-Sussex College, Cambridge.* 8vo. 29 pp. 6d. Merrills, Cambridge. Deighton, London.

This author reasons upon government on the principle of a contract, limiting the supposition to this, that the terms of the contract went no further than "a promise of protection of the part of the magistrate, and of obedience of that of the subject," which he thinks removes the danger of incroachments. He says, however, that the people have a right to attempt an alteration in the form of the legislature, at a general election; and if this result flows from his suppo-

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\* Dr. Johnson's Tour to the Hebrides.

sion, we think it still exceptionable. The sermon is, on the whole, plain and sensible, and favourable to the defence of our present constitution.

ART. 35. *A Sermon preached at Aughton near Ormskirk, in the County of Lancaster, on Friday, February 28, 1794. Being the Day appointed by his Majesty's Proclamation for a General Fast. By George Vanbrugh, L. L. B. Rector of Aughton.* 8vo. 23 pp. 1s. Robinsons. 1794.

The subject of this discourse is trust in God. The author modestly refrains from temporary politics, and contents himself with illustrating religious truths in a pious and plain manner. His text is Isaiah xxvi. 4.

ART. 36. *Seasonable Reflexions on Religious Fasts, in a Discourse delivered April 13th, 1794, in the Chapel, Frog-lane, Bath. By David Jardine.* 8vo. 14 pp. 6d. Dilly. 1794.

The preface to this discourse is a very censorious remonstrance against censoriousness on account of religious observances. The author must be an ingenious man, if he can reconcile with his abhorrence of abuse and calumny, what he has said about "unprincipled manoeuvres—paroxysm of insanity—clerical artifice—priests of the national religion—insidious methods—vulgar deceived—and the craft supported."

The discourse itself is much more temperate; and in a plain, but remarkably *inconclusive* manner, "urges a few considerations, to show that the practice of fasting to please the Supreme Being, or to avert his wrath, is inconsistent with reason and christianity."

The *decisive* argument against public fasts (p. 11) taken from Matth. 6. 16—17. is *just as decisive* against public prayers, or giving alms, or doing any thing good with the consciousness of any man living.

## POLITICS.

ART. 37. *Considerations on the Causes and alarming Consequences of the present War, and of the Necessity of an immediate Peace. By a Graduate of the University of Cambridge.* 8vo. 151 pp. 3s. Jordan. 1794.

This tract is divided into two chapters; the first, on the situation and resources of England; the second, on those of France: these are followed by a recapitulation of their contents, and by a conclusion drawn from the whole. But the consideration of the causes of the war, which takes the lead in the title page, stands only as a subordinate and digressive matter. The author goes over the old topics of our supposed aggression in the war, so contrary to fact, the ruin of the country from the accumulation of taxes, a cry-raised and refused a dozen

dozen times within this century, by sound experience, and the resources of France drawn from heavy exactions on those known to be wealthy, which "he cannot find it in his heart to censure." He considers a want of confidence in a nation, whose ideas are raised to an "enviable sublimity" by the lessons of Maximilian Robespierre, as "an aggression against the interests of humanity." But Maximilian, and his lessons, have, since he wrote, gone out of fashion, and he must find a new topic.

In the disposition of his matter this writer is defective, the facts he alleges frequently invalidate his assertions; and his principles are sometimes at variance with each other: but his style deserves considerable praise.

ART. 38. *Considerations on the present internal and external Condition, of France.* By A. B. 8vo. pp. 60. 1s. 6d. Debrett. 1794.

The abilities of this author are not unequal to the importance of his subject. He has shown that the equality professed to be introduced in France, is inconsistent with the idea of civil incorporation; which includes that of subordination: and that the anarchy which prevails in that nation, must perpetually compel them to seek, by foreign wars, to obtain a truce between contending factions at home: a necessity in which the ill-constituted Roman republic, to the misfortune of the world, found itself involved. Objections may be brought to his notion of what constitutes a state of anarchy: and it has led him to use the terms anarchial and legitimate, in senses almost contrary to their respectively received significations.

This writer seizes the great points of view which his subject presents; and delineates them with spirit and ability. But in attacking the affected coinage of new words by the republicans, their *neologisme*, though he has done it seriously, he has not his usual success. The air of pleasantry which he sometimes assumes, does not sit very gracefully upon him, and he assumes it too often. He thinks with force, and generally expresses his thoughts well. He is fertile in the conception of images to illustrate abstract truths, and mostly happy: but there is often something required to be added or taken away, and sometimes both. We consider him as not yet fully practised in composition, but as one whose present efforts promise future improvement.

ART. 39. *Plan of Internal Defence, as proposed by Sir John Dalrymple, Bart. to a Meeting of the County of Edinburgh, on the 12th of Nov. 1794.* 8vo. 10 pp. 6d. or 1l. 1s. per hundred. Stockdale. 1794.

After some sensible observations on the disadvantages of the allies against the French, and the similar disadvantages the latter would feel on invading this island, Sir J. Dalrymple proposes his plan, which is this. *First*, Masses for internal defence are to be got by training volunteers only, to the extent of every 12th man in each county, two hours, twice a week. *Secondly*, Selection of the volunteers that offer,

offer, to be made by the Lord Lieutenant and his deputies. *Thirdly.* The pay to be sixpence a day for the days of exercise. Regular pay if embodied on invasion. *Lastly.* To exercise on Sundays, if not objected to as improper, and then repair to church. Some additional observations are subjoined by Sir John Dalrymple.

ART. 40. *The Case of the War Considered, in a Letter to Henry Duncombe, Esq. Member of Parliament for the County of York.* 8vo. 24 pp. 1s. Debrett. 1794.

There is in this letter no appearance of intemperate party zeal, nor of ignoble acquiescence in the opinions of any leader. But the counsel of the letter-writer will, perhaps, be deemed timid and indecisive, when he is found equally to have disapproved of "Mr. Fox's pacific measures, and Mr. Pitt's rushing into open war." The calamities of war every rational Christian must deprecate, but it often happens that through them only we can arrive at the security of peace.

ART. 41. *Essays on the following interesting Subjects, viz.—1. Government. 2. Revolutions. 3. British Constitution. 4. Kingly Government. 5. Parliamentary Representation and Reform. 6. Liberty and Equality. 7. Taxation. 8. The present War, and the Stagnation of Credit as connected with it.* By John Young, D. D. Minister of the Gospel at Hawick. Printed at Glasgow, Sold by Vernor and Hood, London. 4th edition. 8vo. pp. 160. 2s. 1794.

We have read with much pleasure the just reasoning and solid observations of this author, whose essays have already claimed much deserved notice. He is a sincere friend to his country, to the established Government, and to practical Christianity. He very ably exposes prevailing errors which tend to sow sedition, and to excite discontent in those who impute the necessary evils of life to the faults of the existing Government. His conclusion is excellent, being a strong, rational, and scriptural address, enforcing order and peace; and exposing the evil and sin of sedition and rebellion. He very justly states, and well defends the grounds and reason of the present war. It is but a proper and judicious tribute to the merit of this publication, that it has been adopted and circulated by some loyal associations in Scotland. It contains much that is likely to be useful under such a description.

## LAW.

ART. 42. *A Collection of Cases on the Annuity Act, with an Epitome of the Practice relative to the Enrolment of Memorials.* By William Hunt, Esq. of Lincoln's Inn, Barrister at Law. 8vo. 4s. Clarke. 1794.

This is a full and accurate collection of such cases as have been reported relative to this statute. They are clearly arranged and plainly

plainly stated, so as to give the reader a just conception of the subject, as far as it has been elucidated by the decisions of courts of justice. If this work had been designed for the use of the legal profession alone, we should feel inclined to coincide with the objection which the author has anticipated in his preface; that the subdivisions of the subject are uselessly minute, and the several reported cases too diffusely stated. But as it also is designed for the use of persons who are not conversant in that science, it was necessary to be minute in order to be intelligible, and the lawyer should not object to a plan which though more tedious, is not the less useful to him, and is at the same time highly beneficial to other readers.

**ART. 43.** *The Modern Pleader; Containing the several Forms of Declarations in all Actions, with Notes thereon; Also a Collection of choice and useful Precedents for Declarations in the superior Courts in the Action of Account and Common Assumpsit, with those on Promissory Notes. To which are added a variety of useful Notes and Observations; the several Cases determined in those Actions, with the Evidence necessary to Support each Declaration; a Table of Names, &c.: the whole made easy and useful to Students and to the Practisers in Town and Country; furnishing the latter with necessary Instructions for their Agents. By John Impey, Inner Temple; Author of the Instructor Clericalis, &c. 8vo. 7s. Printed for the Author, sold by J. Butterworth. 1794.*

This book may prove an useful assistant to those classes of the profession, for whom its long title page professes it to be designed. From the perusal of the notes and observations, we cannot, however, compliment Mr. Impey either upon his talents for luminous arrangement, or upon a scientific acquaintance with his subject. We were sorry to observe that some of the cases stated by him, are by no means accurate abstracts of the decisions, as given in the reports from whence they have been taken. Owing to mistakes of the press, several of the references to the printed reports are likewise erroneous.

**ART. 44.** *The Laws Respecting Landlords, Tenants, and Lodgers, laid down in a Plain, Easy, and Familiar Manner, and free from the Technical Terms of the Law; with many Practical Directions concerning Leases, &c. &c. Demand and Payment of Rent, Distress, and Ejectment, as collected from the several Reports and other Books of Authority, up to the Commencement of the present Easter Term, 1794. Containing also distinct Treatises of the various kinds of Estates, particularly Estates for Life, for Years, and Copyhold Estates. Interspersed with Notes and References for the Use of the Profession. With an Appendix of Precedents comprising a great Variety of the most approved Forms of Leases, Assignments, &c. &c. &c. To which are also added Cautions and Directions relative to the Hiring and Letting of Houses and Apartments, particularly in the Metropolis of London. 8vo. 2s. W. Clarke and Son. 1794.*

That this pamphlet answers fully to the pompous catalogue of merits set forth above, we can by no means affirm to the reader. We

We do assure him, however, that it is much less of a catchpenny performance than from the title page he may be induced to imagine. It contains a good deal of information which may be useful to persons who are not lawyers, plainly and intelligibly expressed. Whether the learning that is to be gathered from familiar treatises of this kind upon abstruse subjects, by persons who are not in the habits of considering them, is upon the whole more likely to keep them from the meshes of the attorney's net, or to lure them into it, is not within our province to determine.

ART. 45. *The Sportsman's and Gamekeeper's Pocket Book; or, A Comprehensive and Familiar Treatise on the Game Laws. Comprising, amongst other Matters, all the Statutes and Resolutions of the Courts relating to Hares, Rabbits, Grouse, Fish, and other Game. Together with some general and particular Remarks, tending to explain their Import and facilitate their Construction. To which are added the Mode of Recovering Penalties under the Game Laws, the Law concerning Trespass in the Pursuit of the Game, and the General Law relating to Dogs.* 1s. 6d. W. Clarke and Son. 1794.

To such sportsmen as are not in possession of Burn's Justice, this may prove an useful companion. The professional man must look for complete information upon the subject elsewhere.

ART. 46. *The Laws respecting the Ordinary Practice of Impositions in Money Lending, and the Buying and Selling of Public Offices.* 8vo. 2s. 6d. W. Clarke and Son.

A well written treatise upon this subject would be of considerable use. With respect to the present, the cases are neither copiously nor judiciously selected, and the disposition of the materials, upon which much of the merit of a law book depends, is by no means remarkable for excellence.

## MISCELLANIES.

ART. 47. *An Abridgement of Mr. Edwards's Civil and Commercial History of the British West Indies. In Two Volumes.* 8vo. 12s. Parsons. 1794.

With the merits of Mr. Edward's History of the West Indies, it is probable that few of our readers are unacquainted. Our account of it, in our second volume, was very ample, and its celebrity has been fully adequate to the favourableness of our report. We consider the present abridgment as too dear to accommodate those who are very desirous to save expence, and too inferior to the original work to bear any competition with it. The abridger reflects on the first publisher for the expensive nature of his edition, but we confess that we should be sorry to see important works issued at first in such a manner as not to claim their due place of respect in good libraries. The reader need not be told that much of the valuable matter of a great work may be comprised in an abridgment: how far such a practice is fair, the publishers must settle among themselves.

**ART. 48.** *A Letter to James White, Esq. of Exeter, on the late Correspondence between him and Mr. Toulmin, relative to the Society of Unitarian Christians, established in the West of England. By John Kentish.* 8vo. pp. 58, 1s. 6d. Haydon, Plymouth, &c. Johnson, London. 1794.

It appears from the preface, that Mr. Toulmin, who officiated one Sunday for Mr. Kenrick, at George's Meeting-House, Exeter, gave notice (by his desire) that on the next Wednesday a sermon would be preached there on occasion of the annual meeting of the Society of Unitarian Christians. Mr. White, and a majority of the Trustees, whose permission had not been asked, were unanimously of opinion that the house should not be opened on the occasion. This letter is a vehement remonstrance against their refusal. We are at a loss to conceive what *right* and *claim* one Society of any denomination can have to the use of the Meeting-house of another.

A defence of the doctrines, and of the public conduct of Unitarians, occupies the greater part of the book. On these subjects, we find little matter in many words, abuse of the defenders of the Church, and encomiums on Dr. Priestley.

## FOREIGN CATALOGUE.

### FRANCE.

**ART. 49.** *La Médecine éclairée par les Sciences Physiques, ou Journal des Découvertes relatives aux différentes Parties de l'Art de Guérir, par M. Fourcroy, Tom. I. II. 382 & 385, 40 pp. Tom. III. IV. 359 & 346, 39 pp. in 8vo. A Paris.*

Under this title Mr. F. began in the year 1791 to publish a Journal, which has been continued to the present time, and which, on all accounts, deserves to be particularly noticed. The plan, as it is detailed in an introduction of 47 pages, includes every thing comprehended within the sphere both of Natural Philosophy and Medicine, which can be of use to the practical Physician, whose avocations will not allow him to draw his information from the original sources themselves. The author not only takes under consideration sixteen different sciences, the influence of which on the practice of Physic he has sufficiently demonstrated, but he likewise engages to present his readers with brief accounts of the most recent publications in this department of literature. It will not be questioned that this undertaking is, if a proper selection be made, sufficiently important to ensure a permanent existence to a work of this kind, and though it would be unreasonable

reasonable to expect that the author should really perform one half of what he has promised, we do not scruple to declare, that he has, in our opinion, done enough to raise the character of this Journal much above any other similar attempt with which we are acquainted. In each of these sixteen sciences we here meet with several valuable dissertations and notices, some of which are original, whilst others are chosen, with great judgment, from other periodical works, such as the *Annales de Chimie*, the *London Medical Journal*, the *Journal de Chirurgie* by Desault, &c. Two numbers of this useful publication appear monthly, each consisting of so many sheets, which likewise constitute the greater part of another excellent medical journal, in the German language, by *Hufeland* and *Göttling*, which we take this opportunity of pointing out to our readers.

ART. 50. *Oeuvres Posthumes d'Athanasie Auger*, or, according to a second title, *De la Constitution des Romains, sous les Rois, & aux temps de la République*, par Athanasie Auger. Tome cinquième de 387 pp. in 8vo. A Paris, 1793.

This volume contains nothing more than a version of the three Orationes of Cicero *pro M. Fonteio*, *pro A. Cluentio*, & *pro lege Manilia*, in which the author has, in general, given a sufficiently exact representation of his original, with, perhaps, as much of his spirit and elegance, as was compatible with the difference of the two languages.

ART. 51. *De la Structure, considérée comme Caractère distinctif des Minéraux*, par M. Haüy. A Paris.

There is a species of analysis which appertains more immediately to mineralogy, and which, without carrying us so far as the chemical analysis, has, however, the advantage over it of presenting us with conclusions still more precise, which may be said to speak to the eyes, and are, in a multitude of circumstances, easy to be formed. This analysis is that which is founded on an examination of the structure of minerals. The author of the tract now before us has shown how this investigation had led him to a theory which reduces the simple crystalline forms, originally belonging to one substance, to a small number of plain and invariable laws, or rather to different modifications of one and the same law. His intention is to point out the advantage that may be derived from observations made on their structure, towards facilitating the discrimination of minerals. On which it is essential that we should remark, first of all, that the mechanical division, by means of which we are enabled to distinguish the natural joints of the laminæ of a mineral, is not confined to those bodies only which have a regular and determinate figure; it extends itself to many of those also which exhibit to the eye nothing but gross, and apparently shapeless masses, but in which, notwithstanding, the position of the joints is still discernible, wherever the moleculeæ have had the liberty of arranging themselves internally in a symmetrical order, though that arrangement is  
not



not unfrequently concealed by an outside that seems only to announce confusion and irregularity.

Now the directions of these joints will always be found to be uniform in minerals of the same species, since they depend on the figure of the constituent molecule which is equally invariable. They become, as it were, a fixed point, which remains in the midst of that great diversity of forms of which one and the same mineral is susceptible; and of consequence they supply us with a characteristic of which we may avail ourselves either singly, or by combining it with some other, for the purpose of discovering to what class any body, on which our operations are performed, ought to be immediately referred.

If any one should be led to doubt of the uniformity preserved in the directions of the joints which pass between the constituent laminae of a mineral, it would be sufficient to cite in confirmation of it the crystallization of calcareous spaths. A remarkable circumstance of this crystallization is the production of six rhomboïds, all of them differing from each other in the measure of their angles. Three of these were formerly known. Mr. Macie, of the Royal Society of London, has recently ascertained the laws of diminution which take place in a sixth of nearly a cubical form. Now if the primitive forms could appear to be susceptible of variation, it would certainly happen in the present case, when nature, without quitting the rhomboïd, would only modify its appearances by different measures of angles; so that each rhomboïd would represent the general primitive figure, but formed according to a certain manner in consequence of some particular circumstance; as, for example, a different proportion between the acid and the basis. This, however, is not the case: and we may be convinced from observation, that among the six rhomboïds of the calcareous spaths, five include, as a nucleus, a solid like the sixth, whose plane obtuse angle is of 101 d. 32' 13", in such a manner that it is impossible by the greatest attention imaginable, to perceive the least difference between the angles of one nucleus and those of another. Thus, to speak accurately, every secondary rhomboïd is of itself as much different from the nucleus, as another solid of the same species, whose appearance is entirely contrasted with that of this nucleus; and in the transition to the different varieties it is never the primitive form that is changed, but only its external covering, or the disposition of the different molecule by which it is surrounded.

The author adds, that in proportion as he carried on his experiments on the structure of calcareous crystals, he had remarked a multitude of equalities both in the plane angles and in the respective inclinations of the surfaces of several varieties, compared with each other, or with the respective primitive form; especially since he had reduced the theory of the rhomboïd to general formulas, much better calculated than the particular methods to demonstrate the analogy of the different crystalline forms originally derived from one nucleus. His calculations have led him also, in a number of instances, to angles of 90 d. 60 d. and other similar limitations; and the greater part of these properties are so subordinate to the relation of the diagonals of the primitive rhomboïd, as he had at first determined it, that

that if that relation is changed in the slightest degree they immediately vanish.

These properties, interesting in consequence of the character of regularity and symmetry which they impress, in some measure, on the system of the lines on which depends the structure of the crystals that present them, appear to our author to establish the perfect identity of the form of the nucleus inclosed in all these crystals. We are sorry that our limits will not permit us to follow Mr. H. in his further application of this principle, for which we must therefore refer our readers to this very ingenious book itself.

In the treatise on mineralogy, on which the author has been employed for several years, and to which the present work is only to be regarded as an introduction, he has combined this, which may properly be denominated the geometrical character, with those furnished by chemistry and natural philosophy; as, on the one hand, the fusibility of these bodies, their solution by the acids; and on the other, their specific gravity, their solidity, their simple or double refraction, &c. in such a manner, that from the aggregate of all these characters, there may result a picture, calculated to express the different states under which it is presented by nature itself to our observation.

*Esp. des. Journ.*

## ITALY.

ART. 52. *Numismatum Imperatorum Romanorum à Trajano Decio ad Constantinum Draconem ab Anselmo Bandurio editorum Supplementum confectum Studio et cura Hieronymi Taninii, Socii Academiæ Cortonenfis Etruscorum et Veliternæ Volschorum.* Folio. XVI & 458 pp. with 12 plates. Rome.

Though it is evident from an examination of the *Index Museorum et Librorum*, from which this Supplement was compiled, that the author is imperfectly acquainted with many valuable collections of coins, and with the writings in which they are described, it must, however, be allowed, that the additions here made to the work of *Banduri*, are, as might be expected after an interval of 70 years, very considerable, so that this publication may, at any rate, be regarded as an important accession to Numismatical literature, whilst it is, at the same time, another specimen of the superior elegance of Italian typography. The author's own collection of coins has long been known to amateurs; and we are informed by *Eckhel* that he availed himself of it in his *Numis vet. Anecdotis*, in 1775; as did also the celebrated *Zœga*, in his *Numis Egypt. Imper.* published at Rome in the year 1787, 4<sup>o</sup>, who says concerning it in p. ix. of his *Index Museorum, &c. Eruditissimi — Abb. Hier. Taninii scrinia omnis generis numis imperatoris reserata, sed eo genere quod provinciam sibi sumpsit olim Bandurius, nunc Taninius, facile principatum obtinentia, eruditis nullo non tempore patent.*

*Efemeridi di Roma.*

## HOLLAND.

ART. 53. Herm. Jo. Krohm, *Eccles. Mediob. Ministri, et Theol. Exeget. necnon Histor. Ecclesiast. in illustr. ejus civitatis Astenæ Professoris, Diatribe de authentic. Dialogi Justin Martyris cum Tryphone Judæo, sive Disquisitio qua ymnæus illius libri ab exceptionibus, præcipue Wettstenianis, vindicatur, editio altera; Accedit Mantissa vindicans et illustrans.* Traj. ad. Rhenum, 22 XX, et 124 pp. in 8vo. maj.

The additions in this re-impression regard only the strictures made on this dissertation in the *Nederlandsche Bibliothek*, and some other journals, and may be had separately by those who are possessed of the former edition.

*Allg. Vaterlands. Letteroef.*

ART. 54. *Gebeden der Portugeesche Jooden door een Joodsch Genootschap uit het Hebreeuwsch vertaalt. Vierde Deel.—Prayers of the Portuguese Jews, translated from the Hebrew by a Society of Jews. Fourth Volume.* 507 pp. in large 8vo. Hague, 1793.

On taking up this fourth and last volume of a work already noticed in the *British Critic*\*, we were reminded of the excellent advice of the wise man, *Eccles. v. 2. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in Heaven and thou upon earth: therefore let thy words be few.* How little consonant to this salutary rule are four large volumes filled with prayers intended for the use of an inconsiderable part only of the descendants of that Prince!

Among the pieces, therefore, which form this last part, we were least displeased with one entitled *Kroon des Oppergebeds* (the Crown of Sovereign Power), by Rabbi Solomon aben Gabirol, who flourished, it seems, about seven centuries ago. In a short Introduction by the author, he says, "My prayer shall redound to the advantage of man; from it he shall learn righteousness and virtue. Without any circumlocution, and in the most concise manner, have I here related the wonders of the living God. I have regarded this as the chief of my songs of praise, and have accordingly given it the name of *the Crown of Sovereign Power.*"

From some of the notes which are placed under, and designed to illustrate the text, it will be abundantly apparent how much this people are attached to trifles in their religious service. Thus, for instance, on the subject of the blasts which it is usual for them to blow in what is here called the *Ochtend-Gebed* (the singing prayer, before New-Year's Day) we have the following remarks: "There are four different kinds of blasts, namely, the *הקעה, Tekia*, a joyous and continual blast, the *שבר, Sebariem*, a broken or interrupted blast, like the lamentation of a person, accompanied with sighs and frequent repetitions of ah! ah! the *הקעה, Terœä*, a tremulous blast, resem-

bling the voice of one who bewails his situation with fear and shuddering; *שְׁבָרִים תְּרֵעָה*, *Sebarim Teresā*, a compound blast, made up of the second and third. In the Holy Scriptures Lev. XXIII. 24. XXV. 9. and Numbers XXIX. 1. we are commanded to blow a blast, denominated *Teresā*: thus must we, according to tradition, blow the *Teresā* three times, and, agreeably to the Talmud, each *Teresā* is to be preceded and followed by a *Tekia*, which so far make nine blasts; but as under the inconveniences to which we are subject from our present state of exile, it is impossible for us to determine whether the proper meaning of the biblical word *Teresā* is the same with that which we call *Teresā Sebarim*, or *Sebarim Teresā*, and as it is a duty incumbent on us to conform exactly to the divine injunction, they first blow the *Sebarim Teresā* three times, next the *Sebarim* three times, and lastly, the *Teresā* likewise three times; which, added to the blast *Tekia* already mentioned, amount to twenty-seven, or, according to those who, though improperly, consider the *Sebarim Teresā*, as double, to thirty blasts."

Of their prayers, which are known to be remarkable for their useless repetitions, the following may serve as a specimen—"Hear us, O Thou, who hearest the needy! Hear us, O Thou, who hearest the oppressed! Hear us, O Thou, who hearest the broken in heart! Hear us, O Thou, who hearest the humble! Hear us, O Thou, who hearest the lowly of spirit! Hear us, O Thou, who heardest Abraham on the mount of Moria! Hear us, O Thou, who heardest Isaac on the altar! Hear us, O Thou, who heardest Jacob at Bethel! Hear us, O Thou, who heardest Joseph in prison! Hear us, O Thou, who heardest Moses and our forefathers at the Red-sea! Hear us, O Thou, who heardest Aaron when burning incense! Hear us, O Thou, who heardest Phinehas at Shittim! Hear us, O Thou, who heardest Joshua at Gilgal! Hear us, O Thou, who heardest Eli at Rama! Hear us, O Thou, who heardest Samuel at Mizpah; Hear us, O Thou, who heardest David and his son Solomon in Jerusalem! Hear us, O Thou, who heardest Elijah on mount Carmel! Hear us, O Thou, who heardest Elisha at Jericho! Hear us, O Thou, who heardest Hezekiah in his sickness! Hear us, O Thou, who heardest Jonah in the belly of the whale! Hear us, O Thou, who heardest Hananiah, Misael, and Azariah, in the fiery furnace! Hear us, O Thou, who heardest Daniel in the lions den! Hear us, O Thou, who heardest Mordecai and Esther in the city of Susa! Hear us, O Thou, who heardest Esdras in captivity! Hear us, O Thou, who hast heard the virtuous, upright, and perfect of all ages!"

## GERMANY.

ART. 55. Caroli Godofredi Hagen, *Medicinae Doctoris et Profess.*—*Programma primum de Plantis in Prussia cultis.* Königsberg. in 8vo.

This first part includes only the three first classes of Linnæus, of which our limits will not allow us to present our readers with the nomenclature. For the same reason, and because some of

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BRIT. CRIT. VOL. V. MARCH. 1795.

them are to be regarded only as continuations of works already known, we shall satisfy ourselves with announcing the publication only of the following articles in the same department of science, viz.

ART. 56. *Abbildung ökonomischen Pflanzen von A. F. Happe, Botan. et Hift. Nat. Scrus.*—*Description of economical Plants, by A. F. Happe*—Fol. I. II. and III. livraison—of which one containing six well-executed and illuminated plates, with the necessary quantity of text, is published every three months. Berlin.

ART. 57. *Plantarum indigenarum et exoticarum Icones ad viros celebratae*—by a Society of Amateurs, at Vienna and Leipzig, commencing with the year 1791, and published annually since that time, each number being accompanied with 60 plates; on the accuracy of which, however, the botanical student cannot safely depend.

ART. 58. *Plantae lichenesae, delineatae et descriptae a Georg. Hoffman, M. D. Vol. I. Fasc. III.* (Tab. XIII.—XVIII. p. 65, 86.) *Fasc. IV.* (Tab. XIX—XXIV. p. 87—104.) *Vol. II. Fasc. I.* (Tab. XXV—XXX. p. 1—21.) *Fasc. II.* (Tab. XXXI—XXXVI. p. 23—46.) *Fasc. III.* (Tab. XXXVII—XLII. p. 47—62.) Leipzig. Folio. An important work, of which we hope soon to see the continuation.

ART. 59. *Annalen der Botanik. Herausgegeben von Dr. Paulus Usteri*—*Annals of Botany, by Dr. Paul Usteri*; 4 part, 205 pp. with one plate; 5 part, 170 pp. with 7 plates; 6 part, 193 pp. with 1 plate, 1793; 7 part, (*Neue Annalen der Botanik 1 Stück*) 158 pp. with 3 plates; 8 part, (*N. A. d. B. 2. Stück*) 153 pp. Zürich, 1794. 8vo. a very useful publication, containing many valuable and original pieces, by the editor and others.

ART. 60. Alberti Gulielmi Roth, M. D. *Physici Provinc. Duc. Brem. etc. Tentamen Florae Germanicae. Tom. II. continens synonyma et adversaria ad illustrationem florae Germanicae, Pars prior*, 624 pp. *Pars secunda*, 593 pp. in 8vo. Leipzig. 1793. In this new volume, which extends from the 14th to the 23d class, the author has employed the same diligence that characterised the former part of the work.

ART. 61. *Linnéisches Pflanzen-System in Auszuge.*—*Linnean System of Plants abridged*; Vol. I. 471 pp. with 4 plates; Vol. II. 556 pp. likewise with 4 plates; Vol. III. 488 pp. with 3 plates; Vol. IV. 458 pp. with 4 plates. Nuremberg, 1792—4. 8vo.; an abridgement of the larger work, published at the same place under the title of *Vollständig Linnéisches Pflanzen-System* (Complete System of Plants, by Linnæus, in 15 volumes) and intended for the purpose of Academical prælections. A. L. Zeitung.

ART.

ART. 62. Olav Gerhardi Tychsen *Elementale Syriacum, sistens Grammaticam, Chrestomathiam et Glossarium, subjunctis novem Tabulis ære expressis.* Rostock, 1793. 170 pp. in large 8vo.

What may be here properly termed the grammatical part consists of 31 pages only, though it appears to contain every thing which is necessary for beginners, expressed in language sufficiently perspicuous, as it is also recommended by some new observations of which, in general, we cannot but approve. Thus, for example, in p. 14, we are told that the radical words of four letters are to be regarded only as special forms of the triliteral etyma, which is a much better account of them than that which represents them to be combinations of two different roots. So likewise, in p. 22. verbs are mentioned with the middle radical *Jud*, which had escaped the notice of former grammarians. In the 24 and following pages, the author enters more fully into the particularities of this dialect, than might have been expected in a mere compendium of grammar, though he has omitted some to which, in our judgment, he ought equally to have attended. Such is the remark, that *o* in foreign words only, is sometimes quiescent in *Sekopho*, *Rebhozo*, and *Ptocho*; that in the Syriac tongue, the accent is often on the penultimate; that the word, *ܨܪܝܐ* (*valde*),\* employed as a superlative, answers to *très*, prefixed to adjectives in the French language, from a comparison with which the *lineola occultans* under the *Risch*, in the word *ܪܝܫ* (Heb. *רִאשׁ*) may likewise be accounted for; it being usual in French to omit many letters in the pronunciation which are retained in the orthography, for the sake of pointing out the Latin or Greek etymon, to which the words are to be referred; which applies equally to the *Waw* and *Jud*, placed at the end of words without a vowel, to be illustrated from the *ent* terminating the third persons plural of verbs, likewise suppressed in the pronunciation. Some hint might have been given too respecting the formation of the Syriac conjugation, from a combination of the adjective and the pronoun, which is particularly evident in verbs *mediæ Jud*. The *Chrestomathia*, in which the selections are equally remarkable for their variety and importance, consist from p. 32—89. of punctuated, and from p. 112 of unpunctuated passages. The whole concludes with a very useful glossary from p. 113 to p. 169, and with 9 copper-plates, by which the reading of Syriac MSS. will, of course be greatly facilitated. *Ibid.*

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\* Not having Syriac types ready, we have substituted Hebrew.

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# G E O L O G I C A L L E T T E R S,

## LETTER VI. PART II.

TO PROFESSOR B L U M E N B A C H,

By M. D E L U C.

*Being a physical Commentary on the Eleven first Chapters of GENESIS.*

S I R,

29. **T**HUS again, are all those *psychological* fables set aside, in which, by a vain analysis of the *human understanding*, at a period when it was already *instructed*, some philosophers have pretended to derive from the *powers of reason* alone, all the religious notions scattered among the nations of the world: for we now see, that the *origin* of *idolatry* is to be referred to the debasement of a pure *theism*, the foundation of which was laid in the immediate instruction from GOD to the first race of men, and repeated in HIS revelations to NOAH. But the *worship* of GOD instituted by NOAH at his descent from the *ark*, was successively corrupted into the *worship* of NOAH himself, into that of his *sons* and their first descendants, and even into the *worship* of the mere *emblems* by which the several circumstances of the *deluge* were represented; and when once men were left to their own imaginations, with respect to those objects, the true meaning of which they could not understand, without a reference to their real *origin* then obliterated among them, no bounds could be put to the excess of *deviations* in the few, and of *credulity* in the many: a degradation, of which Mr. BRYANT has traced the progress and the causes, in the propagation of the *Asiatic* and *Egyptian* mythologies among the *Greeks* and *Romans*. Nevertheless, beneath the veil of all these deviations, the primitive notion of a SUPREME BEING, to whom these GODS of their own invention were subordinate, prevailed at all times among the Pagans: a strong instance of which, as far as relates to the *Indians*, we have in Mr. MAURICES' History of Hindostan, p. 359. What becomes then of all the speculations on a pretended derivation of *theism* from the *human understanding*, since it is thus ascertained, that a true *theism*, proceeding from *revelation*, did exist among the first progenitors of the present race of mankind?

30. Besides these circumstances so clearly proved, which directly give the sanction of *truth* to the *recital* of MOSES, there are others which will serve to demonstrate more and more, that the sacred historian, in impressing on the *Israelites*, as a rule for their conduct, the sublime

sublime ideas of the benefits, particular commands, and judgments, derived from God, did not dwell upon circumstances which they already knew by tradition from their ancestors. If his *history* had been a *fable*, MOSES might well have been expected to show as much imagination, as those painters who, from false ideas of the *deluge*, have drawn pictures in which men are represented crowding to the tops of eminences, and flying from rock to rock to evade the waters. MOSES then, representing to himself *Mount Ararat*, as covered with the *dead bodies* of the inhabitants of the country who had sought refuge there, would have set it forth in the colours of poetry, and an elegy would have supplied the expression of distress introduced in the pictorial representations. But no image of *death*, no hint of any *mournful scene*, is found in his description; because he wrote the true history of NOAH and his family, who, landing on an *island* of the ancient *sea* during its retreat, could not find there any trace of the doom inflicted on their fellow inhabitants of the perishing *lands*.

31. This, however, under a more general form, was the ground of one of the arguments of *unbelievers*; who, setting out from the false ideas which prevailed on the nature of the *deluge*, objected to the history of MOSES, that, if it had really taken place, we ought to find in our strata, *human reliquiae*, as well as the remains of *terrestrial animals*; which, however, is not the case. But MOSES says expressly, that the *lands* occupied by *mankind* were *destroyed*; and *Geology* confirms this fundamental circumstance. Thus, far from this want of *human remains*, on *Ararat*, in the description of MOSES, and among the *organized bodies* found in our strata, being an objection to the truth of the sacred history, it is a very remarkable confirmation of it. With respect to the *carcasses* of *terrestrial animals* found in these strata, they were, as it has before been explained, buried there by the waters of the *sea*, while it still covered our *continents*, and consequently before the *deluge*.

32. Of all the mistakes produced by abandoning the *literal sense* of GENESIS with regard to this great event, that which has produced the greatest number of *unbelievers*, is the extent which has consequently been given to the command from God to NOAH, with respect to the preservation of *animals*. If the waters, as was imagined, had in effect covered the highest mountains *all over the globe*, it must necessarily have followed, that every *animal* now existing, must have proceeded from their respective couples preserved in the *ark*; and so it has been conceived. I shall not stop to notice the difficulties and improbabilities that arose from such an interpretation, they are well known from the commentaries of *unbelievers*; but let us pursue the *history* of MOSES, to see if their arguments against his commentators, prove any thing against himself.

33. The passages they interpret in this manner, begin at p. 19 of the 6th chapter of GENESIS, where God says to NOAH, "And of every living thing of all flesh, two of every sort shalt thou bring into the Ark, to keep them alive with thee; they shall be male and female." Here doubtless is a *generality* in the expression, which we also find in the subsequent passages relating to the same subject: but here is one of a different kind expressed in page 21: "And take thou unto thee of  
all



*all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.*" Lastly, let us come to the descent from the Ark. God first says to NOAH and his family (Chap. ix. p. 3) "*Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.*" Now, whoever would not seek after difficulties where there are none, can only find in these *general expressions*, compared with each other, a form of speech very common, not only among the *oriental* writers, but in *every language*, when a certain *totality* is to be expressed, which the circumstances serve to explain without ambiguity. NOAH was not mistaken with respect to the orders he thus received from God; they were so expressed as to enable him to comprehend, what *animals* he ought to take into the ark, *to keep alive with him*; and also what *provisions* were necessary, for their food during the *deluge*. It is not in the short account of MOSES that we can expect to find these details; it is evident through the whole of his narration, that with respect to such circumstances as were known by *tradition* to the *Israelites*, he simply alluded to them in few words: and we have here a direct proof of it; for if he had related to the *Israelites* circumstances of which they had no previous knowledge, he ought at the beginning of the account of the *deluge*, where he mentions its prediction to NOAH, to have indicated its *duration*; which surely was revealed to him, since it was necessary he should be informed of it, in order to proportion the *quantity* of provisions to be taken into the ark. We see then, from the silence of MOSES on this important point, that he did not think it necessary to enter into such details with the *Israelites*, because he had no objections to apprehend from them.

34. Lastly, all doubts on this head vanish when we come to the following passage, containing one of the declarations of the ALMIGHTY to NOAH, after his quitting the ark (Chap. ix. vv. 8, 9, and 10.) "And God spake unto NOAH, and to his sons with him, saying, and I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all *that go out of the ark, to every beast of the earth.*" This repetition of the words, "*with you,*" joined to the expression of "*all that go out of the ark,*" corresponding with the order given to NOAH, "*two of every sort shalt thou bring into the ark, to keep them alive with thee;*" do they not establish an evident distinction, between the species of *animals* that NOAH had taken into the ark, and which had *come out of it with him*, and "*all the beasts of the earth?*" Here, *Geology* teaches us, why the *Israelites* sought no such sense in these expressions, as the commentators did who began their interpretations by losing sight of the nature of the *deluge*: they knew that after the retreat of the waters of the *flood*, a number of *animals* descended from the *mountains*, and dispersed themselves over the surrounding countries, in proportion as they found food; as we have it figured in the ancient Mythologies, by the *water-of life*, which began to flow from the sides of a *mountain*.

35. Thus, setting aside the *animals* immediately needful to man, and those that, for particular reasons, NOAH was commanded to take into

into the ark (the *raven* for instance) the new continents were peopled with *animals*, as well as vegetables, from their *mountains*. It is thus that we find an explanation of the phenomenon of the carcasses, found in our superficial *strata* in the northern parts of the globe, of *animals* that only now exist between the *tropics*. At the time of the *deluge*, these animals existed in our climates; we know this; among other proofs; from the quantities of *elephants teeth* that have been found in certain parts of the North, so well preserved as to have been used for *ivory*, and by the carcase of a *rhinoceros* found in *Siberia*, which, by the account of M. PALLAS, had still a part of the skin with the hair attached. Such of these *animals* as, at the birth of our continents happened to be on the tops of the new mountains, spread themselves, as all the other species of *animals* did, over the adjoining countries. But the *animals* underwent the same fate as the *plants*; they propagated only in places where the new state of things afforded what suited them; and hence it is that each distinct region is found now to have its peculiar *plants* and *animals*; a circumstance of considerable moment in *Geology*, which I shall explain more fully in some other work, in treating of the *origins* of *organized beings*.

36. Every part of this sublime narration of Moses, is impressed with characters that mark it as proceeding from the great author of nature himself. I shall continue to notice the circumstances of that solemn covenant which God vouchsafed to make with the inhabitants of the new lands, by considering the *sign* annexed to it. (Gen. chap. ix. vv. 12 and 13.) "And God said: this is the *token* of the covenant between me and you, and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a *token* of a covenant between me and the earth." I shall first shew what this object presents to our notice, considered as it stands connected with *natural history* and *Geology*, after which I shall speak of the proofs we have of the reality of this event.

37. I have already had occasion to remark, that *rain* does not proceed from the condensation of the *waters* raised by *evaporation*, but that it is produced by a chemical process, in which a portion of the *atmosphere* itself being decomposed, returns to the state of *aqueous vapour*, which, by its abundance, first forms *clouds*, and at length, the fall of water, which we call *rain*. In the present state of our globe, we observe two very different sorts of *rain*: the one which prevails over a large extent of country, either in a calm, or during regular winds; this *rain* is commonly foretold by the fall of the mercury in the barometer; it is always of some continuance, and is not accompanied with any other particular phenomenon: this I shall call *simple rain*. The other is more local, and the barometer seldom announces it: its effects are sudden, and return by fits; it is always accompanied with *gusts of wind*, which also are local; often it ends only in *showers*, but sometimes it is attended with *hail*, *thunder*, *lightning*, and even with *hurricanes*. I shall call this *tempestuous*. Now it is to this latter kind of *rain*, the *rainbow* (or *Iris*) belongs; for it requires, that, at the same time when the air is clear in the part of the horizon where the sun happens to be, there shall be in the opposite part a *cloud* very low and very thick, and that another *cloud* shall be so situated as to produce *rain* between

between the thick *cloud*, and the spectator looking that way ; circumstances that never happen in the case of *simple rain*, the *clouds* belonging to which are much elevated, and extend at once over a large tract of country : it then also *rains* or *snows* on the highest mountains ; while in the case of *tempestuous rains*, we need not go very high, to have a tempest below us : and when the former kind of *rain* comes to cease, the *clouds* everywhere break and disperse at once without partial *showers*.

38. Thus, in order to decide certainly the question, whether the *rainbow* was known to the *Antediluvians*, it would be sufficient to know whether at that time there were any *tempestuous rains* : but all we know in this respect, is, that there is no mention of *hail* or *thunder* in all that *Moses* has said of the times anterior to the *deluge*. This does not amount to a proof, but it authorizes an inquiry from *physical* and *geological* principles, in order to judge whether there be a possibility that the *rainbow* had not appeared before this revolution on our globe.

39. The *simple* and the *tempestuous rains*, unquestionably proceed from one common cause : that is, the decomposition of the *air*, so as to make it return to the state of *aqueous vapour* : but there never happens any chemical *decomposition*, without a *recomposition* of some other kind. Some *fluid* must necessarily be mixed with a part of the *atmospherical air*, in order to seize on the ingredients that had produced it from the *aqueous vapours* ; but then, some new *combination* must certainly take place ; and we have reason to suppose this to be the case, since the influence of the *atmosphere* on terrestrial phenomena is so various, that *rain* considered alone, is very far from explaining it. The immediate existence of such new *combinations* does not yet appear to us during the *simple rains*, but we are sure that they take place in the *tempestuous rains*, when we consider their concomitant effects. Different sorts of *fluids* may occasion the change of *air* into *aqueous vapour* ; but the new combinations which then take place by the ingredients which it loses, are different, as well as the part of the *atmosphere* in which the operation happens ; a circumstance that varies the appearances of the rains. Now we know from *Geology*, that at the period of the *deluge*, there happened very considerable changes, not only in the *atmosphere*, but in the *waters* of the *sea*, and with regard to the *continents*, very different from the former, by being covered with *strata* of different sorts, which did not exist on them. It is therefore very possible, that the *tempestuous rains* are among the consequences of the *changes* which happened at that epoch, on our globe, and that consequently the *rainbow* which appeared after the *flood*, might be a new phenomenon, connected with a state of the earth, with regard to which it became a real token of what God said to Noah, at v. 15 of the same chap. " that the *waters* should no more become a *flood* to destroy all flesh ;" or in the language of *Geology* ; that the new *continents* were not exposed to sink below the level of the present *sea*, in consequence of internal operations, by which the state of the *atmosphere* could be still altered.

40. Admitting this idea, that the *rainbow* appeared for the first time to NOAH and his family, at the moment when God declared his

covenant

covenant with the new inhabitants of the earth, let us represent to ourselves how they must have been struck with all its circumstances, by the novelty and magnificent appearance of the phenomenon, and by the divine revelation which presented it to their notice as the *token* of that covenant; considering that necessary impression, which, if the event was real, must have been felt by NOAH and his family, we shall find, in the proof of its having been produced, *that* of the reality of the event. On this subject it is sufficient to read that section of Mr. BRYANT's *Analysis of Ancient Mythology*, (11 vol. p. 341) that has for its title, "of JUNO, IRIS, EROS, and THAMUR;" in which the learned and judicious author unfolds, what the ancient mythologies contain of allusion to this *sign*, as marking an æra of the greatest importance in the history of mankind. The *Iris*, either as representing or accompanying *divine love*, and even expressly as the emblem of a *solemn covenant*, became an object of *worship* among the first people which separated from the family of *Shem*; and Mr. BRYANT gives a particular instance of this (p. 414 of the same vol.) in the design of a piece of sculpture, cut in the rock near the *Campus Magorum* in *Persia*, copied by *Theuynot*, in which *Eros*, that is to say, *divine love*, represented by a winged infant, is setting on a *rainbow*, near which is the figure of an *old man* in the act of *adoration*. Lastly, Mr. MAURICE, at p. 347 of his work, quotes also the mythology of the *Chinese*, where they make their great *Deity Fohi*, to spring from a *rainbow*; and this personage, in other respects, bears in their mythology all the characters and attributes of NOAH, as saved from the *deluge*. Here then are pointed traits of a general tradition relative to the *rainbow*, considered as a great *sign*; and to this, natural *history* and *Geology* add their evidence. Now, if we consider the simplicity and conciseness with which MOSES relates this circumstance, we shall find, that the *Israelites* must have also known it by tradition from their progenitors; and it is a fresh proof, that, through the whole of his account, he relied on this *tradition*, which he only fixed, and cleared from error, at the same time that he manifested to them the orders of God, and what they could not know of his WORKS.

41. There is also a very remarkable circumstance, which refers at once both to the history of the *Flood*, and to the events that are related with respect to the *first man*; a connection that we have already noticed in the case of the *plants* which require *cultivation* to preserve them. In describing the *Garden of Eden*, with the view solely of giving to the *Israelites*, an account of the origin of evil, and of the remedy revealed by divine wisdom, MOSES mentions the following circumstances (Gen. ch. 11. vv. 10. &c.) "And a river went out of *Eden* to water the garden, and from thence it was parted and became into *four heads*: the name of the first is *Pison*;—the name of the second is *Gihon*;—the name of the third is *Hiddkel*, which goeth towards *Assyria*, and the fourth river is *Euphrates*." Here, I say, we have a description given by MOSES in the 2d chapter of *GENESIS*; and it could not but be present to his mind, when at the 6th chapter he began the history of the *Deluge*. The *Israelites*, to whom he addressed himself, knew well an *ASSYRIA* and *EUPHRATES*, but these were very differently situated; no *river* existed in these countries that

that was divided into *four* heads, of which one was *Euphrates*, and another ran towards *Affyria*: how then could they have borne this apparent contradiction between the narrative of *Moses* and facts, if for them it had been real?

42. We shall see here, from the very beginning of the book of *Genesis*, what I have observed with regard to all the other parts to which I have had occasion to refer, that the divine source from which it is derived, appears more clearly in all those circumstances that, to those who have not studied them with attention, seem to be *improbabilities*. At chap. 2. where *Moses* spoke of the *Garden of Eden*, he was describing a place which had belonged to the ancient *continents*; but when, in chap. 6, he came to the history of the *Deluge*, he began with the declaration of *God* to *Noah*, that these *continents* should be destroyed. The *Israelites*, therefore, were not induced to make the critical remark I have just alluded to; they knew that the names *Affyria* and *Euphrates* were *antediluvian*, and only transferred to the new *continents*, as we have since seen it practised universally by colonies, who name the new settlements in the countries they adopt, after the correspondent names of their native countries. *Moses*, in speaking of the *Garden of Eden*, described a *real place*; for he could not be guilty of so gross a blunder as the contrary would imply; but this place existed no longer, since the *continents* on which it was situated had been *destroyed*: *Geology* even, in commenting on the narrative of *Moses*, leads us to think that it was destroyed when *Adam* and *Eve*, banished from the spot where they had transgressed the command of *God*, were compelled to apply themselves to *agriculture* for their subsistence: it is, I say, very probable, from the history of *Moses*, that a *volcano* burst forth to bar the entrance of this original place of their abode, while it sunk into the *sea*. I have shown that *volcanic eruptions* make a part of the history of the ancient *sea*, and *Moses* mentions a *flaming sword*, which guarded the entrance of the *Garden*: now in other parts of sacred writ it is said, *God maketh his ministers flames of fire*.

43. Lastly, after the account of the different circumstances of the *Flood*, and of the first establishment of *Noah* and his family on the new *continents*, *Moses* passes on to their posterity. He sets out with the first generations of the three sons of the *great patriarch*, to mark the course they pursued in forming their first settlements, whence we are able to trace the origin of the traditions of the *Deluge* among the *Pagan* nations: after which, confining himself to the posterity of *Shem*, which was his principal object, he first attributes to *Noah* a length of life equal to what he had assigned to the *antediluvians*; he lived, he tells us, 950 years. From this time he represents the terms of man's life as decreasing; already *Shem* lives only 600 years; nevertheless, in this course of successive decrease, *Abraham*, the common Father of the *Israelites*, and on whom he never ceases to fix their thoughts, is yet spoken of as having attained to 175 years, after which the common term of human life was gradually shortened to its present duration. Here is the last *Geological* fact in the account of *Moses* (the rest being only the history of the Hebrew nation) but this is well worthy of consideration.

44. The ancient *mythologies* of the *Pagans*, also assign very long lives to their first chiefs; and after the account I have given of the *origin* of their *idolatry*, it is natural to think, that the real facts relative to this object, had so raised their imaginations as to lead them to attribute *immortality* to these founders of the new race of mankind, and to augment in proportion the distance of time since they appeared on the earth. Every thing became gigantic in the ideas of these primitive people, when their traditions had become the only sources of their knowledge; because these contained real prodigies; and as in this strain they disfigured more and more the facts themselves, it is not surprising that their *chronologies* are at length become pure fictions.

45. If MOSES, as unbelievers suppose, had ransacked these sources, can we bring ourselves to believe he could have committed such a blunder as to drop this veil of *antiquity* in his *Chronology*, so as to make (in his address to the Israelites) but a few generations to have passed between NOAH and the times of ABRAHAM, so well known to them, at the same time describing the term of man's life as having decreased in this short period, from 950 to 175 years, with again a decrease of one half, from the time of ABRAHAM to that in which he wrote? No, it is not so that designing people invent. It must necessarily be allowed that MOSES relied on not being controverted; and we now see that he spoke nothing but the truth, since our *continents* (that unalterable *dépôt* of *chronometers*), confirm his *chronology*.

46. Here again, some inattentive commentators on the book of GENESIS, have, by their systems, given weight to the arguments of unbelievers; bending the expressions of this great book like a *lead* rule, and in that arbitrary manner of interpretation, either contradicting some ancient *astronomical monuments*, or depending too much on others. It is not necessary for me to enter into these details, because I shall again show, that the *literal* sense of GENESIS is the *truth*: but I must for a moment stop to consider a point of some importance on this head.

47. I have in view some *chronological* systems immediately deduced from the *ancient astronomical monuments*. I have just spoken of, under the idea, that nothing has happened with respect to the *movement* or *position* of the earth that is foreign to the *causes* or *laws* that serve as a basis to *astronomical* computations. This supposition is very natural on the part of *Astronomers*; but *Geology* does not permit us to assent to it, because the *revolution* that occasioned the *Deluge* must have had some influence on our globe in this respect. If we first consider the *statical* consequences likely to have followed from a sudden displacing of such a mass as the *sea*, we must judge that the *velocity* and *direction* of the motion of the parts of this mass, which happened to change its latitude, could not but have some influence on the *velocity* and *direction* of the motion of those parts of the globe to which they flowed, and on which they were detained, and thus occasion some change in its *rotatory* motion with respect to the *position* of its *pole*, or the *inclination* of its *axis* to the plane of its *orbit*. Moreover, the sinking down of the *continents*, together with a portion of the waters

of the *sea*, having filled up vast caverns in the interior of the globe, there could not but follow some sensible alteration in its *centre of gravity*, and consequently in the direction of the *plum-line* on some parts of its surface. These *changes* doubtless could be but small; however they do not the less prevent true *chronological* inferences being drawn from some *astronomical traditions* among the Asiatics; since, in comparing *antediluvian* traditions with posterior observations, the difference between them may partly depend on these *changes*.

48. I have called *traditions* the *astronomical fragments* discovered among the people of *Asia*, because M. BAILLY has proved that these *fragments* had an origin prior to that of these people themselves. they being mixed with errors, which are the same in the north and the south of *Asia*, and into which the original observers could not have fallen. Now, from all that I have hitherto proved, these *traditions* could proceed only from NOAH; that is to say, from the first founder of the new race, and of this we have direct monuments in the ancient *Mythologies*, where the great chieftain from whom they derived all human knowledge, is, among other things, represented as having instructed them in *Astronomy*. This also is the most probable reason why this science, not having its foundation in their own discoveries, but following the turn their fancies took in all other respects, degenerated into *Astrology*, the progress of which may be found in the works of Mr. BRYANT and Mr. MAURICE, the latter of which may especially be consulted at p. 346.

49. I now return to the *long lives* both of the *antediluvians* and of the first generations of men after the *Deluge*, a circumstance for which it is not difficult to assign a physical cause, since we have already had occasion to notice considerable and successive changes among all classes of organized *beings*, before and after the *Deluge*. These changes, the consequences of those that happened both in the interior and at the surface of the globe, were the effects of the same causes that have produced so many greater effects of different kinds, of which I have given an account in these Letters, and we may readily conceive from analogy, that the *long lives* of the *antediluvians* were connected with the state of the earth; that the family of NOAH, bringing with them to the new *continents* a great strength of constitution, communicated it to their first descendants, and that it diminished only by degrees. All is connected together by the same causes, in the long series of *Geological* phenomena, including the history of the *organized beings*, that I have described in this work; and it is the certainty and harmony of these phenomena, which, by irresistibly drawing aside the veil that covered real events in the ancient mythologies, and refuting the erroneous interpretations of GENESIS, finally evince that all the parts of this sublime cosmogony are derived from the fountain of TRUTH.

50. As for the final causes, of which we cannot doubt after so many proofs of the interference of GOD in the events of humanity, it is still easy to trace them in this account of the duration of the *life* of man. The first *continents* having been peopled only by the descendants of ADAM and EVE, and the present *continents* by the family of NOAH,

Now, we find accordingly a sublime agreement between the *long lives* of men in these two periods, and the rapidity as well of the population as of the advancement of the arts, of which we find the traces so simply exposed in the *narrative* of MOSES; for it would be easy to prove that this long term of *life* quadrupled at least every effect that the same length of time would have produced among men whose *lives* would have been only of the present duration. But when the human race was renewed on *continents* which the *sea* could no more overwhelm, and had so multiplied, that men would by degrees crowd together on the same parts of the earth, it was a sublime dispensation of the wisdom of the CREATOR, to shorten human life, since it shortened the dominion of the passions of individuals.

51. In thus terminating the physical explanation of the *eleven first chapters* of GENESIS, containing the history of the earth, from the epoch, when *light* was first added to the other elements which compose it, to the time of the calling of ABRAHAM, I feel it incumbent on me to recapitulate the motives that have led me to these investigations. What can we determine with certainty respecting the *origin* and *nature* of MAN, without knowing his *history*?—How can we know any thing of the *history* of Man, except we know sufficiently the *history* of the planet he inhabits?—How can we learn the *history* of this planet, without studying the *monuments* of its *revolutions*, and all that Natural Philosophy can discover to us of their causes? Such are the questions that have induced me to devote near 50 years of my life to these studies, including the history of MAN himself; and as they have contributed more and more to impress on my mind a firm *faith* in our *holy religion*, I have found the reward of my labours in an inward satisfaction, that the vicissitudes of my life, have never been able to shake.

52. God, by inviting us in his Revelation to study *Nature*, has laid a foundation for the re-establishment of the faith, when the lapse of time, and the caprices of fancy and passion, would have led the way to incredulity among mankind. *Faith* had been gradually established by *prodigies*, of which men had themselves been witnesses, and which they had transmitted to their successors; and now it is supported by proofs of the existence of the earliest and most important of these *prodigies*, which will serve gradually to dissipate the obscurities produced by the fabulous accounts of *Nature*, which men, who pretended to enlighten the world, have propagated. Then will mankind generally acknowledge a SUPREME LAWGIVER, who has given them *rules* and *instructions*; and they will in the end discover how much it concerns them to listen only to HIM.

I have now, Sir, finished that abstract of my Geological enquiries, and of their results, which you thought would be sufficient to enable those already versed in the study of these phenomena, to comprehend the whole of their connections, and to excite in others the desire of fixing their attention on so important a subject: but if it may answer your expectation in the first instance, I doubt of its success in the last. The objects of *Geology* are very numerous; they can only interest when they are so understood as to reflect light on each other; they will



will remain dark if not sufficiently explained, and then no interest can be produced. This, I fear, may have been the case with many readers of these extracts; but as they have the same interest as the learned to know what foundation our faith derives from Nature, I think it my duty to resume the same plan on a larger scale, in order to explain the whole in such a manner that every attentive person, of a common degree of information, may be so forwarded in *Geology* as to find readily new sources of knowledge in a multitude of common objects, which remain silent for those who want previous information. This I have undertaken in a work which I intend to publish.

I am, dear Sir,

With much Regard,

Yours, &c. &c.

DE LUC.

## DOMESTIC LITERATURE.

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A splendid work is preparing at Liverpool, by Mr. Roscoe. Its title is, the Life of Lorenzo de Medici the Magnificent. It will extend to two volumes quarto.

Mr. Dunster, whose taste and talents have already been well approved by the public, is employed on a new edition of Milton's *Paradise Regained*, with notes, which will very soon appear.

We may also expect, in a quarto volume, an account of *Tours in the North and in Scotland*, by Henry Skrine, Esq.

Professor Martyn's edition of *Miller's Gardener's Dictionary*, will certainly appear on the first of June, in numbers at one shilling, and in parts at about twelve shillings.

The Rev. Mr. Henley, of Hendleham, has been able, by the aid of some Asiatic, and in particular, some Phœnician coins, to ascertain several important points of Biblical Chronology, his opinions on which subjects will soon be published under the title of "*Illustrations of Ancient History and the Prophetic Scriptures, with a Verification of the LXX Weeks of Daniel, from coins and documents not hitherto applied.*"

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

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M. Gottlieb Schawne has our thanks for his obliging communication, of which he will see we have availed ourselves.

Similar acknowledgments are due to our correspondent near Petworth.

We are much obliged to Etonensis for his communication, but as we had pledged ourselves to compare only certain published works on that subject, we could not take the benefit, in this instance, of his learning, ingenuity, and kindness.

On the sensible Letter signed T. B. P. we have only to remark, that we did not mean to speak with coldness on the subject to which the writer refers, but with caution only, as we would not be too eager in proposing alterations; and with the less vehemence, because we conceive all such expressions, both in Scripture, and copied from it, to be limited by many implied conditions.

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THE  
BRITISH CRITIC,

For APRIL, 1795.

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Πᾶσι δίκαια νέμεν, μηδὲ κρίσιν ἐς χάριν ἔλκιν.

PHOCYLUS

Be just to all, nor give, with partial hand,  
To favour that which merit should command.

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ART. I. *An Enquiry into the Duties of Men, in the higher and middle Classes of Society in Great Britain, resulting from their respective Stations, Professions, and Employments. By Thomas Gisborne, M. A. 4to. 646 pp. 1l. 1s. White. 1794.*

**A** Work so comprehensive as the present cannot adequately be appreciated, but by a deputation of examiners from every class of society in this kingdom, each employed to weigh the value and the practicability of the precepts in his own particular line. Such an appreciation it will obtain in time by the public voice, which will give the general result of opinions pronounced by readers of all descriptions, and which, if we do not deceive ourselves, will, on the whole, be very favourable. It seems to us that the book bears evident marks of that judicious care which the author professes to have taken, to obtain these decisions *a priori*, by founding his instructions on the advice and information of such persons as must finally be his judges. "The endeavours," he says, "which I have studiously made to derive intelligence from various quarters, respecting the several topics I have had to discuss, have been

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amply recompensed : and in executing most of the chapters appropriated to particular descriptions of men, and especially some of those chapters, with the subjects of which I was the least acquainted, I have been fortunate enough to receive the unreserved suggestions, advice, and animadversions of persons severally occupying the station, or belonging to the profession in question, and accustomed strictly to consider its duties in a conscientious light." The exemplary character and high respectability of the author form a strong pledge to the public, that his friends, and they who communicated their opinions to him, would be found among those individuals who are best qualified to give sound decisions in such questions ; and we doubt not, therefore, that their names, if mentioned, would carry with them a strong additional recommendation of the work to which they have contributed.

That which is obvious to the eye of the general critic is, that the materials are ably put together, and the book written in a masterly and eloquent style. The arrangement and subdivisions are so clear that no effort is required to comprehend or recollect them ; and even the sameness which might be expected to arise from the uniform objects of recommending right and proscribing wrong in every instance, is in great measure avoided. That, after so many treatises of practical divinity, a treatise of practical morality should still be a new undertaking appears a little extraordinary, yet so it is, to the best of our recollection ; and though books on general morals have been multiplied in every language, we have not met with one which thus dissected society, to bring the truths of morality home to every bosom. " To apply moral truths to practical purposes ; to point out their bearings on modern opinions and modern manners ; and to deduce from them rules of conduct by which the inhabitants of this country in particular, each in his respective station, may be aided in acquiring the knowledge, and encouraged in the performance of their several duties,"—are, according to Mr. Gisborne's own statement, the objects of his work. To this arduous task he brought a mind already studiously exercised in moral science, the powers of which he had also publicly evinced to be considerable, by a book \* in which he urged some strong objections against the plan of Mr. Paley's acute and, in general, excellent moral treatise ; and also laid his own founda-

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\* *The Principles of Moral Science Investigated, and briefly applied to the constitution of civil society.* 8vo. White. 1789 and 1791.

tions for the principles of moral science. On these foundations he raises his present superstructure, and the edifice is certainly such as promises to do permanent honour to the artist. Nor must the reader expect mere morality in the work now recommended to him, it is Christian morality, in which religion is so interwoven as to be altogether inseparable; and the appeal is constantly made to the conscience, not as finally to be judged by its own decisions, but by the justice of him who gave it that faculty of deciding.

It is a great collateral excellence in this publication, that, being calculated for the principal classes of society in this country, it gives, on the whole, the completest view of the nature of our civil polity that can be imagined. The foreigner, by perusing it, will obtain a knowledge which he could not otherwise acquire without much severer study, or a long intercourse with us; and if such a work could be produced, with equal care and conscientiousness, in every country in the world, the most perfect history of human society might be formed from the whole, that could be wished or devised. A great similarity would undoubtedly appear in the general duties of certain universal classes, which are found in all societies, but the particular colour arising from local application, would make perpetual discriminations, of the most curious and instructive nature. Mr. Gisborne has wisely confined himself to the task of recommending morality to his own countrymen. To have attempted a similar detail, with respect to the classes of men in other nations, would have been an undertaking, arduous beyond the reach of human powers, and by no means attended with proportionate utility; for, after all, the circulation of it must chiefly be where it was written. Whether he has done equally well in two other restrictions of his plan may, perhaps, admit of a doubt. The first of them, however, he has noticed, and has assigned his reasons for the omission, in the following terms:

“It will not be expected that in a work of this kind, a distinct part should be appropriated to those who are placed in the lowest ranks of society. By them argumentative and bulky treatises on morality will not be read. The careful perusal of their bible, and the study of short and familiar expositions of its precepts, aided by the public and private admonitions of their pastors, are to them the principal sources of instruction.” P. 3.

That there is much truth in this observation cannot be denied; yet if, as the author allows immediately after, the superior classes among the laity, as well as clergy, ought to endeavour to instruct and improve the lower by judicious attention, it may, perhaps, be thought that a view of the kind of

character, which they should endeavour to form among their inferiors, might be attended with some advantage. The parts also addressed to the lower classes might, with great utility, have been extracted in smaller publications, for their use; and certainly, as a whole, the work would have derived a fuller appearance of perfection, from comprehending every class, than by pausing at a certain line. The other omission will undoubtedly admit of much excuse, yet we are inclined to doubt whether, on the whole, the reasons for supplying it in future may not preponderate. It is that of leaving the duties of females entirely untouched, the work being literally on the Duties of Men. From the situations of their husbands, the wives of all classes of men derive particular duties, and are exposed to particular temptations; and as, from the limited scale of female action, these cannot afford materials for a separate treatise, perhaps, it might have been useful to have subjoined to each chapter a view of this part of the question; or in one chapter to have gone through the several classes, with the respect to the duties of this amiable and very important part of society.—We propose this plan, with the choice of his mode of executing it, to the respectable author, when he shall prepare for future editions\*; reminding him that this particular advantage will probably arise from it, that the rules there laid down will be received with more attention than any others. The female character, barring such exceptions as will readily occur, is, in general, more desirous of information on points of duty, and more scrupulous in acting up to it, than our own; and we will venture to promise that judicious advice so directed will seldom be suggested in vain.

We shall now hasten from preliminary matters, on which we have been led to dwell longer than we intended, to the view of the work, which, in a general way, cannot be more readily conveyed than by subjoining the Table of Contents.

“ 1. Plan of the Work explained. 2. General Remarks on the First Principles of the British Constitution. 3. On the Duties of the Sovereign. 4. On the general Duties of Englishmen, as Subjects and Fellow-Citizens. 5. On the Duties of Peers. 6. On the Duties of the Members of the House of Commons. 7. On the Duties of the Executive Officers of Government. 8. On the Duties of Naval and Military Officers. 9. On the Duties of the Legal Profession. 10. On the Duties of Justices of the Peace and Municipal Magistrates. 11. On the Duties of the Clerical Profession. 12. On the Duties of Physicians. 13. On the Duties of Persons engaged in Trade and Business. 14. On the Duties of private Gentlemen. 15. Considerations submitted to Persons who doubt or deny the Truth of

1. \*. We are happy to see that a second edition, in two volumes 8vo., is already published.

Christianity.

Christianity, or the Necessity of a strict Observance of all its Precepts."

The subdivisions of these general heads are such as arise naturally out of the subject, in a mind capable of taking so accurate and extensive a survey of the whole, as the author of this work has made. The most common objection, probably, which will be urged by individuals, perusing such parts of this work as relate to their own particular situations, is, that the line of duty is drawn too strictly for practical observation; but on this topic it will become every objector to ask himself whether the rules he has laid down for himself are not, on the other hand, too lax, which certainly is the most usual case: nor will it, we think, be denied that in such a work it is better to err on the rigorous than the indulgent side: since men will readily enough take liberties, though they might not think of all the strictness of their duties, unless it was expressly suggested. Perfection may be unattainable, but to aim at it is the only way by which any high degrees of goodness can be achieved.

It will not be expected of us, that we should go through every department of this extensive work, and state exactly in what points we agree with the author, and in what we differ from him. Such an examination would go to an extent far beyond what we can allow, or our readers would desire; and as we have seen sufficient reason to be abundantly satisfied that the whole is written with the spirit of a wise and liberal man, and a conscientious christian, we leave minuter matters to be disputed or acceded to by others, according to their own knowledge or persuasions. It will be sufficient for us to exhibit such specimens, as may induce our readers to become readers also of a work most evidently calculated for public utility, or at least to decide for themselves, whether it be suited to their taste and course of enquiry.

Mr. Gisborne opens his book by remarks on the first principles of the British constitution, for which he assigns the following satisfactory reason.

"Among the moral obligations incumbent on all men as accountable beings, there are some which in different countries and on particular occasions assume different forms, point to different modes of conduct, and have to encounter the opposition of different temptations and impediments, in consequence of peculiarities in the established forms of civil government. No ethical work therefore, which professes to treat of the duties of various classes of society in Great Britain, can be complete as to its plan, unless it pays a marked attention to the British Constitution. The uses of the principal parts of that Constitution will be distinctly noticed in subsequent chapters, in which the respective duties of the individuals composing the several branches of the Legislature will be discussed. The way however may be  
cleared



cleared for those details, by a previous investigation of some points of a more general nature." Page 11.

In this discussion we are happy to find our intelligent author a sound and able advocate for the constitution of this country, as it stands at present. The view he takes of the nature of representation appears to us as just as possible, and is in some degree new.

"One leading circumstance, however, in the British Constitution, the state of Popular Representation, has been repeatedly stigmatised as incompatible with the fundamental principles of justice. It is undoubtedly true that a very large majority of the inhabitants of this kingdom has no elective voice in the appointment of the members of the House of Commons; in other words, most of the people of Great Britain have no suffrage in the nomination of the persons who are to enact the laws, by which non-electors in common with the rest of the nation are to be governed. But the limited diffusion of the elective franchise cannot fairly be affirmed to be a breach of justice. The right of voting for a member of Parliament is a *public trust*; it is as truly a civil office as the most conspicuous employment in the State; and, humble as it may seem, is a civil office of considerable importance. All public offices and trusts being constituted in this kingdom for the general good of the whole; it is just that they should be conferred under such political conditions as the general good may demand; and be devolved to those persons alone, who possess the political qualifications deemed essential to the proper discharge of the duties attached to them. Of these conditions and qualifications the nation is the judge; and when it has fixed, according to its best views of public utility, the terms on which each public office shall be conferred, and the description of persons to whom it shall be entrusted; no man who is destitute of the civil qualifications prescribed has any plea for complaining of injustice in being precluded from filling the post. It would be as unreasonable in a person thus disqualified to contend that he is treated with injustice in not being permitted to be an elector, as it would be to affirm that he is unjustly treated in not being permitted to be king. The king and the elector are alike public officers; and the nation has the same right to appoint citizens of a particular description to choose members of parliament, as it has to appoint a particular family to occupy the throne." Page 14.

Of all political questions, none is more immediately connected with the grand division, between those who think the mere will of the people the true source of law, and those who refer it to essential justice, than that of instructions to representatives. They who hold that the legislative body ought to speak directly the will of the people, must defend the right of constituents to instruct their members, and the necessity of implicit obedience to those instructions: they who hold that what is most beneficial, not what is most popular, ought to be enquired by a deliberative assembly, will, if they are consistent,

sistent, deny this right and this necessity for obedience. As the answer to this great question is given with much skill by Mr. Gisborne, we have a pleasure in laying it before our readers. The question, he says, whether the general welfare of the nation would be forwarded or counteracted by establishing obedience to instructions as the duty of the popular representative, may, for various reasons, be answered with a decided negative.

“ 1. The fundamental and indeed the only argument alledged to prove the utility of obedience to instructions, namely, that it ensures in the House of Commons a sufficient regard to the sense of the people, cannot in the present instance be applied with advantage. For, notwithstanding the apparent defects in the national representation, the sense of the people concerning any particular measure, when deliberately formed and permanently expressed, will become in no long time, from the connection between members of parliament and the rest of the public, from the degree in which the former imbibe by means of conversation and familiar intercourse the opinion of the latter, from the recurrence of elections, and the operation of other causes, the sense of the House of Commons. While those defects continue, the evils resulting from them would be aggravated in a tenfold degree by the introduction of the passive principle under consideration; and might give to the petty electors of enslaved and venal boroughs an immoderate and ruinous preponderance in the constitutional scale. And whenever a temperate reform of parliament shall take place, the basis of the argument will be done away.

“ 2. Were the principle of implicit obedience established, the influence of a corrupt government and a factious opposition would not be less industriously exercised than it is at present; but it would be exercised in another place. It would be transferred from a scene of action where it is exerted on agents who are invested with conspicuous public functions; who are responsible for the discharge of their trust; who are watched by the whole nation which they represent; who are impelled by pride and the love of glory at least, if not by better principles, to keep themselves pure; who have the most ample opportunities of intelligence; who are little exposed to be hurried away by sudden phrensy; to agents obscure, irresponsible, servile, ignorant, and unstable. Every borough and every county would exhibit the picture of a perpetual general election. For though the public sense would come so plentifully to market, as to be considerably lowered in its price; it would never be such a drug as not to find a purchaser. Hence would arise an uninterrupted succession of cabals, of bribery, of artifices, and of riots, with all their attendant evils, public, private, and domestic, similar to those which are now experienced in their full force but once in seven years.

“ 3. The effects which the introduction of this principle would produce, by taking away the weight and the dignity of the House of Commons in its collective capacity, as well as that of the individual members, would be in the highest degree pernicious and alarming. The characteristic advantages of the institution would be undermined and annihilated. The same pains would no longer be taken in the acquisition,

acquisition of political knowledge, there being no longer the same scope for laudable exertion. Public debates would languish, and the beneficial consequences of their being witnessed would be lost. The Borough Demagogue, and not the Member of Parliament, would be the man of importance. The public speaker, abandoning the House of Commons, would fly to the popular meeting as the road to eminence and the real seat of power. It is there that without evidence, without authorities or documents, he would call his auditors to decide on the conduct of negotiations or the expediency of treaties, on the state of public accounts, on military and naval operations, on the most intricate proceedings of government, and the most complicated charges of ministerial delinquency. The duty of watching over the interest of Great Britain being thus virtually snatched away from the House of Commons; and divided and portioned out among a multitude of inferior jurisdictions, would be well performed no where. The unity of the democratic part of the constitution would be broken; meeting would be played off against meeting, and instructions, now become peremptory, against instructions. Members of parliament, stripped, if not of the right of judging, yet of the power of acting according to their judgement, would become the mere proxies of aristocratic chiefs, contemptible corporations, and misguided mobs. The House of Commons, the safeguard of the British Constitution, would be altogether deprived of its energy, and sink into silent contempt. And the constitution itself, though its forms might continue to subsist for a time, would speedily be found to have lost its genuine spirit, and that well-poised equilibrium essential to the happiness of those under its protection.

“Such would apparently be the fatal consequences of universally obliging the popular representative implicitly to obey the instructions of his constituents; and such are the evils which every candidate or member of parliament who now binds himself to obey them, contributes to entail upon his country.” P. 138.

We shall content ourselves with giving one more passage from this work, which is at once curious from its matter, and of great importance to humanity from the nature of its suggestions. It occurs in the ample chapter on the duties of persons engaged in trade and business.

“Some manufactures impair the health of the workmen by the deleterious quality of the materials used; others, by the crowded rooms and vitiated air in which they are carried on. Of the first class are several processes on metallic substances. The pernicious effects of lead are proverbial, and palsies and other complaints frequent among those who are employed upon it. I have seen a young man at work in a manufactory of white lead, whose complexion was rendered by it as livid as the substance which he was preparing for sale. “The men\* who are employed in silvering looking-glasses often become paralytic; as is the case also with those who work in quick-silver mines. This is not to be wondered at, if we may credit Mr. Boyle; who assures us that mercury has been several times found in

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\* Bishop Watson's *Chemical Essays*, vol. iv. p. 253.

the heads of artificers exposed to its fumes. In the Philosophical Transactions there is an account of a man who, having ceased working in quicksilver for six months, had his body still so impregnated with it, that by putting a piece of copper into his mouth, or rubbing it with his hands, it instantly acquired a silver colour.—I remember having seen at Birmingham a very stout man rendered paralytic, in the space of six months, by being employed in fixing an amalgam of gold and silver on copper. He stood before the mouth of a small oven strongly heated; the mercury was converted into vapour; and that vapour was inhaled by him.—The person I saw was very sensible of the cause of his disorder; but had not courage to withstand the temptation of high wages, which enabled him to continue in a state of intoxication for three days in the week, instead of, what is the usual practice, two." Of manufactures which injure the health of the workmen, not by any noxious quality in the article operated upon, but by external circumstances usually attending the operation, an example may be produced in that of cotton. "The ready communication of contagion to numbers crowded together, the accession of virulence from putrid effluvia, and the injury done to young persons, through confinement and too long continued labour," are evils which we have lately heard ascribed to cotton-mills by persons of the first medical authority assembled to investigate the subject\*. To these must be added, if report speaks truth concerning the practice of some cotton-mills, the custom of obliging a part of the children employed there to work all night; a practice which must greatly contribute towards rendering them feeble, diseased, and unfit for other labour, when they are dismissed at a more advanced period of youth from the manufactory.

"To have recourse to every reasonable precaution, however expensive, by which the health of the workmen may be secured from injury, and to refrain from prosecuting unwholesome branches of trade, until effectual precautions are discovered, is the indispensable duty of the proprietor of a manufactory. Let him not think himself at liberty to barter the lives of men for gold and silver. Let him not seek profit, by acting the part of an executioner. Let him station his workmen in large, dry, and well ventilated rooms. Let him constantly prefer giving them their work to perform at home, whenever it can be done with tolerable convenience, to collecting them together into the same apartment. Let him encourage them, where opportunity offers, to reside in villages and hamlets, rather than in a crowded town. Let him inculcate on them in how great a degree cleanliness contributes to health; and impress them with the necessity of invariably observing those many little regulations, which, though singly too minute to be noticed in this place, have collectively much effect in preventing disease. Where his own efforts seem likely to fail, let him lay the matter before the ablest physicians, and steadily put in practice the instructions which he receives. And finally, let him exert his utmost abilities to discover innocuous processes which may be substituted for such as prove detrimental to the persons who conduct them; and direct by private solicitation, and on proper occasions, by public premiums, the attention of experienced artists and manufac-

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\* See a report of Dr. Percival, and others, of Manchester.

urers to the same object. The success of his endeavours may in many cases be found highly advantageous to him, not merely by preserving the lives of his most skilful workmen, but by saving some valuable material formerly lost in the operation. But whether that be the case or not, he will at least reap a satisfaction from them which he could not otherwise have enjoyed, that of reflecting on his profits with a quiet conscience." P. 558.

Seldom have we an opportunity of examining a work of equal importance with the present, and very seldom one, in which the most minute, and even hostile, scrutiny could, we conceive, find so little to balance against its great and evident merits.

**ART. II.** *Philosophical Transactions of the Royal Society of London, for the year 1794. Part I. 4to. 8s. sewed. Elmsly.*

**U**PON considering the objects which the Royal Society keeps in view, and the slow progression of philosophy, originating partly from the caution necessary in advancing, and still more from the limitation of human powers, we cannot reasonably expect that the transactions of a year will regularly constitute a large volume. In works of imagination, authors may continue their pages as long as their invention can supply them with matter, and their judgement can arrange and adorn it with reflections, but in such subjects as are now before us, truth and reality preclude amplification: the just rigour of mathematical demonstration compresses reasoning within narrow limits, and the criterion of experiment rejects at once, as useless or fanciful, all vague hypotheses and plausible but unfounded supposition. These reflections were suggested by a general view of the restrictions, which the Royal Society prescribes to itself in its annual publications; that now before us is very respectable for its extent; and of the variety and importance of its articles; we trust our readers will be able to form a judgement from the following account.

**ART. I.** *An Account of the Discovery of a Comet. In a Letter from Miss Caroline Herschel to Joseph Planta, Esq. Sec. R. S. Read November 7, 1793. Page 1.*

THE comet here announced was discovered by Miss Herschel, on the night of the 7th of October, 1793, near 1st (δ) Ophiuchi. At 7 o'clock on the following evening, her brother found

found that it preceded the 1st (♄) Ophiuchi, 6' 34" in time, and was 1° 15' more north than that star. Its disappearance prevented any additional observation.

**ART. II.** *Account of a new Pendulum.* By George Fordyce, M. D. F. R. S. ; being the Bakerian Lecture. Read November 7, 1793. P. 2. 4 Plates.

THIS paper is a very valuable addition to former endeavours to guard against the irregular going of clocks, caused by the expansion and contraction of pendulums. The principles, upon which Dr. Fordyce founds the construction of his pendulum are clearly stated ; and, from patient and ingenious reasoning, he makes it appear that the method here proposed must afford a very near approximation to rigid accuracy. The late Mr. Whitehurst, F. R. S. published in 1787 " An attempt towards obtaining invariable measures of length, capacity, and weight, from the mensuration of time," in which he described, at full length, the apparatus which he invented and executed, in order to ascertain by actual experiment how far his theory could be put in practice. After Mr. Whitehurst's death Dr. Fordyce purchased the apparatus, and, as he himself informs us, " endeavoured to contrive a means of rendering the pendulum in his machine always of the same length, whatever the heat might be, by some addition to it." In this endeavour he thought of the principle, and formed the apparatus, described in the paper before us.

" Having added it," he proceeds, " to Mr. Whitehurst's machine, I set it a going, expecting, in the situation I placed it, only some approach towards accuracy in the length of the pendulum. I fixed beside it a transit which belonged to Mr. Ludlam, the principal parts of which were made by Mr. Ramsden, the object-glass was a four-feet focus achromatic by Dollond. I found my meridian mark at about three quarters of a mile distance. I likewise borrowed from my friend Mr. Stevens, a clock with a gridiron pendulum, made by Graham for his father Dr. Stevens, in order to compare them together when I had no observations. There were several trivial circumstances, which baffled the experiments for some time, not worth relating, one only excepted ; which was, that the curvature of the wire, acquired by its being wound round a pin, was not entirely unfolded for some months, so that the clock went slower and slower during that time. At length this difficulty was overcome ; I then began to observe with Graham's clock, in order to adjust the length of the pendulum, but found irregularities frequently take place. I then adjusted it by observation, and soon found that Graham's clock went much more irregularly than my own. I adjusted it—until the clock came to lose seven-tenths of a second in 24 hours. I did not think it worth while to bring it nearer, I then began to observe, and carried on

on the observations, when the weather permitted, for about nine months, during which the thermometer had fallen so low as  $15^{\circ}$  of Fahrenheit, in the clock case, and risen as high as  $84$ ; and with considerable variations. Unfortunately I have mislaid or lost the particulars of each observation; but I have preserved the greatest difference from the rate of its going. Counting on, according to the rate of its going, during the whole time it never exceeded the sun, half a second, nor was ever less than half a second, whether it was taken from day to day, month to month, or from any one to any other period during the observation." P. 17.

Those interested in the accuracy of time-keepers, either as philosophers or artists, will doubtless find both pleasure and improvement in the perusal of Dr. Fordyce's paper, and these will be more complete, if Mr. Whitehurst's publication be previously examined.

**ART. III.** *Some Facts relative to the late Mr. John Hunter's Preparation for the Croonian Lecture.* By Everard Home, Esq. F. R. S. Read November 14, 1793, p. 21. 1 plate.

THIS statement of facts, and a letter to Sir Joseph Banks from Mr. Hunter, which accompanies it, would convince every candid and judicious reader, that the late Mr. Hunter was great both as a philosopher and an anatomist, even if his eminent abilities and attainments had not been previously ascertained and acknowledged. He had announced to the Royal Society that he would make the structure of the crystalline humour of the eye the subject of the Croonian lecture for the year 1793; having for many years entertained an idea that the crystalline humour was enabled by its own internal actions to adjust itself, so as to adapt the eye to different distances. Unfortunately for the cause of science, the ingenious author of this hypothesis died before he had completed his experiments and observations on the subject; but as it has since been pursued by Mr. Home and Mr. Ramsden, and a very considerable discovery has been the result of their investigation, we have less to regret, in this particular matter, than on the account of physiological science in general.

**ART. IV.** *Observations of a Quintuple Belt on the Planet Saturn.* By William Herschel, L. L. D. F. R. S. Read December 19, 1793. p. 28. 1 plate.

BY these observations Dr. Herschel establishes a strong analogy between the planets Jupiter and Saturn, in the appearance of their belts; and from this resemblance he seems inclined to infer that the latter planet has a quick revolution about its axis.

“ That

"That belts are immediately connected," he remarks, "with the rotation of the planets will hardly be denied, when those of Jupiter are so well known always to lie in the direction of its equatorial motion. Since, then, it appears that the belts of Saturn are very numerous, like those of Jupiter, and are also placed in the direction of the longest diameter of the planet, it may not be without some reason that we infer the period of the rotation of the former to be short, like that of the latter."

"The planet Mars, in all my observations, never presented itself with any parallel belts, nor do we observe such phenomena on the disk of Venus. The first is known to have a rotation much slower than Jupiter; and the latter, according to the accounts of Cassini and Bianchini, is certainly not one that moves quickly upon its axis."

"However, I do not mean to enter into the strength of an argument for a quick rotation of Saturn, that may be drawn from the condition of its belts. The circumstance of a quintuple belt, is adduced here with no other view, than merely to point out an analogy in the condition of the two largest planets of our system; and from thence to infer, that every conclusion on the atmosphere and rotation of the one, drawn from the appearance of its belts, will equally apply to the other." P. 31.

A beautiful representation of the quintuple belt and ring of Saturn accompanies this paper.

ART. V. *Observations on the Fundamental Property of the Lever; with a Proof of the Principle assumed by Archimedes, in his Demonstration. By the Rev. S. Vince, A. M. F. R. S. Read December 19, 1793. p. 33.*

A Demonstration of the properties of the lever, from clear and indisputable principles, has been considered as a great desideratum in the theory of mechanics. Of the importance of such a proof no doubts can be entertained, as it is upon the fundamental properties of the lever that some of the most important branches of philosophy ultimately depend, and many machines for great and useful purposes are constructed. In the paper before us Mr. Vince gives a succinct account of the principal endeavours which have been made to clear the subject of all doubt and obscurity, and at the same time he states his objections to the methods proposed by the authors whom he mentions. Of these particulars we deem it unnecessary to give a recital. Judging from ourselves, we are inclined to believe that the utility of such a demonstration, as mentioned above, has induced every mathematical reader to take a fuller view of the subject than we could give without specific reference to figures, and by such readers only a general account could be understood.

The principle assumed by Archimedes is, that *two equal powers*



*powers at the extremities, or their sum at the middle of a lever, will have equal effects to move it about any point: and of this Mr. Vince gives a demonstration short, simple, and complete. He supposes a straight lever, having its fulcrum at one extremity, and its other extremity supported by a prop, and two equal bodies to be laid upon the lever, at equal distances from the extremities. From these conditions it is evident, that the prop and fulcrum must bear equal parts of the whole weight, and therefore the prop will be pressed with a weight equal to that of one of the two equal bodies placed upon the lever. If now the two equal bodies be removed, and one equal in weight to the sum of theirs be placed in the middle of the lever, the prop and fulcrum must sustain equal parts of the whole weight, and therefore the prop will sustain the same weight as before. Hence, if the prop be taken away, the moving force to turn the lever about the fulcrum, in both cases, must evidently be the same. And the same is manifestly true, if the two bodies be placed without the fulcrum and prop, at equal distances from them. Having established this principle, Mr. Vince briefly, and clearly, proves the general property of the lever, namely, that the weights of bodies suspended are to one another, in the reciprocal proportion of their distances from the fulcrum.*

**ART. VI.** *Account of some Particulars observed during the late Eclipse of the Sun. By William Herschel, L. L. D. F. R. S. Read January 9, 1794. p. 39. 1 plate.*

IN the observations here inserted, Dr. Herschel's attention was not directed to such circumstances as are commonly noticed by astronomers during an eclipse, the beginning, the end, and the digits eclipsed. Knowing that these would be carefully watched and recorded by other astronomers, he judiciously availed himself of the power and distinctness of his telescopes, "in order to see whether any appearances would arise that might deserve to be recorded." Of such appearances, however, few seem to have occurred. The first impression made was by the entrance of two mountains of the moon on the disk of the sun. The most elevated of these he supposed not to exceed a mile and a half. The internal luminous angle made on the sun, by the intersection of the limb of the moon, was perfectly sharp, up to the very point; and not in the least disfigured by the refraction of the lunar atmosphere. Its shape, however, he observes, was not favourable for showing the effects of that atmosphere.

**ART.**

**ART. VII.** *The Latitudes and Longitudes of several Places in Denmark; calculated from the Trigonometrical Operations.* By Thomas Bugge, F. R. S. *Regius Professor of Astronomy at Copenhagen.* Read January 9, 1794. p. 43. 1 plate.

A Geographical survey of Denmark was begun in the year 1762; and it appears, from the paper now before us, to have been executed with great care and accurate instruments. The angles of the triangles were observed with a circular instrument of 1 foot radius, having double divisions, viz. those which arise from considering the quadrant as containing 90 and 96 equal parts or degrees. "I beg leave to observe, says Mr. Bugge, "that the Danish astronomers and geographers, for 31 years, have been before hand in making use of circular instruments, which now begin to be of a more general use in astronomical and geographical observations. The royal observatory at Copenhagen has, since the year 1781, been adorned with a circular instrument of 4 feet radius, which, at least at that time, was the only circular instrument of that size."

Mr. Bugge published a full description of the instruments and methods used in the abovementioned survey, in the Danish language, at Copenhagen, in 1779. In the paper now before us, he gives a new method of computing the longitude and latitude of places, laid down by trigonometrical operations. It depends upon some properties of the eclipse, combined with calculations founded on actual measurement. In a table of latitudes and longitudes of places, which makes a part of the paper, the latitude of the observatory of Copenhagen is put down  $55^{\circ} 41' 4''$ . In the same table the latitude of Anholt light-house is put down  $56^{\circ} 44' 20''$ , and its longitude  $0^{\circ} 55' 24''$  W. of the observatory of Copenhagen, which is here considered as in the first meridian.

We trust that the following extract from Mr. Bugge's paper will be acceptable to some of our readers.

"In all the best maps of the Kattegat, as that by Mr. Lous, published at Copenhagen, 1790; that by M. Verdun de la Crenne, M. Borda, and M. Pingré, Paris, 1778; that by Mr. Akeleie, Copenhagen, 1771; that by Mr. Ankerkrona, Stockholm, 1782; the position of Anholt is very erroneous. The light-house of Anholt, and the whole isle, is from 7 to 9 minutes too much westerly; and the distance from the light-house to the Swedish coast, in a direction perpendicular to the meridian of the light-house, is, in all maps hitherto published, nearly 4 English miles, or  $\frac{1}{3}$ th part of the whole too great. Experience has taught the navigators, that they come too soon down upon Anholt; or that they, cruising between Anholt and Sweden, overrun their reckoning, which was ascribed to the current; although the true reason of it was the great error in the geographical  
and

and hydrographical position of Anholt in a narrow and dangerous passage."

ART. VIII. *On the Rotation of the Planet Saturn upon its Axis.* By William Herschel, L. L. D. F. R. S. Read January 23, 1794. p. 48. 1 plate.

Dr. Herschel, in his paper on the quintuple belt of Saturn, of which we have already given an account, was led, from the analogy between its belts and those of Jupiter, to surmise that it had a pretty quick rotation upon its axis; and he now announces the reality of that rotation. "The following series of observations," says Dr. Herschel in the beginning of the paper now under our eye, "in which Saturn has been traced through one hundred and fifty-four revolutions of its equator, will sufficiently confirm it." During the observations here recorded, the belts on Saturn appeared to undergo no very material change, and therefore Dr. Herschel hopes that the rotation of this planet, as now assigned, may be looked upon as having a considerable degree of exactness. As the observations and calculations in this curious paper do not admit of abridgement, we content ourselves with laying before our readers Dr. Herschel's conclusion.

"I shall only add one general remark, which is, that if we lengthen the time of the rotation but 2 minutes, it will throw the last observation back above 116 degrees; and if we diminish it by 2 minutes, there will arise an excess of more than 117; and in either case, the calculations and observations would be totally at variance: from which we may conclude that our period must be exact to much less than 2 minutes, either way. Indeed, what alterations may have taken place in the belts themselves, it is impossible to determine. That there have been some, we may admit, and rather suppose, but we have no particular reason to suspect them to have been very considerable. And, after we have shewn that a proper motion, in the spots of the belts, of 116 degrees one way, or of 117 the other, would only occasion an error of 2 minutes in time, we need not hesitate to fix the rotation of the planet Saturn upon its axis at  $10^h 16' 0''. 4''$ . P. 66.

(*To be continued.*)

ART. III. *Wakefield's Horace.*

(*Concluded from Page 156.*)

IT is always of importance to observe how far critics in their successive publications adhere to their former opinions

nions, or abandon them. We have therefore carefully attended to all the emendations Mr. W. has made of Horace, either in the observations subjoined to his Poems, or in his notes on the Georgics, or in his *Silva Critica*; and we shall, doubtless, perform a task not unacceptable to the learned reader, if we point out the instances in which the edition now before us differs partially or totally from the conjectures which the author had proposed in the three works we have now mentioned: and as we conceive, that further consideration has induced him to give up the opinions which he formerly held, we hope to find an apology for the minuteness of our own researches, in the judicious and elegant observation of Markland:—"Est enim res magnæ delectationis sequi auctorem ingeniosum, vestigia sua relegentem, et ~~varioparam~~ sua feliciter reformantem." Vid. p. 25 of Markland's Preface to *Maximus Tyrius*; edit. Reiske, Leipzig, 1774.

We shall begin our comparison with the particulars we find in Mr. Wakefield's observations.

Lib. I. Ode II. v. 5. Mr. W. would read *grave* in the sense of *graviter*, and united with *terruit*. But in his edition he leaves it joined with *saeculum*.

Ode VII. v. 7. "Undique decerptæ frondi, &c. &c.

Mr. W. in his observations defends the received reading against Dr. Bentley, who reads *et fronti* for *frondi*, and *decerptam* for *decerptæ*. But in the edition Mr. W. prints *decerptam fronti*, without noticing his former opposition to Bentley. Mr. W. is mistaken in supposing *decerptæ frondi* to be *vetus lectio*, for it was first introduced by Erasmus against the authority of the older copies, which read, as Bentley does, *decerptam fronti*. We are glad that Mr. W. on re-consideration of the passage accedes to Bentley on these two words.—Schrader's reading of *indeque* for *undique* is approved by us.

Lib. II. Ode IX. v. 22. For *minores volvere vortices* Mr. W. in his observations proposes *minorem*; and in p. 78 of his notes on the Georgics he contends for the same emendation. But in the edit. he follows the common reading, *minores*, without recollecting, perhaps, and certainly without stating his former opinion.

Before we proceed to the 3d book of the Odes, we stop to observe, that Mr. W. in his edition prints, according to Bentley's emendation, *abdito terris*, instead of *abditæ*. v. 2. Ode II. Lib. II.; but that he does not in his notes remind his readers either that his own text varies from the common edition, or that the variation he has adopted was proposed by Bentley, or, that in his observations he had said, "*optime distinguit Bentleius,*

B b

ut

ut et ipse, vel puer." A change of the punctuation, we remark, in the words just now quoted, necessarily implies a change in the termination of *abditæ*, though Mr. W. does not expressly say so in loc. cit.

Lib. III. Ode VI. v. 18. He puts a colon, as he also does in his edition, at *inquinavere*, and he would read *in* before *genus* instead of *et*; but the edition gives *et*, and the notes upon it contain an interpretation which we have ventured to dispute.

Epode II. He suspects the authenticity of the 65th and 66th lines. Tibullus, says he, *quidem canit*,

Lib. II. Eleg. I. v. 23.

Turbaque vernarum saturi bona signa coloni.

Sed colonus noster, ut liquet, non satur. Mr. W. in his edition expresses no doubt as to the genuineness of the two lines, which he suspected when he wrote his observations.

In Book I. Sat. I. v. 88. He reads thus :

An sic cognatos, nullo natura labore  
Quos tibi dat retinere velis, servareque amicos?  
Infelix operam perdes, &c. &c.

In the edition he prints *at si* for an *sic*; he puts a semicolon instead of a mark of interrogation at *amicos*, and for *perdes* he reads *perdas*.

Sat. VI. v. 113. He reads *vespertinus* for *vespertinum*; and in page 124 of notes on the Georgics he suggests the same reading, but in his edit. he prints *vespertinum*.

Lib. II. Sat. I. v. 59. He reads *si fors ita jusserit*, but in his edition he prints *seu, fors ita jusserit, exul*.

Sat. II. v. 12. He tells us, that unless from *vel* to *disco* be included in a parenthesis, he knows not how to explain the connection of the passage; but in his edit. we have only a parenthesis from *si Romana* down to *Græcari*, and thus far Mr. W. follows the common editions, in the notes, he again confesses his inability to clear up the whole passage.

V. 22.

neque ostrea,

Nec scarus, aut poterit peregrina juvare lagoia.

So stand the common editions.—But Mr. W. says in his observations, "Lege, "*Aut scarus*" nunquam coalescunt ad finem versus duæ syllabæ; una semper eliditur (ut in hoc versu) proximo à vocali incipiente; quam lectionem si lectori nasuto exemplorum congerie probare aggrederer, cito fastidium moverem."

Mr.

Mr. W. in his note upon aut dulcis musti vulcano decoquit humorem, et solis, &c. in Georgic I. resumes the subject in the following words: V. 295. Humorem.—“Hypermetrus versus est; unde et sequens a vocali incipit.”—Servius.—Hoc tam in Lyricis quam Heroicis (scio quod dicam) verissimum lector inveniet. Neque tam fidenter de hac re, utpote notissimâ, pronunciarem, nisi quidam, eximia sane doctrinâ mihiq; amicissimus, hoc per sermonem strenuè pernegasset. Duas tamen exceptiones novi, quæ nihil negotii nobis dabunt: plures vero aut ille, aut alius quispiam, è probis auctoribus mihi, si potest, proferat—

————— quin proteas omnia

Perlegerent oculis.

Æn. VI. v. 33.

Servius legit—“omnem,” quod ferri neutiquam potest; neque *ia* per synizesin, ut vult Pierius, coalescet, quæ in his vocabulis locum non habet. Porro infelicior est ille criticus, cum affirmet in hypermetris versibus non opus esse, ut qui subsequitur a vocali incipiat, et ad Ecl. VI: v. 30. provocet:

Nec tantum Rhodope mirantur et Ismarus Orphea

Atque ad—

Æn. I. v. 726.

Dependent lychni laquearibus aureis.—Quis enim nescit hæc vocalia *ea* et *ei* facillime coalescere? *ὄφθαλμοι*, *ὄφθαλμοι*—et in ipso Virgilio—

*Orphei* Calliopea, Lino formosus Apollo. Ecl. IV. v. 57. atque id genus *μυρία* quæ nihil omnino ad rem faciunt— Enimvero in Æneidos loco primum allato legendum est, si *me* satis audies, *Omne—opus* scilicet: ita enim in vers. 31.

————— Tu quoque magnam

Partem opere in tanto, sineret dolor, Icare haberes.

Alterum quod contra me stat, exemplum est in Horat. Sat. II. Lib. II. v. 22.

————— Pinguem vitis albumque, nec *Ostrea*

Nec Scarus, aut poterit peregrina juvare Lagois.

Ubi, quamvis Græco more, vocales possent coalescere, ut supra, *Orphea* et *meum*, *Deum*, &c. &c. perpetuo apud comicos; mallet tamen reponere *Aut* Scarus; sed suum lectori iudicium reliquimus.”

We shall avail ourselves of Mr. W.'s permission, and controvert his reasoning in detail. In his first canon he peremptorily says, “that two syllables never coalesce at the end of a verse,” without making a distinction between words that do, and those that do not end in a vowel. To an assertion so unqualified, laquearibus aureis may be properly opposed. And as aureis ends in a consonant, it is of no consequence whether the next line had or had not begun with incensu, or with some word the initial of which was a consonant. Again, Mr.

W. in his canon has *not* discriminated between Greek words and words entirely Latin; and therefore, in the absence of such discrimination, Ismarus *Orphea*, being succeeded by namque canebat in the next verse, would form an exception, or at least a limitation, to his *broad* position. But even if Mr. W. had discriminated (as in fact he has *not*) his friend might have said that *Ostrea* is a word derived from the Greek language, and therefore the final vowels in it might have coalesced, Græco more, like those in *Orphea*, whether the next verse began with a vowel or not. To Mr. W.'s substitution of *omne* for *omnia* in Virgil, we strenuously object, because a complete sentence intervenes between his proposed reading, *omne*; and the word *opere*, to which he would refer it.—If Mr. W. will look to Heinsius's note on the passage, he will find that some MSS. give *omne*, but that the best copies are in favour of *omnia*, and that *omnia* is quoted by Nonius, by Marius Victorinus, and by Macrobius.—Of Mr. W.'s challenge to produce more passages his friend might have accepted with little danger: and if we undertake the office Mr. W. will not be displeased.

———— Solio tum Jupiter aureo

Surgit ————— *Æneid* X. v. 116.

———— et imagine *cereâ*

Largior arserit ignis? Hor. Lib. I. Sat. VIII.

The coalescence of vowels is not very frequent among the writers after the Augustan Age. But we will produce a few examples to refute the proposed alteration of *omnia* into *omne*, and to show that Mr. W., in his *observations* ought to have distinguished expressly between Greek and Latin words.

Nos miranda quidem, sed nuper consule Junio.

Gesta. ————— Juvenal, Sat. XV. v. 27.

———— Aut magno series imperdita Tydes

Pectora. ————— Statius, Lib. III. v. 84.

———— Fatidici poenas horrentia Phinei

Dira deum ————— V. Flaccus, Lib. IV. v. 425.

———— Sævumque cubile Promethei

Cernitur ————— Idem, Lib. V. v. 155.

Mr. W. when he wrote the close of his note on the *Georgics*, seems to have felt some little *distrust* in his own opinions, for he there refers his readers to an emendation in the 2d *Georgic*, where he would himself read *atque*, instead of *Aut* after *Nec* in a preceding clausula,

Nec pulcher Ganges, *atque* auro turbidus Hermus —.

As Mr. W. has not, in his edition of Horace, explicitly retracted a position which in two of his former works he had firmly maintained, we thought it incumbent upon us to enter very fully into the question which he started in his observations.

We

We suspect, indeed, that Mr. W. no longer dissents from his friend, for in the Horace he has printed *nec* without any remark in the notes, though it be the *very* reading, which, upon two occasions, he had before *opposed*. It is curious enough to observe the different situation of Mr. Wakefield's mind, at different times. When he wrote the observations his confidence was great, and his canon unqualified. When he began his note on the Georgics he felt equal confidence, as he proceeded in it, he called in the aid of distinctions, and when he arrived at the close he left the point to be discussed by the reader for himself. Afterwards, when he came to the passage in his intended edition of Horace, he printed *nec*, without even remarking that he had once earnestly contended for *aut*, and perhaps this complete revolution in his opinions took place when he was reading Horace, and, in Sat. VIII. B. I. l. 43. had met with such an instance, as in his notes on the Georgics he had declared impossible to be found.

Sat. III. L. II. v. 208. We find the punctuation rather different.—In the observations the line is printed thus,

Qui species, alias veri scelerisque, tumultu  
Permissas capiet, &c.

But in the edit. we read,

Qui species alias veri, scelerisque tumultu  
Permissas, capiet.

Sat. IV. v. 16. Mr. W. in the observations would read *inriguo*; but in the edit. he prints *irriguo*.

Sat. VI. v. 8: Si veneror stultus nihil horum.

Mr. W. in the observations proposes *venor*, which he afterwards found as a var. lect. in the Delphin edit. and which he condemns the editor for not having adopted—but in Mr. W.'s edit. we have *veneror*.

In Epist. VII. v. 24. Lib. I.

Dignum præstabo me etiam pro laude merentis,  
He interprets the three concluding words, *pro laude merentis*, but this interpretation does not appear in the edit.

Epist. XVI. He thus points, v. 5.

“Annuimus pariter vetuli notique columbi:

“Tu nidum, &c.”

But the edition has a full stop at Columbi.

Lib. II. Epist. II. v. 113, &c. he thus points:

“Audebit, quæcunque parum splendoris habebunt,

“Verba movere loco: quamvis invita, recedant;

“Et versentur adhuc intra penetralia Vestæ.”

But in the edition he sets no comma after *audebit*, he puts a comma not a semicolon at *loco*, he puts no comma at *invita*, he gives a comma not a semicolon at *recedant*, and for *et* before *versentur* he reads *ut*.



*Ars Poetica*.—In the 72d verse, for quem penes arbitrium est, he, in the observations, reads cui for quem, and in the edit. he leaves quem, and proposes arbitrum for arbitrium.—

In verse 337, &c. he agrees with Bentley that the line ought to be suspected, as it is now pointed, and he proposes the following punctuation :—

“ Ut cito dicta

“ Percipiant animi dociles, teneantque fideles,

“ Omne supervacuum pleno de pectore manat !”

His note on the passage in the edition runs thus—“ Propendeo equidem in Bentleii sententiam, obelo hunc versiculum damnantis : cui vero retinendum placuerit, huic nostram interpolationem commendamus ; unde hæc exoritur sententia : “ Ut animi cito dicta percipiant dociles, et teneant ; ita omne nimium solet effluere.” Sæpe omititur ‘ ita’ in Apodosis.”

We suspect, as Bentley does, that the closing line is spurious.—We agree generally with Mr. W. that *ita* is often understood in the apodosis, or return of the sentence—but on the present occasion we cannot admit his interpretation, because *at* would require *tenent*, not *teneant*, where *ita* is followed by *manat*.

V. 99. Mr. W. here controverts Bishop Hurd’s explanation of the word *pulchra*. We have been told, that the explanation was given by a man whom the Bishop has long called his friend, and whom we reverence as a scholar. We, like Mr. W., dissent from the learned writer, and think that Mr. W. in his observations, and in Section 122 of *Silva Critica*, has judiciously explained the meaning of Horace in this word ; but in the edit. he has not inserted that explanation.

V. 127. He approves, and we join with him in approving, Bishop Hurd’s admirable correction of *aut* for *et*.—But in the edit. he prints *et* without noticing his change of opinion.

Of V. 212 and 213 he gives a long and elaborate explanation, no trace of which appears in the edition.

V. 379, &c. he thus prints :—Hæc placuit semel, hæc decies repetita placebit, and then he transfers *ludere qui nescit* down to “vitioque remotus ab omni,” from the place in which they now stand, and places them before “ O major juvenum,” which words, in the common edition, immediately follow “ repetita placebit.”—He moreover supposes, that from *Quidni* down to *omni* should be considered as an objection, to which the Poet replies in a fine apostrophe to his friend, from “ O major” to “ imum.” Now in the edition, the lines are not thus transposed, nor have we any note to tell us that *Quidni*, &c. proceed from the

the mouth of an objector. Vitis also in the edit. is altered into vinco.

We cannot help observing, that Mr. W. seldom or never makes any reference to the Observations he published in 1776. We, for our parts, esteem them as the *argomenta*, or first fruits of Mr. W's Philological labours. Mr. W. himself, in his subsequent publications, retained some of the opinions he held in 1776, and in his edition we find sub divo for sub dio, and two or three other conjectures, which appear in the observations—e. g. the punctuation at effulsi, Lib. IV. Ode V. and the substitution of *regionibus* for *legionibus*, Sat. VI. Lib. I.

We shall now collect from Mr. W.'s notes on the Georgics additional instances in which his publications differ from each other.

In Page 4, of the notes on the Georgics, he says, that in v. 30. Sat. VI. Lib. II. of Horace, he should read *pulsas* before "omne quod obstat" in the edit. however, he reads "pulses."

P. 83. He would read in v. 37. Epist. XVII. l. 1. Quid? qui provenit, fecitne viriliter? But the edit. gives *pervenit*.

P. 124. in Lib. I. Sat. VI. He would read (as we before observed) *Vespertinusque pererro sæpe forum*; but in the edit. we have *vespertinum*.

Having compared the *Silva Critica* with the edition of Horace, we shall state the particulars which the former contains, and which the latter omits.

Section XII. Ode III. Lib. IV. v. 1. For *semel* before nascentem, he would read *simul*, which he explains inter nascentum; but in the edition we have *semel*.

Section XXVII. Ode XI. Lib. II. v. 15. For *odorati* he would read *coronati* before capillos; but in the edition is *odorati*.

Sect. LV. in Ode III. Lib. II. v. 13. Flores amœnæ ferre jube rosæ, for *amœnæ* he would read *Amyntæ*; the edition, however, retains *amœnæ*.

In the same Section, Mr. W. would read,  
Vester in arduum

Tollor *Sabinus*,

In the 6th stanza of Ode IV. Lib. III.; but *arduos Sabinus* appear in the edition.

We in this Section find *labores* proposed for *amores*, in v. 13, Ode IX. Lib. II. but the edit. has *amores*. We find in the next page that in Ode X. Lib. III. Mr. W. for *supplicibus tuis* before *parcas*, would substitute *suppliciis*; but in the edition we meet *supplicibus*.

Sect. LVI. He thus reads, v. 144. Epist. I. Lib. II. Floribus et vino genium *memores* brevis ævi, and he says that *memores*

mores belongs to Agricola at the beginning of the sentence. But in the edit. we find memorem.

Sect. LXV. Ode XXVII. Lib. III. For *mediasque fraudes*, &c. he reads thus :

————— “ At scatentem  
Belluis pontum *media, atque fraudes*,  
Palluit audax.”

Now in the edit. *at* is preserved ; but the second conjecture is abandoned, though when first started, it appeared to Mr. W. “ facilis emendatio, et venustatis plena.”

Sect. CXXII. Ars Poetica.—He interprets the word *pulchra* as we have before stated, when we spoke of his observations.—His words are in one place, “ It is not sufficient that Poetry be faultless;” and in the other, “ Non sufficit pulchra esse poemata et sine culpâ.” With this interpretation we do not meet in the notes of the edit.

Sect. CXXVI. Ode III. Lib. II. He gives an interpretation of *trepidare*, and thus unfolds the construction ; et lympha fugiens per obliquum rivum, laborat trepidare : which is, however, omitted in the edit.

Sect. CXXXI. Lib. I. Sat. I. He defends the reading *Perfidus hic caupo*, and expresses his surprise that learned men should have ever wished to alter it. In the edit. we find the reading itself, but no vindication of it.

Sect. CLXI. Ode XXXI. Lib. I. He approves of Bentley's interpretation of *reparata* by *renovata* ; and yet this interpretation has not found a place in the editions.

Sect. CLXIV. Lib. II. Epist. I.

*Mox etiam pectus praeceptis format amicis* is the common reading. Mr. W. however, puts a semicolon after *format*, and for *amicis* he would substitute *amicus* to be joined with *corrector* in the next line. But the edition gives *amicis*.

Sect. CLXXIX. Ode VII. Lib. II. For *deducte* he, with some hesitation, recommends *redacte* ; but *deducte* is found in the edition.

Sect. CLXXXVIII. Lib. I. Ode IV. He, in v. 16, would read *bea te Sexti* for *beate Sexti*. This hasty conjecture is abandoned in the edit. where we find *beate*.—We pause here to deliver an opinion which was suggested to us by a most learned friend, and which, after much consideration, we are inclined to adopt.

The 2d lines in the distichs of this Ode are usually supposed to be trimeter catalectic Iambics. We, on the contrary, believe that they are compounded of the penthemimer Iambic, having its last syllable *adiapagos*, and of the versus ithyphallicus, or trochaic dimeter brachycatalectic. By this mode of scan-

sion

sion the close of the 2d line will exactly correspond to the close of the 1st, where the ithyphallic verse immediately succeeds the tetrameter dactylic. We wish Mr. W. to consider the following passage in Terentianus Maurus, which we lay before our readers, as it has been corrected in several places by Richard Dawes.

“ *Solvitur acris hyems grata vice, tetrametrus hic est,  
Et tres trochæi, veris et favoni,  
Trabuntque ficas, portio est Iambi,  
Cui hinc superfit, semipes habetur.  
Similes trochæi, machinæ carinas.  
Possit videri claudus hic trimetrus,  
Duos ut esse duplices primos pedes,  
Trabuntque ficas machinæ, putemus  
Claudum antibacchum qui facit, carinas.  
Sed talem Epodum dicitur dedisse  
Callimachus ante, de tribus trochæis  
In fine versum Phallicis sonantem,  
Quem dico dudum Sapphicum vocandum:  
Siccis ducite navitæ carinas:  
Nam tale cernis, navitæ carinas  
Ut finis ille est, veris et favoni,  
Et quamquam Iambum Flaccus antemisit,  
Trabuntque ficas:  
Magis putandum est tres datos trochæos,  
Quam post Iambos ultimum antibacchum,  
Uterque finis lege ut esset unâ.”*

As Mr. W. in his edition of Horace, professedly aimed at conciseness, he might not think it necessary to point out all the instances in which that edition differs from his former works, so far as they relate to Horace\*.—It is possible, however, that the Horace may fall into the hands of some readers, who, like ourselves, have received entertainment and instruction from the critical works, which we have compared with it, and therefore we hope that we have performed a very useful office to them, by the foregoing comparison; as to Mr. W. he may be assured that we mean neither to depreciate the art,

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\* While we notice the omissions of Mr. Wakefield, let us acknowledge an oversight of our own. In our Review of the London Var. Edit. we endeavoured to lay before our readers all the emendations of Markland upon Horace, which we had found in his *Epistola Critica*, his notes on Statius, and his *explicationes veterum aliquot auctorum*; but in the last mentioned work there is one which, we believe, escaped us. In line 52 of Epode XVI.

“ *Nec intumescit alta vipæris humus*  
Markland would read *alma* for *alta*.

See p. 259.  
nor

nor insult the artist : that we consider almost every change of his opinion as a proof of progressive improvement, and that we are disposed not to triumph over Mr. W. for falling into errors ; but to congratulate his sagacity in discovering, and his candour in renouncing them. “ Conjectural criticism,” we say with Johnson, “ has been of great use in the learned world : but it demands more than humanity possesses, and he that exercises it with most praise, has very frequent need of indulgence.” See pages 49 and 68 of Johnson’s Edition of Shakspeare, published 1768.

The conciseness which our editor had in view may be further urged, as a plea for his silence upon many controverted passages, in the explanation of which we should have been happy to be assisted by his learning and judgement. Our readers will perhaps excuse us for producing two which have long perplexed the most ingenious critics, and for bringing forward those solutions which, upon the whole, appear to us the *least improbable*.

“ ——— Non ego pauperum  
Sanguis parentum, non ego, quem vocas,  
Dilecte Mæcenas, obibo. Ode XX. Lib. II. v. 5.

It is generally supposed that *dilecte* is here used, as the critics say, materialiter, just as *aurea* is by Ovid, in his *Metamorphoses*, Lib. XV.

“ Floruit illa ætas cui fecimus, aurea, nomen.  
and Mater te appello in Horace.

——— Caticnis mille ducentis,  
Mater, te appello clamantibus. Sat. III. Lib. II.

Baxter says, “ Festive, quem vocas, pro qui sum, et emphaticæ ; quasi dicat, major ero quam vel ipse putas.” This interpretation seems to us obscure and inadmissible.—Gefner felt the difficulty of the passage, and fluctuates between two opinions. *Quem vocas*, says he, tu quoque care Mæcenas, interdum joco pauperem, aut contemtioribus etiam nominibus. Qualia Augusti in Horatium dicta quædam memorantur a Suetonio. Nec tamen valde repugnem his, quibus videtur *dilecte* nomen esse, quo compellari se a Mæcenate gloriatur Horatius. We prefer the opinion of Janus Doufa, and shall lay before our readers his very words, because the work in which they are found, and which was published at Antwerp in 1580 is, we believe, not very common. Neque enim dignum videtur, iis uti assentiar, qui, vocas istud, cum sequentis versus initio construendum hariolantur, ut sit ordo : *O Mæcenas, ega non obibo quem tu oppido et benedice appellare solitus es, O dilecte Horati* : verum potius, quod mihi alias in mentem venire memini,

memini, verbum illud absolute positum esse, ut ad vocationes cœnaticas referatur, utque hoc dicat Horatius: *Ego vero, qui fortasse homo novus, et sine gente plerisque nunc videor, et quem tu, O dilecte Mæcenæ, familiariter esum vocare, et assidue mensa tua, communicare consuevisti, non interibo, etiam si periero.* Etenim domesticus Cilnio Equiti convictor Horatius noster. We would be understood not to pronounce this interpretation certain, but to acquiesce in it as less unsatisfactory than any other explanation, which has fallen within the compass of our reading; and we suppose that our readers will not be displeased, if we endeavour to confirm it.

Voco solenne verbum est invitandi ad cœnam, says Forcellinus in his dictionary. It is therefore used with esum and ad cœnam;—me ad cœnam voca. Phormio, Terent. Act V. Scene VIII.

Nulli negare soleo, si quis esum me vocat.

Plaut. Stich, Act I. Scene III.

It is however used without cœnam or esum, nearly as Douša supposes it to be in Horace.

— Spatium apparandis nuptiis,  
Vocandi, sacrificandi, dabitur paululum.

Phormio, Act IV. Scene IV.

— Nos parasiti planius,  
Quos nunquam quisquam neque vocat, neque invocat.

Plaut. in Captiv. Act I. Scene I.

Vocat convivam neminem illa: tu vocas.

Plaut. Aſinar. Act IV. Scene I.

Namque eos vocabat, quorum mores a suis non abhorrent.

Corn. Nepos in Vit. Attici, Cap. 14.

Three of the foregoing instances are produced, and the last is referred to, by Forcellinus, as examples of the word voco absolute positum. It is, however, to be observed, that the context in three of them, perhaps in the last, evidently suggests the idea of cœna, or some similar word. The Latin term vocatio will strengthen Douša's explanation. Vocatio, says Gesner, is invitatio ad cœnam.

— Mei sodales

Quærunť in trivio vocationes.

Catull. Carmen. 47.

Vocator is also applied to the person who invites. Minus honorato loco positus irasci cœpisti, convivatori, vocatori. Seneca de Ira.

The foregoing passages which we have selected from Gesner and Forcellinus, may justify Douša's explanation of vocas in Horace. It may be further urged in favour of Douša, that when Horace in the 6th Sat. of the 1st book gives an account  
of

of his admission to the friendship of Mæcenas, he states the obscurity of his birth, as not having been an impediment to the familiarity with which he was honoured by his patron. Now these ideas succeed each other in the passage we are now considering, if Doussa's opinion should be admitted.

We proceed to the consideration of another passage which has much embarrassed the commentators, and upon which our readers will find a very long note in Boswell's Life of Johnson:

Difficile est proprie communia dicere: tuque

Rectius Iliacum carmen deducis in actus,

Quam si proferres ignota indictaque primus.

Art. Poet. v. 128.

On these three lines, and especially on the first, Vincentius Gaudius in 1760 published a dissertation which fills a volume, containing 333 pages. He has accumulated instances from writers of poetry and prose, by whom the words *communis* and *proprius* are used. He enters very minutely into their original, their popular, their rhetorical and their juridical significations. He divides his work into what he calls *παρὰ κοινον, τον πολιμου, τα ιδιαιτηματα*. He examines the explanations of all preceding critics, and of Gesner he speaks with most unbecoming and unmerited acrimony. We shall produce the result of his enquiries.

“Verbum *communis* significare, jam occupata et nota, docuerant eum Lingua Latina universim, tum maxime Jurisprudentia Romana. Inde didicimus et vocis *proprius* notionem, quæ vox significat suum cuiusque.” P. 261.

He thus applies his canon to the lines of Horace.

“Difficile est ita tractare communia seu publica seu nota, ut tua propria seu privata seu nova fiant. Hunc tamen ego conatum tibi suadeo. Accipe igitur docilis, quæ trado, præcepta. Materia communis erit propria, siue materia publica erit privata, siue materia nota erit nova, si—et quæ sequuntur.” P. 260.

We will produce a few more paragraphs.

“Comprobantur nunc hæ notiones (i. e. what we have quoted from page 261 of his dissertation) per Hermeneuticæ: et primo, quia orationis contextus, quemadmodum in parte hujus Dissertationis II. multis docui, alium sensum non admittit. Deinde, quia poeta eundem earundem rerum communis et propriæ sensum extulit per paria verba publicæ materiæ et privata juris.

“Attenderis insuper seriem illam locutionum: Famam sequere, Reponis, Homereum Achillem, Communia dicere, Iliacum carmen, Publica materies, verbum verbo reddere, Interpres, Imitator; quas locutiones in iisdem carminibus de una eademque re adhibet Venusinus; jurabis tam late patere quam supra indicavi, monitum Quincti; ac nullum

nullum hominem vere doctum posse aliter vocem *communis* interpretari.

“Itidem ex altera parte locutiones illæ: Sibi convenientia finge, Si quid inexpertum scenæ committis, Et personam novam formare audes, Servetur ad imum qualis ab incepto processerit, Sibi coarctet, Proprie dicere, Si proferres ignota indictaque primus, Privati juris erit; hæc, inquam, locutiones et extensionem præcepti Horatiani pariter evincunt, et nullum alium in verbo *proprie* sensum patiuntur.” P. 262.

In Cap. IV. Part III. He collects all the instances in which Horace has used *communis*, *communiter*, and *proprius*. “His cognitis,” says he in page 274, “perspicuum est, *commune* Horatio, æque ac *Publicum*, directè sumpta rem significare in dominio plurium sitam, in usu autem singulorum; *Proprium* vero ac, *privatum* iis opponi. Atque hæc est non Venufino tantum, sed auctoribus Latinitatis omnibus, ipsa harum vocum proprietas.”

In Cap. V. He examines virorum aliquot doctorum sententias quæ in idem cadunt. And speaking of Daniel Heinsius he calls him, “Virum et doctrina et ingenio magnum, quique post Perandam (whose words in the original Italian are in the foregoing page) proxime omnium ad veritatem accessit.”—In Cap. VI. He shows, in opposition to objectors, “Quo pacto *communis* dici *proprie* possunt.”

“Argumenta poetarum fictionibus innumerabilibus patent. Jubeat ergo Venusinus ex *communibus* creare quemque sibi *propria*; ex *noto*, ait, *factum* carmen sequar. Poetæ igitur non occupant *communis*; verum inde incipientes in novas quasi regiones progrediuntur, et in vacuo sibi regna condunt. Ita secundum mentem Horatii debent *communis proprie* dici.

“Exemplis res fiet clarior—Ex Homeri *Iliade* et *Odyssæa* excitavit Virgilius sibi *Æneida*; et nihilominus sat spatii Fenelonio relictam quo ex *Odyssæa* æternum sibi monumentum exstrueret *dans les Aventures de Télémaque*. “Ex *Tavola Rotonda* Bojardus deduxit *l'Orlando Innamorato*; at id tamen impedimento non fuit quo minus Areostus effingeret *l'Orlando Furioso*, Tassus Filius *il Rinaldo*, alia alii, quæ quidem ad epos pertinent.

Ad Satirica si transimus, deprehendemus ex Homeri *Odyssæa* tractum *Æschyli* τοι Πρωτα, Sophoclis τοι Ηρακλεια κ; της Ναυσικααν, Euripidis τοι Κυκλωπια κ; τοι Σισυφοι.

“Jam Tragica inspiciamus.—Ex utroque Homeri majori poemate ductus est *Æschyli Agamemnon*, quem tamen Seneca et suum fecit. Ex eodem fonte Sophocles τοι Λιαντα μασιγροφορον derivavit. Inde quoque Euripides *Troadas*; quas item Seneca proprie dixit. Atque ab eo penore sumit *Æschylus Palamedes*, tum Euripides; quæ demum Fabulæ in Jani Vincentii Gravinz sacra transiit. Ex *Iliade* quæsi-verunt sibi *Andromachen* Sophocles, Euripides, Ennius; ex *Odyssæa* vero *Œdipodem*, *Æschylus*, Sophocles, Euripides, Seneca; *Hippolytum*, Sophocles, Euripides, Seneca; *tas Τραχινιας* Sophocles, at Seneca *Herculem Cæcum*; Euripides atque Seneca *Herculem furem*.” P. 285.



In the 7th Cap. He explains

“Cur difficilior sit ex *communibus* facere *propria*, quam *veros* invenire.”

This enquiry is conducted with great ability, and we are sorry that the limits of our review will not permit us to enumerate the examples by which the proposition is illustrated. We shall therefore content ourselves with selecting the two following passages.

“Principio verbum *communis* in Lingua Latinâ, et præsertim apud Horatium, licet significationes secundarias habeat, nunquam tamen ita a primaria discedit, ut *Ignota* sive *Indisita* seu *Nova* denotet: quemadmodum satis superque demonstratum est.” P. 288.

“Jam vero, quemadmodum *communis* propriè dicantur, satis explicatum arbitror capite superiore; si nimirum, progredientes a notis, nova creemus: ut *proprie communis dicere* idem valeat, atque *Inventio in Imitatione*. Hæc est illa, in nostram commoditatem traducta, mathematicorum æquatio. Itaque nunc status totius controversiæ huc redit: *utrum difficilior sit, invenire imitando, quam, simplex invenire*. Negant Interpretes omnes; affirmat Horatius; hunc nos sequemur.” P. 290.

No apology we presume is necessary for the foregoing extracts, because they are taken from a scarce book, and tend to decide an important controversy.

We have read the whole work of Gaudius with great attention; we have received from it the most complete conviction; and, with well-founded confidence, we recommend it to the perusal of every scholar who may be fortunate enough to meet with it.

ART. IV. *A Journey in the Year 1793 through Flanders, Brabant, and Germany to Switzerland.* By C. Esle. 8vo. 381 pp. 7s. Debrett. 1795.

MR. ESTE is a gentleman very well known in this metropolis, and is undeniably possessed of certain talents.—The particular period at which he chose to visit the places he describes, necessarily renders his book an object of the greater curiosity. With respect to the places themselves, they have been described so often, and so well, that little novelty will be expected concerning them: but having lately been the scenes of war, and of various extraordinary events, the eye has been directed towards them with a new interest and increasing curiosity, and this might probably be a principal inducement with Mr. Esle for visiting them under their present circumstances.

Something

Something indeed to this purpose is avowed at the very commencement of the present volume, which is soon to be succeeded by another.

Mr. Este appears to have been a very observing traveller, and not to have confined his attention to any particular science or pursuit; consequently, whatever the taste of the reader may be, if he can once reconcile himself to the eccentricities of the style (to us, we must confess, almost insuperable), he will be certain of finding something to suit his palate. From Ostend the writer proceeded to Brussels; thence to Louvaine, Liege, Aix-la-Chapelle, Juliers, Cologne, Bonne, Coblenz, Frankfort, Mentz, Worms, and Mannheim. These places are severally described, and with a minuteness of attention to the various objects of curiosity which they hold from nature, or derive from art, as cannot easily be paralleled.

Before we make any remark upon the style or peculiarities of the author, it is but justice to place a specimen or two before the reader, and this we do without any particular carefulness of choice.

The following account of the spirit of gambling which seems invincibly rooted in the inhabitants, and by them communicated to the visitors of Aix-la-Chapelle, will amuse the reader.

“ Of the martyrs to dissipation, that is the gaming table only, at Aix, too probable no bad little book might be made.—But, as the artist said to the prince, Heaven forbid that we should know these things as well as those who are doomed to live by 'em !

“ The French fugitive noblesse are now the chief support of the place.—Of course, any traveller may go in boots; and some, they said, were there in linen, which was the colour of them !—and to ingratiate with these gentlemen in the anti-room adjoining the saloon, there are frugal luxuries as they are wonted to desire, of tarts and small-beer, of Dutch cheese and gin, ennobled with a little sugar, as liqueurs !

“ Of two among these wretched beings, the gaming-table wreck we saw—one of them at the table put fifty louis d'ors in his basket !—at the first deal of rouge & noir he put down twenty-five ! and he lost !—at the second deal his stake was fifteen. The deal went round, and he lost again !—at the third, he risked at once the remaining ten louis d'ors ! But—while the betts were collecting, and the cards shuffled, he seemed to recollect himself—he felt in his pockets—first one, and then the other—and with a quick short action of his left arm, pulling out two great French crowns and a little one, he looked at them on both sides, and then, after a short pause, desperately staked them also !

“ The fellow who kept the table had covered the ten louis d'or—and now he answered also to the last forlorn hope of the two great  
crowns

crowns and the little one! It was, for all the world, like the response of echo on despair.

"An accident prolonged the deal—and, in that moment, it was impossible not to think of a similar fatality in poor Goldsmith, who looking over a whist table, and, feeling in his pockets, as if to count all the little money he had there, leisurely offered a bett " of five pounds seventeen and sixpence upon the odd trick."

"At length, however, the deal came—and at the ninth card it was determined. The last ten louis, the two great crowns, and the little one went, where their fore-runners had gone before! The poor fellow, who was twirling his basket, instantly dashed it down! He started from his seat, and forcing through the circle, where he overturned two chairs in the way, he literally tore his hair!—and with horrid blasphemies, bursting through the folding doors in the middle of the room, he departed, and we never saw him more.

"Another, who was also an emigrant, and had seen better days, had arrived at Aix, in the utmost need—penniless—without hope, but in a friend. His friend did not fail, but his friend's circumstances did. Poor himself, in every thing but spirit, he could not, as he wished, relieve the poverty of others. He could, with the utmost effort of privation, part only with a few crowns.

"With these the new stranger entered the great room at Aix—and getting upon one of the rush-bottom chairs in the outer circle at the table, and making a long arm, he tossed two crowns upon the board. Winning that he doubled the stake, and won that too. So he went on, increasing at each deal, till, actually getting fifty louis, he was so daring as to venture them!—His venture, yet more wonderful, prospered, and he got one hundred louis d'or in one evening.

"He had the wit to cut a winner—after opening the last rouleau to see that there might be no mistake, he let all the money glide gradually over one another into his pocket!

With many a bout  
Of linked sweetness long drawn out!

He buttoned up, hurried by the centinels down the great stairs, and went with impatience, not unamiable, to tell the glad tidings to his friend. And though gone to bed he knocked him up!—they talked the thing over, as may be thought, with sufficient energy, rapidity, and glee. Till at length, sobering into purposes more composed, they rationally looked forward, and reckoned on the hundred pieces of gold as one reserve and sure refuge sufficient, certainly in Germany, to make a man, if that man is a Frenchman, impregnable against want for two or three long long years! He made a solemn resolution, if not a vow, never to game again.

"To have made all sure he should have left the town, but, as the devil ordained, he did not. He went next night to the redoubte, but with no other purpose, but to take some little refreshment, to talk away an hour and return.

"Insensibly, however, he sauntered by the table of rouge and noir—till, looking on, he became giddy, and fell in! Fortune failed him! and he followed her till he was fleeced out of all that he had won!

won!—We actually saw him borrow a livre or two to pay for his petty refreshments in the room!" P. 154.

As the above was intended to show Mr. Este's method of telling a story, this which follows will serve as a specimen of his didactic style.

" Opinions are free. And thus, like the primary vital elements, have escaped all forced, artificial tendency, by stagnation to putrescence. And with their purity they have kept their variety too. Perhaps a grateful offering in his sight, who has made manifold works—but in wisdom all!—All nations and languages to do him service!—who has graciously vouchsafed the same lights unto all; but with different interventions, with different positions, with different powers, to speculate upon each. Who has uniformly written his law in each heart, but has organised with diversity to us, darkly as we see, admirable, each tongue which may tell indeed, each nerve which can feel it!—O Lord, how manifest are thy works! in wisdom hast thou made them all. "*Impulfore Christo*," says Suetonius, and perhaps blasphemously, on the persecutions of Claudius, but every mind, softer and more enlightened, will apply it to more human objects, and to better times. To the code of Carolina, where universal toleration, even through each most minute conceivable demand for it, was so providently distributed by Mr. Locke—and to the treaty of Westphalia, where it pleased them to allow what God has given, liberty of conscience to all!

" Thus Frankfort, too, soothes and strengthens the mind, with objects like and emotions of candour and benevolence! with the venerable sight of a peopled and busy town, elaborate to embody and adorn, what may separately seem religious truth! In opinions different: but in practice the same—each respecting and protecting each; but in the defensible, if innocent variety, of that best worship, a well-ordered life, bent before the God of universal good, humbly, but zealously, to work together with him, and speed, undelayed by any human perversion, his blessings, peace, freedom, neighbourhood, fraternity to all!

" In this manner, to the mind's eye, indeed to the outward sense, the public worship of Frankfort is its most attractive feature. For it is not only all voluntary, but far beyond the magnitude of the place, magnificent! With new-built chapels for each persuasion; some of them splendid, with scaglioula columns and other ornaments, but all of them a model for Rome and London, in the necessary attractions of perfect cleanliness, good arrangement, light, warmth, and ventilation.

" Not that church architecture, almost every where defective, is here complete. The fronts, undistinguished from common dwelling-houses, want the portico and colonades of such appropriate decorum, for the congregation to issue. The light too, through common sashes, is an apparatus not removed enough from common life. And pews and galleries, though not pent up with such penury of space as

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where chapel-dealing is a trade, yet needlessly offend the eye; with a distribution, which nothing but use, and the mere becomingly predominant ideas of the solemn service, can prevent all from pronouncing barbarous, and as such fit for nothing but to be dismissed!—*Natura tua vi*, the light should derive from above, and the form should be a round. Michael Angelo (if he is any authority in architecture) Bramanti, and whoever else might work at St. Peter's, have proved even there, how side-lights must fail. Or if they ever can be admissible, that the only bearable form of them must be the window of Palladio.

"This is made manifest by Mr. Wyatt, in his designs for the chapel at Kentish-Town. A work, though small and frugal, yet of such taste, contrivance, and knowledge of effect as are not unworthy of his genius. A genius, which in his first grand effort displayed powers more transcendent than any since the other admired wonder of the same name, the Pantheon at Rome! In a generous solicitude for the noblest art, in the service of the noblest object, it were to be wished that there was a parish-church built by him, for he would certainly improve the whole interior, and probably restore, with some new perfection, if it could be, the form so justly praised in the popular buildings of antiquity, where the people met together, *connexi gradibus* had their sittings, in rows, by gradation rising from the ground." P. 251.

And now, we trust, that we shall be forgiven if we express our apprehension that many fine things have escaped us in this performance, from the want of adequate intellects to comprehend the meaning. In the passage last inserted, for example, we are frank enough to confess, that we by no means satisfy ourselves what is meant by "*and thus like the primary vital elements have escaped all forced, artificial tendency by stagnation to putrescence*;" and several other sentences.

We will venture also, with due humility, to mention a few other instances of phraseology, alike novel to our ears, and unintelligible to our minds:

In P. 2. we read of "the same perfection of combined preferences."

P. 9. "Moral epoch in the surprizes of political perpetration."

P. 27. A gentleman whom Mr. E. accidentally meets is called "a fine sanguine man."

P. 30. "An interest only of dimensions."

P. 36. "Fine advances of civilizing liberty."

The word fine seems a particular favourite with the author; it is applied to things, places, and persons, as discordant as can be imagined—fine sanguine men, fine advances; p. 151, fine decision.

P. 57. "Redressing himself of accident."

What will the reader think of the following passage, p. 47. ?—" A ground they may make to yield its proper produce, *some pabulum and prophylactics of life.*"

P. 176. " *It appears wonderful prostrations* (we presume *prostration*, but that is uncommon) that every other town," &c.

At p. 197 we are told of *the magnificent center* of a river.

At p. 200 of the jolly flat surface of a dollar.

P. 220. " For amænity (elsewhere spelt amenity) and a vast offskip from the highlands."

This, perhaps, may be enough for the reader ; but we cannot conclude without observing, that in all the books of the same size which ever came before us, we never saw, and hope we never shall again, so large a proportion of typographical errors. There is hardly a quotation throughout the book accurately given, and in some pages we have noticed five or six blunders. This, the author tells us, is owing to its being printed in his absence, but certainly either care should have been taken, to prevent that consequence from taking place so extensively, or the public, impatient as it might be, should have been compelled to wait till the eye of Mr. E. himself could superintend the press. To give so erroneous a volume out of zeal to gratify the public is too civil by half.

ART. V. *Introductory Sketches towards a Topographical History of the County of Hereford.* By the Rev. John Lodge, B. A. 8vo. 210 pp. 5s. Barrel, Kington. Robinsons, London. 1793.

THE author, in a very concise and modest preface, solicits from the nobility and gentry of Herefordshire, the communication of such papers as may enable him to form a well-authenticated history of the county. His plan is to publish a small octavo volume on each hundred, in alphabetical order. But against this method we must enter a protest, in behalf of those numerous libraries in which collections of county histories are deposited. Folio is the usual size of such works, and, as they are designed for consultation, rather than continued reading, is a form by no means objectionable. Every deviation from this mode is, therefore, an inconvenience in point of arrangement to all collectors, without producing any equivalent advantage. Mr. Lodge seems well qualified for the task he wishes to undertake. His style is pure, and his ac-

counts of what he describes, clear and animated. We shall give, as a specimen, his relation of the custom of wassailing, as practiced in this county.

"The customs, manners, and diversions are much the same in this county, as in other parts of the kingdom. Yet the custom of Wassailing, as it is different from any thing practiced elsewhere, I shall take the liberty to relate. On the feast of the Epiphany, soon after midnight, the bailiff of each farm, with all the other servants, proceeds to a wheat field, generally the most conspicuous upon the estate; where thirteen fires are lighted up, one of which is much larger than the rest. These fires blazing on every hill, and made still more visible by the darkness of the night, have a peculiarly striking effect upon a stranger, especially when he is witness to the loud acclamations which incessantly reverberate throughout the district until sunrise. It is hardly necessary to mention that these rites are never performed without very plentiful libations of beer and cider. At day break the scene closes until the evening, when the maid-servants introduce a large plumb-cake, which is taken to the beast-house (a hole being bored through the middle of it) and put upon one of the horns of the principal ox. The bailiff then receiving a cup of beer, repeats the following barbarous lines.

"Here's to thee Benbow and to thy white horn,  
And God send my master a good crop of corn:  
Both wheat, rye and barley, and all sorts of grain,  
And this time twelve-months, I'll drink to thee again.  
Do thou eat thy oats, and I'll drink my beer,  
And God send us all a happy new year."

"The bailiff having drank this health, the other servants drink to the other oxen in the same words, only varying their names.

"This done the plow-boy goads the principal ox, and endeavours by every means to make him toss the cake off his horn. If the ox throws it before him it belongs to the bailiff, if behind, to the plow-boy; but if it still remains on his horn, it is the property of the maid servants. This ceremony being finished the door of the beast-house is fastened, and every spectator obliged to sing before he is suffered to depart. Upon quitting the beast-house, which must be done without the assistance of a candle, the ingenuity of the girls exerts itself in devising how to put tricks upon the company; such as setting pails of water to tumble into, together with many other feats of equal pleasantry. The evening is concluded with general festivity and mirth." P. 100.

This introductory volume consists of three chapters. The first of which describes the county at large, its rivers, soil, productions, &c. the second and third are historical, beginning from the Silures. An Appendix is added, containing lists of the sheriffs, and of the members of parliament. To which are annexed queries tending to direct the attention of persons inclined to communicate information to such objects as are required in a work of this nature.

ART.

ART. VI. *Hunter on the Blood, &c.**(Concluded from Page 275.)*

**I**N the second part of this work the author takes up the most simple injuries that can happen to the body, which are divided into those which do not communicate externally, and those which do. The mode in which the parts reinstate themselves is fully considered, and is shown to be the result of the blood being solid, and uniting the parts to each other, and afterwards becoming organized, and a part of the solids which it united.—The different modes by which this union may be assisted are fully explained and illustrated by cases; the disadvantages of a contrary practice are also pointed out. The facts, the reasoning, and the practical remarks, upon union by the first intention do credit to the author, and tend to simplify and improve the general treatment of such cases, by making them readily understood; and by laying down rules which cannot be mistaken, and require but little art to put them in practice.

After union by the first intention, before inflammation itself is considered, there are several sections of general observations, upon the different causes which increase and diminish the susceptibility for inflammation, either in the whole body or in parts; effects of strength or weakness of constitution and of parts, while under inflammation; of the parts of the body most susceptible of the different stages of inflammation. Under these heads are contained a variety of observations of importance respecting the difference of structure of parts, difference of vascularity, and the advantages and disadvantages arising from parts being near or distant from the heart, all which will have an influence upon the symptoms of inflammation.

In treating of inflammation itself, it is not considered in the light of a disease, that is, an unnatural and wrong action of the parts, but it is stated to be as much a salutary process as union by the first intention, being a restorative action set up in parts to reinstate themselves when injured; but when the parts are unable either from want of health or strength to go through this salutary process, the actions of inflammation may and do constitute a disease. Inflammation is defined to be whatever produces pain, redness, and swelling in a given time, and the effects of one immediate cause. It is capable of producing three different effects—adhesion of the parts, suppuration in them, and ulceration of them; these Mr. Hunter has named the adhesive, suppurative, and ulcerative inflammation. He



considers the different theories of inflammation, and endeavours to prove that inflammation will vary according to the state of the part, or the constitution at the time, producing all the varieties which occur.

The act of inflammation is referred to the termination of the smaller arteries, the larger branches only supplying the blood which is the material to be acted on; the colour, swelling, and pain in inflammation are very fully explained; the heat of inflamed parts is proved by many curious experiments never to exceed the standard heat of the animal, and seldom to rise so high, so that heat is not produced by inflammation, but only brought nearer to the heat at the source of the circulation. Mr. Hunter throws out here a curious idea that the source of animal heat is in the stomach, which is contrary to the present opinion on this subject, but he does not do more than throw out the idea.

In the adhesive inflammation, the time it takes place, and the circumstances most favourable for adhesions are considered, the exudation of the coagulating lymph from the smaller vessels, its becoming solid and vascular are explained, and the blood, which is considered as the agent in all those changes, is found to be affected as well as the solids, all which is very minutely detailed, as well as the effect it has upon the pulse.—The effects of the inflammation on the constitution, and the different modes of treating it, both generally and locally, and the reasons upon which particular modes of practice have been adopted, are all fully considered. The use of the adhesive inflammation is stated to be to reinstate the parts and prevent suppuration; but, if suppuration must follow, to unite the parts and confine the matter so as to prevent its diffusing itself in the surrounding parts.

The suppurative inflammation is that process which alters the actions of the vessels, from the state in which they throw out the coagulating lymph, to that which forms pus. This change he denies to be the effect of the application of air, or any other of the common causes assigned, and gives some facts in proof of his opinion. He considers suppuration as the consequence of the parts being too much injured to recover by means of adhesion; and whenever these fail, suppuration, or the formation of pus, follows of course, under circumstances very different in all other respects from each other, but always preceded by inflammation.

He lays it down as a general principle that in all common parts suppuration is preceded by adhesion, but on the surfaces of canals or outlets suppuration precedes adhesion.

After

After these general observations, we have an accurate detail of the symptoms of the suppurative inflammation, and the treatment of them in its different stages. As there are collections of a fluid, formed in different parts of the body, which are not preceded by inflammation, and differ from pus, he marks the distinction between them, and then considers the effects of these, (which he believes to originate from scrofula,) on the constitution, contrasting those effects with those of the true suppurative inflammation.

In every thing which Mr. Hunter undertakes to investigate, he treats his subject with a degree of originality, and his mode of enquiry, by experiment and actual observation, is extremely satisfactory; but his unwillingness to take advantage of those who have preceded him frequently increases his labour, and prevents him from attaining a more enlarged view of his subject. This, which is much to be regretted, made him frequently differ from others, when, in reality, the difference arose more from the mode of explaining the opinion than of forming it. These observations are applicable to his doctrines on pus; he gives a very valuable series of experiments, showing its properties, the time in which it is formed, and the changes which take place in it after being separated from the vessels. This fluid he calls a secretion; others contend it is the result of fermentation. The facts Mr. Hunter gives explain all the material circumstances in the formation of this fluid, and show that a very material alteration takes place out of the body, and therefore the process may in one sense deserve the name of fermentation; and whether the fluid thrown out is really a part of the blood unchanged or not, perhaps, from the smallness of the quantity, never can be determined. A set of experiments are made to see how far the modes of distinguishing pus and mucus by chemical tests is to be depended on, and those already tried appear inadequate to the purpose.

The ulcerative inflammation is an effect of the actions of the absorbent system, not of the arterial, and a very extensive view is taken by the author, of the powers these vessels have of taking up the different parts of the body. The mode in which he supposes this to be done, and the causes by which the vessels are made to act upon solids, is original and ingenious, but we doubt whether our readers will readily comprehend it, or accede to all that is said upon this subject.

He supposes the absorbents to have mouths capable of acting on solids, and taking up the different parts which are removed. This is an opinion peculiar to himself, and one that cannot be proved: we cannot give our assent to it, but shall  
not

not do more than enter a protest against a doctrine we do not perfectly understand. The ideas Mr. Hunter had of actions which are the result of one part of the body influencing another, were more extensive than those of most other men, and therefore they led him to adopt a language upon this subject difficult to be understood, and, as it explains nothing, certainly inadmissible in a work of science. The disposition of living parts to be absorbed and to absorb, although much pains is taken to explain it, amounts to no more than that such effects take place under circumstances which we are at present unable to explain. The distinction between absorption without and with ulceration, and the progress of abscess, with the relaxing powers of the parts between the matter and the skin contain much useful practical information.

Granulation is the next step in the order of actions which take place to restore the parts, as nearly as possible, to their healthy state. Mr. Hunter mentions something analogous to new flesh forming without suppuration; this, however, is a rare occurrence. He states a case of this kind in a simple fracture where union by the first intention had failed, and the ends of the bones were covered by a newly formed substance, which he considers as analogous to granulations. The appearance, growth, and contraction of granulations are particularly described, and their uses explained. As soon as the granulations rise to the surface they acquire the power of forming a substitute for the skin, and afterwards a cuticle, but these are very imperfect when compared with the original cutis and cuticle. The rete-mucosum is still longer in forming, and, in some instances, as we see in negroes, never forms at all. Before he concludes this subject he enters into the effects of inflammation, and its consequences on the constitution, and treats very largely on the causes of hectic fever and dissolution, in which there are many opinions, differing from those generally received, but they are supported by many facts and ingenious observations.

The treatment of abscesses, which forms the third part of this work, contains an account of the progress of matter to the skin, the modes of opening, and the different applications which should be made to them agreeably to the principles laid down in the former part of the work.

Gun-shot wounds, which make the fourth part, are likewise to be considered as a set of illustrations of the effects of inflammation under a variety of circumstances, and in the different parts of the body.

This part of the work contains few or no theoretical opinions, and the notions of this species of wound differing from  
all

all others is refuted. The course of musket balls, after they have entered the body, is shown to vary in almost every instance, and the cause of this variation is explained. The effects of greater or less velocity in the ball upon the part wounded, are stated and illustrated by cases. The propriety of dilating gun-shot wounds is discussed, and cases of similar wounds where they had, and others where they had not, been dilated, with the progress of their cure, are mentioned to show that this, as a general practice, is useless and unnecessary.—Gun-shot wounds are divided into those that are simple, wounding the muscular parts of the body, and those that penetrate the different cavities, as the thorax, abdomen, and skull, with the different modes of treatment they require; and cases are given in which the symptoms are detailed, and the mode of treatment particularly pointed out.

Having given a very extensive analysis of Mr. Hunter's work, we shall not at present do more than afford our readers an opportunity of judging for themselves, of the mode in which the different parts of the work are conducted, by extracts from the work itself.

In treating of the means of resolving inflammation by means of bleeding, a distinction is made between those inflammations which occur in strong habits, and in weak irritable habits, as in these last, bleeding does not answer the purpose; in proof of this, the following case is related:

“ The following case is another strong instance of great action in a weak, irritable habit. A lady had a violent inflammation at the root of the tongue, so as to form a considerable suppuration; with a pulse of one hundred and twenty, one hundred and twenty-five, and often one hundred and thirty, in a minute: her blood was extremely fizy, yet she received but little benefit from the first bleeding, although the blood coagulated pretty firmly, which indicated strength. She was of an irritable constitution, so as to receive less benefit from bleeding than another; and when bled three times, the blood became extremely loose in its texture, which bark removed, as well as the other symptoms. Upon leaving off the bark, the symptoms all recurred, and when she was bled again for the second attack, which was the fourth time, the blood, although inflammatory, had recovered a good deal of its proper firmness; but in the second bleeding for this second attack, it was less so; and in the third it was still less. Suspecting that bleeding in the present case would not produce resolution, I paid particular attention to the pulse at the time of bleeding, and found that in this last bleeding the pulse increased in its frequency even in the time of bleeding; and within a few minutes after the bleeding was over, it had increased ten strokes in the minute\*. These bleedings retarded

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\* This, of the pulse increasing upon bleeding, is not always to be set down as a sure sign of irritation being an effect; for in a sluggish pulse,

retarded suppuration, but by producing irritability they could not effect resolution." P. 341.

On the subject of opening gun-shot wounds, we have the following facts:

"As a proof of the inutility of opening gun-shot wounds as a general practice, I shall mention the cases of four Frenchmen, and a British soldier, wounded on the day of the landing of our army on the island of Bellisle; and as this neglect rather arose from accident than design, there is no merit claimed from the mode of treatment.

"Case I. A. B. was wounded in the thigh by two balls, one went quite through, the other lodged somewhere in the thigh, and was not found while he was under our care.

"II. B. C. was shot through the chest; he spit blood for some little time.

"III. C. D. was shot through the joint of the knee: the ball entered at the outer edge of the patella, crossed the joint under that bone, and came out through the inner condyle of the os femoris.

"IV. D. E. was shot in the arm: the ball entered at the inside of the insertion of the deltoid muscle, passed towards the head of the os humerus, then between the scapula and ribs, and lodged between the basis of the scapula and spinal processes, and was afterwards extracted. The man's arm was extended horizontally when the ball entered, which accounts for this direction.

"These four men had not any thing done to their wounds for four days after receiving them, as they had hid themselves in a farm-house all that time after we had taken possession of the island; and when they were brought to the hospital, their wounds were only dressed superficially, and they all got well.

"A grenadier of the 30th regiment was shot through the arm, the ball seemed to pass between the biceps muscle and the bone; he was taken prisoner by the French. The arm swelled considerably, they fomented it freely, and a superficial dressing only was applied. About a fortnight after the accident he made his escape, and came to our hospital; but by that time the swelling had quite subsided, and the wounds healed; there only remained a stiffness in the joint of the elbow, which went off by moving it." P. 531.

In considering wounds by musket-balls, which penetrate the abdomen without wounding any of the viscera, only deadening a part which is afterwards to slough, there is a curious case.

"A young gentleman was shot through the body. The musket was loaded with three balls, but there were only two orifices where they entered, and also only two where they came out, one of the balls having followed one of the others; that there were three that went through him was evident, for they afterwards made three holes in the wainscot behind him, but two very near one another.

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pulse, arising from too much blood, the increase of stroke, and freedom given to the circulation is salutary; but when a pulse is already quick, an increase must arise from irritation,

"The

" The balls entered upon the left side of the navel, one a little further out than the other, and they came out behind, pretty near the spinal processes, about the superior vertebræ of the loins. From the closeness of the gun to the man when fired, which of course made it pass with great velocity, as also from the direction of the innermost, which we supposed to be the double one, we were pretty certain that it had penetrated the cavity of the abdomen, but could not be so certain of the course of the other.

" The first water he made after the accident was bloody, from which we knew the kidney was wounded: but that symptom soon left him. He had no blood in his stools, from which we concluded that none of the intestines were wounded; and no symptoms of extravasation of the contents of any viscus taking place, such as the symptoms of inflammation of the peritonæum, we were still more confirmed in our opinion.

" The symptomatic fever did not run higher than could have been expected; nor was there more pain in the track of the ball than might be imagined.

" These consequent symptoms of the immediate injury abated as soon as could be expected; and in less than a fortnight I pronounced him out of danger from the wound; for no immediate secondary symptoms having taken place, I concluded that whatever cavities the balls had entered, there the surrounding parts had adhered, so that the passage of the ball was by this means become a complete canal; and therefore that neither any extraneous bodies that had been carried in with the balls, and had not been carried through, nor any slough that might separate from the sides of the canal, nor the matter formed in it, could now get into the cavity of the abdomen, but must be conducted to the external surface of the body, either through the wounds, or from an abscess forming for itself, which would work its own exit somewhere.

" But this conclusion was supposed to be too hasty, and soon after a new symptom arose, which alarmed those who did not see the propriety of my reasoning; which was some faeces coming through the wound; this new symptom did not alter my opinion respecting the whole operations of nature to secure the cavity of the abdomen, but it confirmed it (if a further confirmation had been necessary) and therefore I conceived it could not affect life; but as I saw the possibility of this wound becoming an artificial anus, I was sorry for it. It was not difficult to account for the cause of this new symptom: it was plain that an intestine (the descending part of the colon most probably) had only received a bruise from the ball, but sufficient to kill it at this part, and till the separation of the slough had taken place, that both the intestine and canal were still complete, and therefore did not communicate with each other; but when the slough was thrown off, the two were laid into one at this part, therefore the contents of the intestine got into the wound, and the matter from the wound might have got into the intestine. However, this symptom gradually decreased, by (we may suppose) the gradual contraction of this opening, and an entire stop to the course of the faeces took place, and the wounds healed very kindly up.

" But

" But the inflammation, the sympathetic fever, the reducing treatment, and the spare regimen, all tended to weaken him very much." P. 550.

From these extracts the reader will be enabled to judge of the manner in which most of the subjects are treated; which is by experiments and cases to explain the different opinions advanced in the work. We cannot take our leave of it without expressing our wonder at the labour, the ingenuity, and the extensive observation which pervade every part of it. To say that we subscribe to all the author has advanced would be untrue; but to withhold our tribute of praise where there is so much to deserve it, because there are some parts that appear to us objectionable, would certainly be unjust \*.

ART. VI. *The Canterbury Tales of Chaucer, completed in a modern Version. By the Rev. W. Lipscombe, A. M. &c.* 3 vols. crown octavo. 15s. Cooke, Oxford, Robinsons, London. 1795.

**U**NDERTAKING only to complete the versions of Chaucer, by supplying those which had not been performed by others, Mr. Lipscombe of course admits that the principal part of his work has already met the public eye at different times, and from the pens of different authors. The modernizers of Chaucer have been many, and among them some of the brightest stars in our poetical hemisphere. Not only Ogle, Boyse, and Betterton, but the more illustrious names of Pope and Dryden (certamen magnum!) appear as Mr. Lipscombe's predecessors. It remained for him to complete the task; and to remove the rust of antiquity from all the parts of this irregular drama, which had hitherto been left untried by the pen of innovation.

Mr. L. has too much candour and too much taste to be offended with us for observing that the choicest sweets had already been culled by those who had gone before him in his path. The tales which are now for the first time exhibited in a modern dress, are certainly, as might naturally be expected, far inferior in point of interest and excellence to those which

\* On the subject of the measles and small-pox appearing together in the same person, at the same time (see our former article, p. 272.) we refer our readers also to De Haen's *Ratio Meacendi*, tom. I. page 101, where several such cases are cited from different authors.

arrested the attention, and employed the genius of former dilettanti. Under these discouragements, we think Mr. L. has executed a difficult task well; precluded by his subject from reaching any extraordinary heights, he never sinks into the vapourish and low regions of intipidity. His versification is, in general, harmonious, and free from that monotony of which, in such a case, there was the greatest danger. His language is grammatically pure; and the ear of Swift himself was not more chaste, with respect to accuracy of rhyme.

To the acute and learned Tyrwhitt, Mr. Lipscombe is under the greatest obligations. The whole of the Prolegomena, the Life of Chaucer, and the few but ingenious notes, which are thrown to the bottom of the page, are all the productions of this accomplished scholar. If we mistake not, Mr. Lipscombe appears in person only once as an annotator, and from this single observation, we shall unfortunately be obliged to dissent.

The Canterbury Tales are given in their full number, with the exception of two, which, from their nature and tendency, it was thought impossible to render fit for the eye or ear of delicacy. We should not have complained if the learned writer had increased the "negative Catalogue," by the omission of the Shipman's Tale. At the same time we cannot withhold our general applause from the very laudable regard to decency which our editor has universally shown from his judicious alterations, and still more judicious omissions.

The tales now first published by Mr. Lipscombe in a modern dress are as follows—The Franklein's Tale—that of the Doctor—the Pardoner (infinitely the best)—the Shipman—the Prioresse—Sir Thopas—Melibeus (in prose)—the Monk—the Nun's Priest\*—the Second Nun—the Canon's Yeoman—and the Manciple.

As a specimen of Mr. Lipscombe's success in the task he has undertaken, we shall present our readers with the elegant commencement of the Doctor's Tale; premising the corresponding passage of the original, that the mode of imitation may be fairly understood.

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\* Here the present modernizer has exposed himself to a comparison with Dryden, by inadvertently, as he confesses, rendering this tale before he knew that it has been performed by that poet. It seems rather extraordinary that any admirer and cultivator of English poetry should be ignorant of one of Dryden's Fables; and we think that the purchasers of these volumes would, in general, have been glad to see that version in its place. The new one might have been added or not, at discretion.



## " THE DOCTOURE'S TALE.

Ther was, as telleth Titus Livius,  
 A knight, that cleped was Virginus,  
 Fulfilled of honour and worthinesse,  
 And strong of frendes, and of gret richesse.

This knight a doughter hadde by his wif.  
 No children had he mo in all his lif.  
 Faire was this maid in excellent beantie  
 Aboven every wight that man may see :  
 For nature bath with foveraine diligence  
 Yformed hire in so gret excellence,  
 As though she wolde sayn, lo, I nature,  
 Thus can I forme and peint a creature  
 Whan that me list ; who can me conterfete ?  
 Pigmalion ? not, though he may forge and bette,  
 Or grave, or peinte : for I dare wel sain,  
 Apelles, Xeuxis, shulden werche in vain,  
 Other to grave, or peinte, or forge, or bette,  
 If they presumed me to conterfete.  
 For he that is the former principal,  
 Hath marked me his vicaire general  
 To forme and peinten erthly creatures  
 Right as me list, and eche thing in my cure is  
 Under the mone, that may wane and waxe.  
 And for my werk right nothing wol I axe ;  
 My lord and I ben ful of on accord.  
 I made hire to the worship of my lord ;  
 So do I all min other creatures,  
 What colour that they han, or what figures.  
 Thus semeth me that nature wolde say.

This maid of age twelf yere was and tway,  
 In which that nature hadde swiche delit.  
 For right as she can paint a lily whit,  
 And red a rose, right with swiche peinture  
 She peinted hath this noble creature  
 Er she was borne, upon here limmes free,  
 Wheras by right swiche colours shulden be :  
 And Phebus died hath hire tresses grete,  
 Like to the stremes of his burned hete.  
 And if that excellent were hire beautee,  
 A thousand fold more vertuous was she.  
 In hire ne lacked no condition,  
 That is to preise, as by discretion.  
 As wel in gost as body, chaste was she :  
 For which she floured in virginitee,  
 With all humilitee and abstinence,  
 With all attemperance and patience,  
 With mesure eke, of bering and array.  
 Discrete she was in answering alway,

Though

Though she were wise as Pallas, dare I faine,  
 Hire facounde eke ful womanly and plain,  
 No contrefeted termes hadde she  
 To semen wise; but after hire degree  
 She spake, and all hire wordes more and lesse  
 Sounding in vertue and in gentileste,  
 Shamefast she was in maiden's shamfastnesse,  
 Constant in herte, and ever in besinesse  
 To drive hire out of idel slogardie:  
 Bacchus had of hire mouth right no maistrie.  
 For wine and youthe don Venus encrese,  
 As men in fire wol casten oile and gresse.  
 And of hire owen vertue unconstrained,  
 She hath hireself ful often like yfeined,  
 For that she wolde seen the compaignie,  
 Wher likely was to treten of folie,  
 As is at festes, at revels, and at dances  
 That ben occasions of daliances,  
 Swiche thinges maken children for to be  
 To sone ripe and bold, as men may see,  
 Which is ful perilous, and hath ben yore;  
 For al to sone may she lernen lore  
 Of boldnesse, whan she woxen is a wif.

And ye maistresses in your olde lif,  
 That lordes doughters han in governance,  
 Ne taketh of my wordes displeasance:  
 Thinketh that ye ben set in governinges  
 Of Lordes doughters, only for two thinges,  
 Other for ye han fallen in freelte, e  
 And knowen wel ynough the olde dance,  
 And han forsaken fully swiche meschance  
 For evermo: therfore for Cristes sake  
 To teche hem vertue loke that ye ne flake.

A theefe of venison, that hath forlast  
 His likerousnesse, and all his olde craft,  
 Can kepe a forest best of any man:  
 Now kepeth hem wel, for if ye wol ye can.  
 Loke wel that ye unto no vice assent,  
 Lest ye be damned for your wikke entent,  
 For who so doth, a traytour is certain:  
 And taketh kepe of that I shal you faine;  
 Of alle trefon soveraine pestilence  
 Is, whan a wight betrayeth innocence."

#### " THE DOCTOR'S TALK.

There liv'd, so Livy writes, well known to me,  
 A wealthy knight, Virginius was his name:  
 One only daughter bleis'd his tender care,  
 In mind as lovely as in person fair;  
 For plastic Nature, earnest to impart  
 A finish'd pattern of her mighty art,

Had the whole powers of her nice skill display'd,  
 When first she form'd the fair unrivall'd maid :  
 And when with joy she view'd the work divine,  
 " Go," she exclaim'd, " great Nature's best design, }  
 And bid each meaner beauty yield to thine.  
 In vain Pigmalion shall his anvil beat,  
 In vain renew his torge's failing heat ;  
 In vain shall Phidias teach th' obedient stone  
 To catch the grace, that shines in thee alone ;  
 And Zeuxis' softer touch in vain aspire  
 To warm the canvass with such living fire.  
 For the great Power supreme to me hath given  
 To form and paint each creature under heaven ;  
 And with observance just my ready hand  
 Obeys th' Almighty Master's dread command."

" Thus spake the potent queen with conscious pride,  
 And to the trial earth and heaven defied ;  
 For as her varied skill the artist shews,  
 When with appropriate blush she decks the rose,  
 Or bids the lily charm th' admiring sight,  
 Clad in her robes of chaste un sullied white ;  
 So the same tints in the lov'd maid combine,  
 And in just shade and due proportion shine.

Now since her birth had fourteen summers flown,  
 And Love's fair Goddess hail'd her as her own ;  
 The God of Day her flowing locks had dyed  
 Like the bright streamlets of the solar tide :  
 Yet not to person were her charms confin'd,  
 Hers was each beauty of the cultur'd mind.  
 In the mild graces of her modest mien  
 The flower of virgin gentleness was seen ;  
 Meek was her soul, and thankful to receive  
 Each soft correction Friendship's voice could give ;  
 And when requir'd, as in an evening sky  
 Is Zephyr's scarce-heard sound, was her reply.  
 Though on her mind had wisdom's precious lore  
 Pour'd the rich treasures of her copious store,  
 Still was her speech in modest plainness drest,  
 And well her soul's simplicity confess'd.  
 Not in hard words, like theirs who wish to shew  
 The very little that by chance they know ;  
 But pure and proper as her rank became,  
 Clear as her thoughts, and mark'd with maiden shame.  
 From Sloth's insidious bands her powers to save,  
 To varied Industry her time she gave ;  
 And with like dread away in haste she flew,  
 Whene'er the fiend Excess appear'd in view :  
 Oft she for this some sudden ill would feign,  
 Beg to retire, and undisturb'd complain,  
 Whene'er she revel gay or feast foresaw,  
 Where ill-taught Mirth might break Discretion's law.

And

And fare the passions of a blooming maid  
 Will duly ripen in their destin'd shade,  
 Nor need exposure to the sun for aid :  
 Yet this we do, when Pleasure's gay repast  
 Before the eyes of youth too soon we cast.  
 Well then, ye elder dames, who guard the fair,  
 Watch your great charge with due and constant care ;  
 Far from the haunts of Vice their footsteps lead,  
 And teach them early Virtue's path's to tread.  
 Hence were ye chosen, or that chaste and pure  
 Pleasure's gay baits could ne'er your eyes allure,  
 Or that, by sad experience wiser grown,  
 Ye well can watch the frailties, once your own :  
 Thus him the surest park-keeper we find,  
 Who once to deer stealing was most inclin'd.  
 Then of the false betrayer well beware,  
 Nor let base gold e'er slack your watchful care ;  
 But chief heav'n shield ye from the base intent,  
 Yourself to foul seduction to consent ;  
 For of the vile, the vilest sure are they,  
 Who can entrusted innocence betray."

How far, as an editor, Mr. L. might think himself authorized to make alterations in the versions not his own, we shall not pretend to decide ; but we think that in a future edition of his elegant compilation, he will not scruple to alter the fourth stanza of the Squire's " Story of Cambuscan bold." It now stands,

" Algarise first who grac'd his youthful bed,  
 Breath'd all the victor's *irresistible* flame ;" &c. &c.

Quid, malum, sibi vult istud irresistible? It is surely to be found in the same dictionary with the nostrum of a learned itinerant physician, who sold his *Anti-febrifuge* tincture for two shillings and sixpence the bottle !

Mr. Lipscomb\* occasionally introduces the Alexandrine, in which he is countenanced by Dryden, and other great authorities : but in vol. 3, page 311, we observed a liberty not so justifiable by the practice of good English writers, though observable sometimes in the French poets, that of introducing four lines of alternate rhyme in a poem of regular couplets.

" And with him were his little children three  
 The eldest scarcely five years was of age,  
 Alas ! Alas ! how dire the cruelty !  
 To shut up birds so sweet in such a cage."

It is true the lines are formed exactly from the original, but

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\* An error has inadvertently been admitted, in the commencement of this article, in the form of this gentleman's name, we now correct it.

then the whole of the original is in alternate rhyme. It stands thus in Chaucer :

" And with him ben his litel children three  
The eldest scarcely five yere was of age :  
Alas ! fortune, it was gret crueltee  
Swiche briddés for to put in swiche a cage."

We observed that Mr. Lipscomb's note was not in our opinion invaluable. It occurs in the Pardoner's Tale, vol. iii. p. 166.

" In the first table of the dread commands,  
Second in order this great mandate stands,  
*Take not my name in vain !*" &c.

On which he has the following observation—" I cannot omit remarking the keenness of Chaucer's Satire, who, in drawing the picture of an ignorant and unprincipled priest, makes him misquote the commandments—the third for the second."

If Mr. Lipscomb were now to visit Paris, he would in all probability acquire no better information—but before the majestic edifice of St. Genevieve was converted into a temple of demons, he might have seen on its exquisitely beautiful roof, a decalogue, in which *our* second commandment was omitted, and the number made complete by a division of the tenth. The *second* commandment, like that of Chaucer, was " Thou shalt not take the name, &c. in vain." Perhaps the unqualified prohibition of image worship in the original decalogue, led to this omission, which of course was not confined to the church of the holy shepherds. It is, as we understand, general in Catholic countries.

As we have no doubt that the good taste, as well as curiosity of the public, will soon induce Mr. Lipscomb to engage in another impression of this entertaining work, we wish him to correct this error; one of the few blemishes we espied in an assemblage of various merits. At all events we are sure that whenever the shade of the old bard shall welcome Mr. L. to the elysium of poets, he will greet him with affectionate cordiality, and acknowledge the fidelity and success with which he has presented him to his modern countrymen.

" Grete Clerke of fameis house, whose excellence  
Mought welles besitte thilk place of eminence  
Mickle of welc betide thine houres last,  
For much good wike to me donne and paste."

Museus—by Mr. Mason.

ART. VIII. *The History of France, from the earliest Times, to the present important Era. From the French of Velly, Villaret, Garnier, Mezeray, Daniel, and other eminent Historians; with Notes critical and explanatory; by John Gifford, Esq.* 4to. four volumes. 3l. 3s. Lowndes. 1791—1794.

THIS extensive and laborious compilation which has been continued in numbers during four years, having now attained its magnitude, of four respectable volumes, becomes an object of our notice. Of the former volumes, indeed, which appeared before the commencement of our labours, we shall give only a general account; the fourth, which, besides that it most properly belongs to our plan, contains the history of the most interesting times, will receive more particular attention. We shall, however, explain the design of the author in his own words, from the preface to the first volume.

“ In the present history, we mean to give, not merely the annals of the different sovereigns, but those of the nation they governed; to join the names of such heroes as have extended the limits of their country, with those of such men of superior genius, as have enlightened its understanding: in short, it is our intention to give an impartial account of its victories and its conquests; and an ample and interesting detail of its manners, its laws, and its customs.

“ The attention bestowed on each particular object will be proportioned to the degree of amusement or instruction which it is capable of affording: we shall be careful, however, to notice the commencement of all singular and curious customs; the principles of the constitution; the true sources and various foundation of the laws; the origin of particular dignities; the institution of the parliaments; the establishment of universities; the foundation of orders, civil and military; and every discovery of the arts and sciences which has proved of use to society.”

The first volume commences with enquiries into the origin of the French nation, which are extended through eighteen pages, and then takes up the history, from Pharamond, A. D. 420, and ends with the death of Charles V, in 1328. The second proceeds to the termination of the reign of Charles VII, in 1461. The third continues the history to the assassination of Henry III, and consequently opens to us a more important and valuable part of the history. The oppressive conduct of Louis XI, which tended to subvert the principles of the French constitution, and to lay the basis of an absolute government, is painted in strong colours. But a very particular attention seems to have been paid to the progress of Calvinism in France, in the sixteenth century, which, through the joint

imprudence of its advocates and opposers, involved that kingdom in all the horrors of civil war. This is traced with great accuracy, and apparently with an impartial hand. It begins at p. 439. The fourth volume extends to the death of Louis XV, in 1774. All these volumes are closely printed, in a small type, and contain a vast number of pages; the fourth, for instance, consists of 718, exclusive of the index. The authorities are regularly cited in the margin throughout the whole history. A work of such labour, executed with care, and written in a good style, certainly deserves much commendation; and though the original mode of publication, the plates, which, for the most part, add neither ornament nor value to the book, and some other external circumstances, might have led us to expect a performance of a less dignified kind, we are happy to bear testimony that this history by no means deserves to be classed among such as are usually issued for temporary purposes; but is likely to remain a permanent monument to the merit of the author, and a book of standard utility in the English language. Mr. Gifford's intended History of the Reign of Louis XVI. will complete the plan, and leave nothing further to be required upon the subject.

The four reigns which form the last volume of the history, are written with care and spirit, and compiled with diligence from the best authorities. As a specimen of the abilities of Mr. Gifford as a writer, we shall give his character of Louis XIV. from this volume.

“ In the social intercourse of private life, Lewis the Fourteenth was mild, affable, generous, and polite, an affectionate parent, a good master, and a sincere friend. The air of pride and the tone of arrogance which he occasionally assumed, were, perhaps, necessary to ensure respect from a people whose disposition to familiarity required restraint; but they sometimes were carried to an extreme that could admit of no justification, and could not fail to excite disgust. He was pious and devout; though he paid more attention to the *forms* than to the *spirit* of religion: the peaceful precepts of a benignant Creator made but little impression on his mind; and his intolerance, displayed in acts of cruelty and oppression, sullied the purity of his faith. In the bestowal of honours and rewards, he displayed a grace, peculiar to himself, that greatly enhanced the value of the gift: and he possessed, in an eminent degree, the pleasing talent of consoling those whom prudence or policy compelled him to disappoint.

“ He was rather distinguished for solidity of understanding than brilliancy of wit; hence his judgment, unless when warped by prejudice or blinded by passion, was generally correct, particularly towards the close of his reign, when improved by observation, and matured by experience. His vanity, flattered by success, and fostered by adulation, was excessive: and, probably, gave rise to most of those errors and vices which marked his political conduct. His ambition,

bition, the offspring of his vanity, was boundless: it urged him to violate the faith of treaties; to invade the rights of independent nations: to burst asunder the bonds of humanity and justice, which, in private life, he was accustomed to respect; to extend the limits of his power; and to render his authority as universal as it was absolute. Impelled by the same principle, he spurned at controul, removed all impediments to arbitrary sway, and quenched the few remaining sparks of civil liberty.

“ Though his abilities were slender, and his genius did not rise above mediocrity, he had penetration to discover, and liberality to reward, talents of every description. Though his encouragement of the sciences must be exempt from a similar imputation, it is certainly a matter of doubt, whether his patronage of the arts proceeded from inclination or policy: whether he considered the riches they tended to produce as a source of advantage to himself, or as the means of comfort to his subjects.

“ Deceived, at an early period of life, by those in whom he had reposed an implicit confidence, he became suspicious and mistrustful; and the prejudice he imbibed against individuals not unfrequently proved detrimental to the state. He gratified, without reserve, his amorous propensities; and his court exhibited a scene of gallantry, at one period, more dangerous from excess of refinement, and, at another, disgusting, from the mask of devotion assumed to conceal it. Yet he never suffered his punctuality, in matters of business, to be interrupted by pleasurable enjoyments.

“ So rigidly orthodox was Lewis, that he preferred impiety to error. He once insisted on the dismissal of an officer in the household of his nephew the duke of Orleans, because he suspected him of favouring the principles of his mother, who was a *Jansenist*. In a conversation on the subject the duke said to the king—“ *Faith I know not what may be the sentiments of the mother; but as for the son being a Jansenist, tis a mere calumny, for he does not even believe in the existence of a God.*”—“ *Are you certain of that?*” replied Lewis; “ *you may keep him then.*”

“ The appellation of *Great*, Lewis by no means deserved, for though *Great* and *Good* be generally employed as terms of an opposite meaning, we must adhere to the idea that no man can be truly great, who is not truly good. Still it should be remembered that the epithet was bestowed on Lewis, by the Parisians, in 1680, not long after the peace of Nimeguen, indisputably the most glorious epoch of his reign. Though we incline to consider this mark of distinction, rather as the tribute of vanity than of gratitude, (for the people are as vain of being governed by a great monarch, as the sovereign is of his title) justice requires we should enumerate the actions which they alledged as the motives of their conduct. The king had established schools for Painting, Sculpture, and Architecture; and while he contributed to the instruction of the pupils by obtaining models of all kinds, at a vast expence from Rome, he rewarded their successful efforts with great liberality, and embellished his palaces with their works. He had given energy and strength to commerce, both foreign, and domestic, by the establishment of an India company, and by facilitating the intercourse of one province with another, by means of rivers which he rendered navigable,



navigable, and of new roads which he caused to be opened. The canal of Languedoc, by which a junction of the two seas was effected, was his work: he established manufactories of various kinds; of plate-glass, in imitation of that of Venice; of tapestry, like the Flemish; and carpets, to resemble those of Turkey: he created a navy for the protection of commerce, and the repression of hostile attacks: he afforded encouragement to agriculture; reformed the French law; repressed the rage for duels; rendered ecclesiastical dignities the recompence of genius and of virtue; bestowed rewards on the learned of all countries, and declared himself the protector of the French academy, and of the academies of the Belles-Lettres, and of the Sciences. To him was Astronomy indebted for her observatory; the Louvre for its peri-style; Paris for its police; the troops for their discipline; the French coasts for harbours, commodious and safe; the frontiers for protecting forts and fortresses; and the whole nation for the erection of the *Hôtel des Invalides*, a monument of humanity, in which the victims of their country enjoy an honourable repose, and bless the memory of its founder. These were the deeds which, joined to the splendid achievements of a war, successful though unjust, and the advantages of a peace, which tended to aggrandize the kingdom by a considerable extension of territory, induced the Parisians to bestow on their sovereign the denomination of LEWIS THE GREAT. They certainly gave him strong claims on their gratitude; and, when considered in conjunction with the sentiments he displayed on his death-bed, should be allowed to rescue his memory from that obloquy which many parts of his political conduct are but too well calculated to incur." P. 499.

In the reign of Louis XV. the enterprise of Law, called the Mississippi scheme, so similar to our South Sea Bubble at the same period, is among the most curious articles of detail; as we cannot give the whole, we shall select the part of it that is most remarkable.

"But the reign of this enterprising speculator was nearly at an end, and the most violent convulsions marked the period of his political dissolution. We have already observed that at the first opening of the bank the French hastened to exchange their solid cash for paper security, which cash was devoted to the purpose of buying up, at an immense advantage, the notes which had been issued by the government. As these notes, from the vast quantity of them that were bought up, began to disappear; the opportunity of employing the bank paper to advantage was in a great measure lost; but Law, whose fertile brain was seldom at a loss for resources, devised another expedient for renewing that opportunity: this was, to lower the value of the current coin, while the notes issued by the bank were always to retain their first value; thus people were induced to carry their money, the value of which was diminishing, to the bank, and to receive in exchange notes which, they conceived, were in no danger of losing their original value; when the ministry, alarmed at the rapid fall of money, produced by this means, had recourse to an edict for enhancing

hancing its value, people then shut it up in their desks as a precious article, and it there remained in a state of inactivity, until, depreciated by a new edict, it was again carried to the bank,

"The enormous and rapid fortunes that were made, during the prevalence of this infatuation, excited a kind of phrenzy in the minds of the publick, that it would be difficult to describe. There were instances of individuals, beginning with a single bank note, who in the course of a few weeks, by a combination of skill and good luck, in the management of this alluring traffic, found themselves in possession of millions; the *Rue Quinquempoix*, a long and narrow street, became, for what reason is not known, the rendezvous of the brokers and speculators, and the theatre of their rage. Servants, who, on the Monday, had come thither *behind* the carriages of their masters, were seen to return, on the Saturday, *within* them\*. The croud was so great that many persons were crushed to death. Never was the *Auri sacra fames* known to rage with so much violence as at Paris, during this period.—But the French were always in extremes.

"All commerce and society ceased in the metropolis. The artisan in his shop; the merchant in his counting-house; the magistrate and man of letters in their study; were all exclusively occupied with gambling speculations in the funds. As on the news of the day their gain or loss depended, the first question they asked, on meeting an acquaintance in the street, before the usual salutations of politeness were interchanged, was—"What news?—How are the stocks †?" This was the only subject of conversation in the fashionable circles, and gaming was now totally confined to the bank.

"One of the worst effects of that worst of passions, avarice, was the spirit of cruelty and injustice which it engendered. The ties of blood and of friendship proved insufficient to restrain a man from promoting the ruin of his friend, when his own interest was concerned

\* "In the *Memoires of the Regency* (tom. ii. p. 31) we are told, it was sufficient to approach this *lucky* street, in order to make a fortune. A hump-backed man, gained, in a short time, upwards of fifty thousand livres, by *letting* his hump, as a writing desk, (for which purpose, it seems its shape was peculiarly well calculated) to those who wanted to sign their names in the street, for the transfer of notes, or other purposes relating to their traffic."

† "The following curious anecdote is related by Madame de Baviere—Chirac, a celebrated physician, as he was going to the house of a lady, who had sent for him in a great hurry, received intelligence that the stocks had fallen: having a considerable property embarked in the Mississippi scheme, the news made so strong an impression on his mind, that while he was feeling his patient's pulse, he exclaimed, "Good heavens how they fall! lower, lower, lower!"—The lady, in alarm, flew to the bell, crying out—"I am dying, M. de Chirac says that my pulse *get* lower and lower, so that it is impossible that I should live."—"You are dreaming, madam"—replied the physician, rousing himself from his reverie—"your pulse *are* very good, and nothing ails you; it was the stocks I was talking of, for I am a great loser by their fall."

in the event, and an early knowledge of a fall of the stocks too frequently offered an opportunity to the rapacious to impose on the credulous and unsuspicious. Hence suicides, assassinations, and all the crimes that avarice and despair can produce, became prevalent.

"While the bank appeared in the most prosperous situation, and the holders of bills, exulting in the wisdom which had led them to exchange their cash for notes, were feeding themselves with the hopes of obtaining immense fortunes, an edict was published, on the twentieth of May, 1720, at a time when it was least expected, which reduced the company's actions to one half the price which they then bore †. This measure was deemed necessary to check that publick enthusiasm and credulity, by which Law had profited, in order to put into circulation notes to a much greater amount than all the money in the bank could possibly discharge. Villars, says there were eight thousand millions of paper in circulation. This unexpected blow dispelled the national delusion: confidence and hope were now succeeded by fears and reflections of the most mortifying nature, and the fabric which credit had raised was destroyed by doubt. The parliament presented remonstrances on the subject, which the regent received with an appearance of favour: he even accepted the resignation of Law, who had, in a moment, become the object of publick execration; but the next day he was again placed at the head of the bank and of the finances." P. 544.

After these extracts it seems unnecessary to repeat or add to our commendations: they will speak for themselves, and we shall only observe that we shall wait with some impatience for the history of the late king, and of the revolution, from the pen of a writer so well qualified to give them.

ART. IX. *A Treatise of Equity. With the Addition of Marginal References and Notes. By John Fonblanque, Esq. Barrister at Law. Two Vol. 8vo. 9s. Whieldon and Butterworth. 1793 and 1794.*

OF the original author of this treatise, which he has improved by the addition of notes and references, Mr. Fonblanque gives the following account, in his preface to the second volume.

"Henry Ballow, Esq. is the generally reputed author of this work. He appears, from the admissions to the bar by the Honourable Society of Lincoln's-Inn, to have been called in Michaelmas term, 1728.—What was his then age, or what had been his previous course of study, are points upon which the editor felt himself particularly anxious to

"† Mém. de la Regence, tom. ii. p. 402—tom. iii. p. 5—Villars, tom. ii. p. 430."

procure

procure information, as a knowledge of the course of reading which had produced so profound a work, before its author was of ten years standing at the bar, might have stimulated, as well as directed the industry of the student."

Some account of Mr. Ballow may be found by Mr. Fonblanque in Sir John Hawkins's *Life of Dr. Johnson*. He is described there as the companion of Akenfield, and as being relieved from the labours of the bar, by the possession of an employment in the Exchequer, which he owed to the family of the Townshends, to one of whom he had acted as law tutor. He is likewise mentioned in Mr. Boswell's *Life*\*, as being well known to Johnson, as his chief instructor in matters of law, and, in his opinion, "a very able man." These hints may furnish Mr. Fonblanque with a clue to lead him to a more full gratification of his laudable curiosity. It is true, the enquiry may not teem with all those valuable advantages our editor is inclined to hope; since, perhaps, even the splendid and well-ascertained example of Sir Matthew Hale has made but few proselytes to enthusiasm in legal studiousness. But it will at least indulge that strong interest which the world feels in the history of an ingenious man, with respect to his habits and manners, the course and nature of his literary acquirements, and the leading events of his life.

The original treatise is written with great learning and ability. It is equally commendable for conciseness and clearness, and the author seems to have taken for his model Littleton's famous treatise on Tenures, which Lord Coke has so much distinguished by his comment. It is divided into six books, which embrace the principal subjects of equitable jurisprudence. The 1st book treats of the Nature of Equity and of Agreements in general. The 2d comprehends the Law of Uses and Trusts, both private and public. In the 3d Mortgages and Pledges are considered. Last Wills and Testaments are the subjects of the 4th. The 5th relates to Damages and Interest, and the 6th part concludes the work, with some considerations upon Evidence.

Of the original design with which Mr. Fonblanque undertook his edition of this work, of the plan he has pursued, and his reasons for adopting it, he has given the following account in his preface to the second volume.

"The work was published in 1737, not only anonymously, a circumstance which of itself materially affects the authority of law publication, but also without references. The learned might, indeed, by the perusal of it, preserve or revive their knowledge; but to the student, from the want of references, it was of little use; its contents

were drawn from sources scarcely known to him ; he might, indeed, adopt the impressions which the work conveyed, but he was still ignorant of the authority whence those impressions were derived. The author, perhaps, apprehended that references to that profound erudition which is every where traceable in the work, might to some have appeared an ostentatious parade of learning, and from the apprehensions of offending the taste of some, may have submitted to a mode of publication which materially lessens the utility of his work to others. To supply that defect was all the editor originally proposed, but as he advanced he became sensible, that from the improvements which have taken place in our system of equity, more might reasonably be expected from him.

“ In some instances, what the author had stated as a principle the editor found, with reference to more modern decisions, scarcely sustainable as a general rule ; and in other cases he found that what the author had stated as a mere precedent, had, from its frequent adoption, acquired the authority of a principle. To incorporate such additional matter into the text was the first plan which suggested itself to the editor, but he soon found it impracticable : to recast the whole work would have been injustice to the author ; and from such considerations the editor was compelled to adopt the form in which such additional matter is now submitted ; a form in some respects certainly inconvenient, but, as it does not injure the original work, the editor hopes it will meet with indulgence.”

The plan which Mr. Fonblanque has thus prescribed to himself he has executed with ability and care. In his copious notes he has amended and qualified such positions in the original as appeared from more recent determinations to stand in need of correction ; and he has enforced and fortified others by an accumulation of subsequent authorities. He has likewise added much information by stating the leading principle of distinction upon various topics in equity, and classing the most remarkable cases as they fall within them respectively. In short, so much has been done that we are compelled to regret that more has not been attempted, and that our editor did not rather aspire to the fame of an original writer than to that of an annotator. A science which has been so much cultivated and improved as equity has been, since the time when the original treatise was written, in order to be handled fully and perspicuously, would require a new and more comprehensive arrangement, made with an immediate view to those great and elaborate judgments pronounced by Lord Hardwicke, and some of his successors. We are afraid likewise that the inevitable consequence of the plan adopted here will be, that the reader, finding his attention distracted between the text and the comment, will be inclined rather to consider it as a book for reference upon particular subjects, than as one to which he ought to have recourse for a systematic acquaintance with equity. We lament, there-  
fore,

fore, that these and similar considerations did not induce Mr. Fonblanque, rather to give the Profession an original treatise upon Equity, than an edition of the old one, however well he has performed what he has undertaken ; because we are sensible that such a work is much wanted, and we are of opinion that a gentleman of his respectable share of talents and information would have executed it well.

Regarding the general character of the notes in these volumes, we cannot help animadverting a little upon the style in which they are written. There is a redundant pomp of words, and a studied reiteration of the same sentiment under a different mode of expression, which tends rather to give the reader lax and inaccurate conceptions of the subject than to clear up whatever is in its nature abstruse. This defect, has, perhaps, struck us more strongly than it would otherwise have done, by a comparison with the severe simplicity of diction, and lawyer-like precision of the original.

To point out particular passages in a work like the present, in order to notice either their excellencies or defects, would, perhaps, afford our readers but little amusement. The professional man will, no doubt read the book, and form his own judgment upon every part of it, to every other reader the subject must, from its nature, appear dry and uninteresting. We shall, however, set down a few of the observations that have occurred to us, premising this general remark, that the notes in the first volume seem to have been compiled with greater accuracy, diligence, and attention than those in the second.

Vol. I. Book I. Ch. vi. § 8. Note (9). There is a long note to refute an observation of Mr. Cox's in a note upon the case of Papillon and Voice, 2 P. Will. 478. *That with regard to the operation of the rule laid down in Shelley's case, upon a devise, there is no distinction between legal and equitable estates, and trusts executed and executory.* Mr. Fonblanque combats the latter part of this proposition, and *rightly* contends that the rule does operate in the case of a devise of a trust executed, where it would not if the trust had been executory. Mr. Cox, in his 5th edition of Peere Williams's Reports, has not only corrected this mistake, but has added a strong MSS. case to support the distinction. Our editor, however, has erroneously observed in his note, that Mr. Cox had cited the case of Jones and Morgan, as proving his proposition, when it contained nothing relative to the point. We say erroneously, because he seems not to have perceived that Mr. Cox had two branches of a proposition to support by authorities. The first, in which Mr. F. agrees with him, is *that with regard*

to the operation of the rule there is no distinction, whether the devise be of a legal, or of an equitable estate. To this opinion, in the case of Jones and Morgan, does apply. Mr. F. therefore, has inadvertently overlooked its being cited to establish the observation as to which it is a case in point, and has considered it as being quoted to support the proposition controverted by him, to which it has in truth no reference.

Vol. II. Book I. Ch. iii. § 2. Note (h) contains much valuable information upon the creation and curtailment of estates in a will by implication.

Ib. § 6. Note (k). The doubt expressed, whether an executory devise can be barred with the concurrence of those who are entitled to the benefit thereof, Mr. F. will find settled in the affirmative, according to the inclination of his opinion, in *Roe and Jones*. 1 H. Black. 30. 3 Term Rep. 93.

Ib. Book II. Ch. v. § 3. Note (k): The information contained here, as to whether the purposes of a testator's personal estate undisposed of by his will, shall go to the executor, and where to the next of kin, is borrowed from a note of Mr. Cox's, to *Farrington v. Knightly*, 2 P. Wms. 549. As Mr. F. has added nothing new either in point of observation or information to what is given there, and has only altered the arrangement, without gaining even additional perspicuity, he should have acknowledged his obligation to the original author.

Ib. Book IV. Pt. 1. Ch. iv. § 1. Note (h) last line, page 325. "*father*" is printed by mistake for *mother*.

Ib. Ch. xi. § 1. Note (b). The doctrine of implied revocation of a will, under certain circumstances, either by the subsequent marriage of the testator, or by the birth of a child to him, is well, although rather prolixly, considered, and we incline to coincide with Mr. F. in his opinion upon both points.

Upon the whole, this edition is to be considered as an useful acquisition to the legal profession. It will give a degree of system and regularity to the investigations of the student, which he might in vain have hoped to acquire, either from the ill-arranged and partial selections of the very imperfect titles relating to Equity, in our law abridgements, or from the loose hints which lie scattered in the indexes of the several reporters. To the experienced practitioner it cannot be of equal advantage, because it will not apprise him of any thing that he can consider either as difficult or as new, but still it may serve as a synopsis to his knowledge: sometimes fixing in his mind that learning which lay floating there unattached to any settled principle; and sometimes guiding him to the most remarkable determination upon particular subjects, where they may happen to become the objects of his more immediate contemplation.

ART. X. *The Cabinet. By a Society of Gentlemen. Vol. I.*  
Norwich, March ; London. 8vo. pp. 310. 5s. 1795.

PERIODICAL Essays have ever been found the most convenient vehicle for the dissemination of political opinions, and, indeed, they have other and appropriate advantages. The experienced and skilful writer who has any particular point to accomplish, knows that his draught becomes much more palatable and more likely to operate as he wishes, by thus condensing or simplifying its ingredients ; and the unfledged stripling, whose ardour is ever disproportioned to his strength, when he feels his vigour exhausted, and his limbs tremble, may pause at the barrier of this easy Circus, till his spirits are renewed and his strength recovered. If we had perused the preface only of the work before us, we should have supposed the writers of the Cabinet to have been entirely composed of the latter description, and should have been inclined to throw away the book with contempt and disgust at its turgid and empty declamation, its imbecility of style, and feebleness of argument. Who would but smile at the ignorance and childishness of editors who at a time when the licentiousness of the Press can hardly be exceeded, say that they enter on their work "*tremblingly alive*" to the horrors of a ministerial despotism, unparalleled in the history of this country since the Revolution :—they entered on a path beset with many dangers, in the course of which they were to meet with much and serious difficulty : the public taste was vitiated, the public mind depressed by a dark and gloomy melancholy, the baleful effect of a system of abasement and fraud." In the progress, however, which our duty obliged us to make through the volume, we candidly acknowledge that we occasionally met with manly vigour, and no mean portion of ingenuity. Yet never were the words of Horace more forcibly applicable than to the composition of the Cabinet :—

Inceptis gravibus plerumque et magna professis,  
Purpureus late qui splendeat unus et alter  
Assuitur pannus.——

The spirit of the whole demonstrates itself in violent complaints of the profligacy, the incapacity, the tyranny of those in power, much exaggeration of real, or creation of imaginary grievances, with frequent, warm, and enthusiastic admiration of the French Revolution. It seems odd, that this Society of Gentlemen should, as appears from their preface, and their first paper, have placed not their Achilles, but a Therpsites in the van.—



The first paper is on the Liberty of the Press, and contains a violent anathema against *the Tyrants of this Country*, an expression in itself ridiculous. "If tyrants," says this puny writer, "did not read at Milan (alluding to the work of the Marquis Beccaria) do they not read in this country? not indeed to improve their minds, or to learn the ends and purposes of the authority they are abusing, but to mark for persecution and penalty a catechism or unguarded stricture, a warm or intemperate remonstrance." These tyrants mean those who would enforce respect to the just laws of a free country; while in France the freedom of the press is wholly destroyed, without tyranny.—The second paper, on Forms of Government, is very well written. The assertion, however, at the conclusion, that when "the French may carry their system (*viz. of perfect toleration, equal rights, and popular consent*) into execution with safety and security, they will exhibit a model of purer and completer institution than the world has yet seen," is in argument begging the question, and, in fact, very disputable.

The story in the following paper is absurd and unnatural, but the letters on Emigration are good. They are professedly written "with some faint allusion to the style and manner of Lord Bolingbroke;" they are certainly nervous and elegant; but full of the most gloomy assertions concerning the supposed misery and degeneracy of our country, which refutes and disdains the imputation. The imitation of Alcaeus, by Sir William Jones, was published by Maty in his review. The parody of this, and the verses at the conclusion of the volume, on the opening of the last campaign, are very spirited. We commend also, without hesitation, and in unqualified terms, the remarks on the German play of the Robbers; and it is generally observable, that the papers which are distinguished by a *hand* at the conclusion, are written by a hand of superior vigour and experience. The history of the war assumes as data, what always has been, and always will be, disputed. Of the Treaty of Pavia, these writers speak almost in the same words as the *impartial* History in the New Annual Register. They argue that, as the real treaty is not published, it was probably worse than the fiction: but, since it is by no means certain that any treaty was there signed, this argument, in itself weak and captious, is wholly insignificant. Somewhere also one of the essayists talks very gravely of the elegant Fitzosborne's Letters, not knowing what most school-boys know, that the publication so called, was written by the classical pen of Mr. Melmoth.

We shall give the reader a specimen of this work from the first letter on Emigration, in which the writer seems to have had

had his model Bolingbroke, more in his eye, than in those that follow.

" Since our last conversation, I have reviewed the subject of it, with a genuine and unfeigned concernment. The topics of ordinary discourse seldom excite any feeling of anxiety, beyond the last moment of their discussion. They live their hour. They produce a short-lived agitation. New themes of reflection arise; new subjects of communication spring up; for the old ones, they are abandoned and forgotten. But it was the bitter prospect of losing my friend, that mingled in the debate; and I confess, that I reasoned with the animated desire of recalling my old companion from the melancholy resolve of deserting his country.

" I forbear, however, any longer to urge such considerations. Your resolution, no doubt, is fixed, and perhaps too firmly to be shaken by the garrulity of a friend, who has nothing but his friendship to recommend it to your attention. You have already determined to cross the threshold of old regards and ancient connections; and the sentence of the eternal divorce is definitively passed, that is to separate you for ever from England.

" I write these letters, therefore, to explain what I meant: for arguments advanced in colloquial debate are not always duly meditated; and the observations that fall in sudden discourse are seldom justly or properly applied. I wish likewise to convey to you the record of my sentiments on the measure you have adopted, before the last slender cable is cut, that binds you to European society, and before the Ocean shall interpose his wide arms, perhaps for ever between us.

" The grounds, I think, on which we discoursed concerning the propriety and fitness of emigration, were the political evils of this country. In this instance we agreed; and we seemed to enjoy a melancholy sort of pleasure in chaunting the dirges of English freedom and English happiness. But the deduction of duty, and the principle of action, we respectively wished to draw from the existence of these evils, were widely and irreconcilably different. We acknowledged that in seasons like the present, there was one path of duty only, which we were bound to follow: that no intermediate, qualified mode of conduct could be adopted with propriety, or pursued with safety; and that from this path the slightest obliquity or deviation was a mischievous error. You thought that it behoved every lover of freedom to abandon and desert his country: I thought then, as I think still, that it behoves him to remain in it." P. 19.

ART. XI. *The rational Practice of Physick of William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians in London, and Physician to the St. Mary-le-Bone Infirmary, &c. &c.* 8vo. in four volumes. 11. 11s. 6d. E. Newbery. 1794.

THIS work consists of a collection of the numerous pieces which have been ushered into the world by this prolific writer,

writer, with some corrections and alterations; and two or three essays which appear now for the first time. Of the former, it will not be expected we should take notice, as we suppose them to be sufficiently known. One, however, is too singular to be passed over. A Treatise on one hundred and eighteen Diseases of the Eyes. The conceit of this title was probably borrowed from a Treatise of one hundred and thirteen Diseases of the Eyes and Eyelids\*, published by Richard Banister, Master in Chirurgery, Oculist, and Practitioner in Physick, in the year 1622. But our author has not followed the advice of his predecessor, although it seemed well worth attending to.

“ † Know gentle reader” (the editor says) “ that the desire I beare to be beneficiall to the commonwealth, and the deare esteeme I had of the health of my countrey-men, together with my care to bring credit to the art of chirurgie, was the cause that within a few yeeres, I left the greatest masse of that unmeasurable mysterie, as a heape too heavy for my undergoing; to take up only some particular pieces, wherein I might the better proceed to some perfection; choosing rather to walk in a right line, whose very beginning points to a certaine end; then to run in a ring, whose mazelul compasse foretells much pain with little progresse, or a long journey without an inne. Methinks since I perceive what all find and confesse, that the art of chirurgie is a sea unfounded; men should not think to graspe every drop of it in their hands: and seeing also that it is manifestly remarkable that the most exquisite chirurgeon excelleth but in some few points of his profession; why should they not content themselves to profess no more than they excell in.”

Of the new pieces contained in these volumes, the most considerable are, A Short Treatise on the Bite of Dogs supposed to be Mad, and an Essay on Diet. These being the latest productions of the author, we may expect to find them more matured and perfect, than the earlier fruits of his study. The Author begins the first of these pieces, by informing us, that, although the disorder here treated of has been denominated madness, it never was what is defined to be madness, but a febrile and nervous delirium, of the acute kind, terminating fatally in a few days: and although he had seen many persons affected with the disease, yet he never saw any of them

\* This was a re-publication, the name of the writer is not known, but it was become, in Banister's time, so exceeding scarce, he tells us, as not to be bought for money. He made some additions to it, drawn from his own experience.

† Preface to Banister's edition of the Treatise of 113 Diseases of the Eyes.

barking or howling, &c. Whence he does not hesitate, he says, to assert, that many extraordinary relations of canine madness are very dubitable." In this the author is certainly right; they are so very dubitable, that no person of knowledge and experience allows them any credit. Dr. James, whose treatise on canine madness was published in the year 1760, had told us, "that what is called madness was nothing more than the fever that carnivorous animals were subject to;" and he supposes it may be communicated in them by effluvia alone. He also quotes several cases of hydrophobia occurring where the party had not been bitten by any rabid animal; and of persons dying in consequence of the bite of mad animals, in whom the hydrophobia never appeared; and tells us, that persons affected with the disease, usually retain their senses to the last; and neither bite, endeavour to bite, or in any of their actions, resemble dogs, or the animals from which they received the infection; and in these observations, all late writers have concurred. In the prophylactic and cure, our author has adopted the methods that have been recommended by the latest writers upon the subject; plentiful ablution, caustics, or excision, according to the situation of the part bitten.

The work concludes with a treatise on diet. This is divided into two parts. The first part consists of observations on digestion, chylification, sanguification, &c. collected from different physiological writers, and is not very material in a practical treatise on diet. In the second the author examines into the properties of the several articles commonly used in diet.

"*Bread* composed of wheat flour," (he says) "made from pure grain, well fermented, properly salted, without adulteration, and well baked, is a most salubrious food; but it should not be too new, should be well dried, porous, tender, sapid, and easily deliquescent in the mouth; otherwise it may be productive of many disorders."

"*Hot bread* well buttered is considered by many delicious, but it renders the teeth" (the gums we suppose he means) "soft, and loose, and is difficultly digested," &c.

"*Bread too much burnt in baking*, from its proximity to coal, or as we say, burnt to coal, cannot prove nutritious." This we presume might have been known, even although the author had withheld his information, and also the following, "Bread not properly salted is insipid, and not easily digested." And, "*Gritty bread*, when the millstones in grinding mix some of their gritty mud with the flour; this causes a stridor of the teeth." The author remembers having eaten such bread at Bellisle, after its capture in 1761: and we remember a similar

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affection being produced, from chewing bread that had accidentally fallen on the floor, amongst sand or ashes.

"*Rye bread* has more taste than the wheaten, is dark coloured, soon dries, does not create costiveness, and is detergent, flatulent, but nutritious. There are as many species of rye flour as wheaten; and every one is less nourishing than its antecedent." That is, the less nutritious, is not so nourishing as that which is more so.

Speaking of leguminous foods, as peas, beans, lentils, the author observes, that when they are stewed, in the French manner, in gravy mixed with butter or cream, they are less flatulent and more nourishing than when simply boiled. But however prepared, he adds, they are liable to create flatulency, "and are highly improper, when they disagree." We could produce many more observations, equally pertinent and significant, but apprehend our readers will be contented with those we have laid before them.

## ART. XII. *Price on the Picturesque.*

*(Concluded from Page 167.)*

WE cannot so properly explain the author's intention in this second part, as by giving his own words at the beginning of it.

"Having now examined the chief qualities that in such various ways render objects interesting; and having shewn how much the beauty, spirit, and effect of landscape, real, or imitated, depends upon a due mixture of rough and smooth, of warm and cool tints; and of what extreme consequence variety and intricacy are in those as well as our other pleasures; having shewn too that the general principles of improving are in reality the same as those of painting, I shall next enquire how far the principles of the last-mentioned art (clearly the best qualified to improve and refine our ideas of nature) have been attended to by improvers, and how far also those who first produced, and those who have continued the present system, were capable of applying them, even if they had wished to do so." P. 183.

He then begins with Kent as the first improver on the new system, and shows from one of the anecdotes in Mr. Walpole's treatise on Gardening, that Kent, though a Painter, was ill qualified to be an improver; but that on the contrary, "he may serve as an example how little a certain degree of mechanical practice will qualify its possessor to direct the taste of a

nation in either of the arts." He takes this opportunity of paying a high, but just compliment to Sir J. Reynolds's discourses, and contrasts the opinions of such a liberal, enlightened artist, with those that result from mere practical dexterity. From Kent he proceeds to Mr. Brown, whom from that time he never afterwards quits, considering him as the establisher and completer of the new system. Before he examines his works he gives a sketch of what he thinks the character of his mind, as it may be collected from these works, and contrasts it with that of Claude Lorraine. The one, he observes, was bred a gardener, the other a pastry-cook; but in the works of Claude the meanness of his original occupation never appears, whereas Mr. Brown, in his opinion, transferred the minutiae of a parterre, its clumps, knots, &c. to the great scale of nature.— He begins his examination with the clump, "whose name, if the first letter was taken away, would most accurately describe its form and effect." That form and effect he places in a great variety of lights, constantly opposing them to those of the natural group, pointing out the essential differences between them and the unquestionable superiority of the latter. He illustrates his doctrine in a note, by an anecdote of Mr. Brown, who, when High Sheriff, was told facetiously to "clump his javelin men." This is the main attack on that distinguishing feature of modern improvement, the clump, but in the course of the work it is perpetually held up to ridicule. "The next leading feature to the clump in this circular system, and which, in romantic situations, rivals it in the power of creating deformity, is the belt." "This insipid circle," he opposes to the formal but simple and majestic avenue, of whose solemn effect by moon-light he gives a very just and striking picture. He shows also, notwithstanding the stiffness of its lines, how much less it interferes with the rest of the landscape than the belt, whose effect he compares to that of the ring of Angelica in Ariosto, which instantly dissipated every illusion, every enchantment. After pointing out the reasons why the belt must unavoidably interfere with every variety and play of ground, he makes the following short remark, which well deserves attention: "This may shew how impossible it is to plan any forms of plantations that will suit all places, however convenient it may be to the possessor to establish such a doctrine." He finishes his attack upon belts by describing a grand view of the sea embayed amidst islands, mountains, promontories, then makes his reader share his indignation, when he tells him that this uncommon display of scenery is disgraced by a belt. The Professor who planted the belt had begun, (as he was informed) by clearing away a number of very essential trees at this

same noble place. Hence Mr. P. takes occasion to censure the general method of thinning practised by professors, and goes on to examine the effect of breaking an avenue into clumps, which he strongly condemns, and shows that by means of these clumps the straight line, which before was visible from one point only, is then seen in every direction.

## CHAP. II.

Having remarked in the preceding Chapter the errors in planting and thinning trees, in this our author lays down what he thinks are the principles upon which both planting and thinning should be conducted. Before he enters upon it, he begins by characterizing trees in general, not as a naturalist, but as an improver upon the principles of painting. He proceeds to analyse, as it were, the variety and intricacy of a single tree, pointing out the motives of that preference which painters often give to those which are less full of foliage, and shows that the same reasoning may be applied to all combinations of them, and may perfectly account for the bad effect of clumps, and of all close plantations. There is another practice, which he condemns—that of excluding, in a great degree, the spontaneous trees of the country, and planting others of peculiar form and colour; for he observes, “Of whatever trees the established woods of the country are composed, the same should prevail in the new ones, or those two grand principles, harmony and unity of character, will be destroyed:” and here he begins to unfold another principle\*, which cannot be too much explained and enforced—that of connection. He then takes notice of a sort of unclassified plantation, or clump of a larger size, and after mentioning their bad effect in two places, he himself had seen on a large scale. There are many hills, he observes, totally without wood, yet with such circumstances of beauty and variety in their outline and surface, that trees were hardly to be wished for; but which an improver immediately stamps for his own by placing, what, in allusion to the colour of the firs and the design of the owner, he calls his *pitch-mark*, upon them. Of these marks, and their effect on the most conspicuous features of nature, he gives a very forcible and just image, by comparing it to that of a wart, or a pimple, or any prominent part of the face, which, while it disgusts the eye, has a fascinating power of fixing it on its own deformity. He next observes, that even large plantations of firs when they

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\* Since further developed in a Letter to Mr. Repton.

are not the natural growth of the country, and are left too thick, have a bad effect, on the principle of their not harmonizing with the rest of the landscape, as also from the want of *balance*; a principle he there explains. He presents two striking pictures of the outside, and of the inside of such plantations, particularly of the last. What follows is, perhaps, the most practically useful part of the essay. Screens and boundaries certainly influence very strongly on the general character of a made place, and Mr. P. shows that firs, which are very commonly planted for screens, are the most improper for that purpose, and that many a common hedge is a more varied and effectual boundary. Hence he argues, that both in screens and in all ornamental plantations; there should be a large proportion of the lower growths, particularly evergreens: on the good effect of such a method he dwells very fully, and it is a part we strongly recommend to the attention of all planters and improvers.

Though in describing such a plantation he mentions the *varieties* of evergreens, yet he is far from recommending constant variety in planting; on the contrary, he asserts that such constant diversity may become a source of monotony, and he remarks that the various combinations produced in forests merely by oak, beech, thorns, and hollies, put him in mind of what is mentioned of the more early Greek painters,—that with four colours only, they did, what, in the more degenerate days of the art, could not be performed with all the aid of chemistry. From having mentioned the variety in forests, he shows that the two great sources of that variety are neglect and accident\*. Mr. P. then remarks, that monotony is an inherent defect in the characteristic beauties of a lawn, but that improvers, instead of endeavouring to remedy that defect have constantly added to it. He ends this chapter with a comparison between the pleasure which mere smoothness, verdure, and undulation administer to the organ of sight, and that which the ear receives from mere smooth sounds, flowing melody, and simple harmony,

### CHAP. III.

This concluding chapter treats entirely of artificial water. Mr. Price first observes, that one of the most striking properties of water is its being a mirror, and he dwells with apparent pleasure on the various objects of reflection, with their various tints that accompany the banks of natural rivers—on

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\* This point also is much more fully discussed in the Letter.



the variety in the turns of such rivers, and the playful intricacy produced by them, and contrasts them with the total want of objects,—the baseness, hardness, and formal monotony of Mr. Brown's naked canals: he goes on to observe, that if there happen to be any sudden breaks—any inequalities of ground—any thickets or bushes—any thing that might cover the rawness and formality of new work, instead of taking advantage of such accidents, all must be level and bare, “and by a strange perversion of terms the stripping nature stark naked is called dressing her.” One consideration on this subject, he thinks, ought to be weighed by every improver; to make an artificial river you must necessarily begin by destroying one of the greatest charms of a natural one, that of motion; but if it is to be done, every variety that can compensate for such a loss should be studied; and, as he very justly observes, objects of reflection seem peculiarly suited to *still* water, for, besides their distinct beauty, they soften that cold, white glare of what is usually called a fine *sheet* of water; an expression, which under the form of compliment, in his idea, conveys a very pointed censure; he adds, “wherever there is a large blanking ground, the most exact imitations of Mr. Brown's lakes and rivers might be made in linen; and they would be just as proper objects of jealousy to the Thames as any of his performances\*.” “I am aware,” says he, “that Mr. Brown's admirers, with one voice, will quote the great water at Blenheim, as a complete answer to all I have said against him on this subject. No one can admire more highly than I do, that most princely of all places, but it would be doing great injustice to nature and Vanbrugh not to distinguish their merits in forming it from those of Mr. Brown.” He then enters into a critique on Mr. Brown's operations, praising him, however, for what he has *not* done on the wooded side of the lake, and for what he *has* done on the garden side; but contending that the good effect of the garden scene is owing to his having accidentally worked upon a principle he did not understand, and which, in his plantations he has neglected. The apology made by Mr. Price, in this place for his remarks on Blenheim, is so judicious that we shall lay it before our readers.

“As Blenheim is the only place I have criticised by name, an apology is due to the noble possessor of it (to whom, on many accounts, I should be particularly sorry to give offence) for the freedom I have

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\* Alluding to the exclamation so commonly attributed to Mr. Brown, “Thames, Thames, thou wilt never forgive me!”

taken. I trust, however, that the liberality of mind, which naturally accompanies that love and knowledge of the fine arts for which he is so distinguished, will make him feel that, in criticising modern gardening, it would have been unfair to Mr. Brown not to have mentioned his most famous work : and that my silence on that head would have been attributed to other motives than those of delicacy and respect. I must also add in my defence, that I can hardly look upon Blenheim in the light of common private property ; it has the glorious and singular distinction of being a national reward for great national services ; and the public has a more than common interest in all that concerns so noble a monument." P. 265.

Here the essay finishes. In the few concluding pages Mr. P. justifies himself for having spoken in such pointed terms on the subject of modern gardening, and its principal author, by observing, that Mr. Macon's poem is in reality, as direct an attack on the *system* as his essay, but that the praise he has bestowed on Mr. Brown himself (which he accounts for by an ingenious and complimentary supposition) has spoiled the effect of so powerful an antidote. He next apologizes for having so boldly condemned what has been so generally admired, but pleads and exemplifies the prevalence of fashion against reason and feeling, and draws a very natural and touching picture of the regrets of an improver at the recollection of his former scenes, before they had been improved. He therefore wishes that a taste for drawing and painting made a part of every gentleman's education, to enable them to be their own improvers; opposes the known improvement of Mr. Hamilton to those of the professors, and the general despotism of their system, to the humanity which a love of painting tends to inspire ; and here he seizes an occasion of paying an affectionate, and we believe, a just compliment to the benevolence of his late uncle Lord Barrington, and contrasts the cheerfulness that arises from improving village scenery with the monotony which attends the mere parade of property. After some very happy comparisons between the characters of particular minds and those of particular styles of scenery, he gives his general idea of what is and what is not to be called improvement : and having in the course of the essay gone through all the distinct charges against the species of taste he undertakes to combat, he sums up the whole in the following words, with which the book closes.

" He therefore, in my mind, will shew most art in improving, who *leaves* (a very material point) or who creates the greatest variety of *pictures*—of such different compositions as painters will least wish to alter : Not he who begins his work by general clearing and smoothing ; that is, by destroying all those accidents, of which such advantages might have been made, but which afterwards the most enlightened and experienced art can never hope to restore.

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“ When I hear how much has been done by art in a place of large extent—in no one part of which, where that art had been busy, a painter would take out his sketch book ; when I see the sickening display of that art, such as it is, and the total want of effect ; I am tempted to reverse the sense of that famous line of Tasso, and to say of such performances :

*L'arte che nulla fa, tutta si scuopre.”*

We have gone thus fully into the account of Mr. Price's Essay, because not confining our zeal for the national taste to literary matters only, we wish to see it improved, and to aid its progress towards perfection, in every possible way. It seems to us of importance, considering the universal connection between the principles and feelings of taste, that pleasure grounds should be improved in the most correct and picturesque style ; so that the eye, accustomed to contemplate scenes which properly deserve admiration, may be employed to store the mind with such ideas as its activity will easily transfer to other subjects, different, though analogous. We admire the sagacity, ingenuity, and good taste of Mr. Price. We acknowledge entirely the justness of his principle, that the eye and knowledge of a landscape-painter are exactly the requisite qualifications for an improver of real scenes. We will confess also, having perceived it in many cases without his strictures, that the style of Mr. Brown was not exempt from imperfections. Nevertheless we cannot but be of opinion, that Mr. Price is too indiscriminate in his censure, and endeavours too far to depreciate the taste of that improver. Mr. Brown had completely the merit (for Kent had done but little before him) of routing and exploding the old stiff unnatural manner ; his maxim was to follow and copy nature, whom, if he did not always perfectly represent, in the images he set up to her honour, he at least caused to be admired and adored. He may be considered as having taken that first step, without which, according to the general law of human improvements, the remaining progress would not have been made. Giving up therefore his belts (though not without reserve, for why should they not vary in depth and outline ? what better termination than a rich wood can be given to a scene, which, either a wall must otherwise bound, or which, if open, would admit no beauties ? Why should the advantage in such cases be slighted of a convenient drive, at the very extent of the domain ?) giving them up however, in general, and his clumps in general also, still it will remain true as Mason sung of him, that,

“ Him too, the —— leader of thy pow'rs,  
Great Nature! him the Muse shall hail in notes

Which

Which antedate the praise true Genius claims  
 From just posterity : Bards yet unborn  
 Shall pay to Brown that tribute, fittest paid,  
 In strains the beauty of his scenes inspires."

It is not fair that those who go beyond the first improvers, should depreciate them altogether. Brown beautified the face of this country to a prodigious extent, many scenes where Nature had done little, he raised into dignity by his embellishments ; and where Nature had done much he seldom (we will not say never) failed to catch the character of nature, and take advantage of it. Of Mr. Repton, the defender of Brown, and the antagonist of Mr. Price, it must be allowed that he at least studies the picturesque, which his known method, of exhibiting his proposed alterations in actual drawings, sufficiently evinces. We do not see why any hostilities should subsist between these admirers of nature, from their different modes of copying her beauties, and we shall be glad to perform the office of moderating and mediating between them.

ART. XIII. *Elements of Mineralogy.* By Richard Kirwan, Esq. F. R. S. and M. R. I. A. Of the Academies of Stockholm, Upsal, Berlin, Manchester, Philadelphia, &c. Second Edition, with considerable Improvements and Additions. Vol. I. *Earths and Stones.* 8vo. 510 pp. 7s. Elmly. 1794.

ANY work on the subject of Mineralogy, bearing Mr. Kirwan's name, might naturally be expected to make its own way in the world. It can hardly require our aid to recommend it to the notice of the public. But as Mr. K. published a volume in the year 1784 with exactly the same title, it becomes highly necessary for us to inform our readers, how very considerable we find the additions and improvements of this new edition. It is by no means a republication of the former work, with such common amendments and alterations as new editions are expected to contain; but may truly be considered as a new work : and though *The Elements of Mineralogy*, of 1784, are not yet to be discarded, as the present publication treats only of "Earths and Stones," yet, as far as these subjects go, they must be considered as superseded by the work under review. The discoveries of the "decennial period," that has elapsed from 1784 to 1794, have thrown new light on the very elements of the science. Thus, instead of *five* simple earths, which were all that had been discovered when Mr. K. last wrote, we have now *nine*, which it is evident must

must make considerable alterations in the analysis of stones, and not only very much extend the catalogue, but very materially vary the classification. How much the present work exceeds the former, in regard to the *quantity* of matter (every word of which may be considered as a valuable acquisition to mineralogical knowledge) a guess may be formed from the following account of the number of pages. The history of earths and stones in the first edition, with such remarks as are more immediately connected with this part of the subject, occupied only 117 pages, whereas in the present edition it takes up 510, besides being printed both smaller and closer. The valuable additions Mr. K. has been able to make, have been greatly owing to his having had access to the Leskean Collection in Ireland; the account of which we shall lay before our readers in Mr. K's own words, after having premised, that since the year 1784, Mr. K's knowledge and judgement in these matters, have, by his own confession, been considerably advanced, by an attention to the labours of Klapproth and Werner: to the former of whom we owe more accurate analyses of various fossils than had hitherto been made; to the latter a most judicious application and description of their external characters. Of the advancement of the science during this period Mr. K. thus speaks:

“ If from the prospect of these improvements we now turn our attention to the causes of this unexampled progress, we may easily deduce them from the evident change, I may almost say revolution, that has taken place in the public mind within these last ten years. Nations in the full enjoyment of the most considerable natural advantages, extent of territory, fertility of soil, benignity of climate, have beheld within that short period, with mixed sentiments of astonishment, envy, and regret, that superiority of opulence, resources, and power, conferred by an unremitting and successful application of the mathematical and physical sciences on kingdoms, to whom nature had in every respect been much less liberal; they observed the connexion of Mineralogy in particular, not only with subterraneous substances to which it was long erroneously supposed exclusively confined; but with all the inorganic matter that forms the earth's surface, and, consequently, with Agriculture, Medicine, and the raw materials, or necessary instruments of all manufactures that supply either the necessaries, comforts, or luxuries of human life; in consequence of these observations, all the European nations zealously concurred in paying a fuller attention to its cultivation; many have been immediately rewarded by the discovery of substances within their own territories, before imported with great difficulty and expence from other countries, mineralogical voyages were every where undertaken, mineralogical collections, if not first formed, became more numerous, and far more scientifically arranged; treatises on this object have appeared in all languages; Germany, in every instance, outpassed even its former exertions, and still continues to uphold its ancient superiority; there a mineralogical society

Society has been formed, whose branches extend to all parts of the globe, and of whose transactions some volumes have already appeared; similar, though less extensive, associations have taken place in other countries; eminence in this science has at once been rewarded and multiplied by public esteem, civil honours, and emoluments; and thus every motive to human industry happily applied." P. vii.

Mr. K. then proceeds to give an account of the Leskean Collection spoken of above, which so amply explains the plan and occasion of the work before us, that we cannot avoid laying it before the reader at length. Indeed, the circumstance of its announcing to the world so valuable an acquisition, as the Leskean Collection must be to the sister kingdom, will, we trust, serve to excuse the length of the extract, which certainly amounts to the greater part of the preface.

"It will, I suppose, be readily granted, that the multifarious stock of information, thus promiscuously accumulated in several kingdoms, conveyed in various languages, and not always presented in the most intelligible manner, could not easily be collected, digested, and arranged, or in many cases readily understood; such, indeed, were the difficulties attendant on such an undertaking, that, were I not encouraged by an event as favourable as unexpected, I should despair of attempting it with any prospect of success; the event I allude to is the acquisition of the *Leskean* collection of fossils, the most perfect monument of mineralogical ability now extant; that the possession of this cabinet should escape the vigilance of the most learned nations and fall to the lot of Ireland, hitherto so inattentive to matters of this nature, was little to be expected; through the active zeal, however, of two of its most enlightened patriots\*, and the influence secured to them by former services of the most essential nature, the sums requisite for its purchase, and for building a repository to receive it, were obtained; hitherto its treasures have been unveiled only to my eyes; the time, however, approaches in which it will be laid open to the inspection of the curious, and thence we may date the diffusion of exact mineralogical knowledge, not only in this, but perhaps in the neighbouring countries. I say exact, for among several intelligent foreigners who have lately passed into this kingdom, to whom I exhibited a few specimens of various fossils, I met none, except those of the Wernerian school, who could truly distinguish them.

"From the inspection of this cabinet, the use I was permitted to make of its specimens, and the well-digested catalogue annexed to it, I derived numerous advantages, being enabled to rectify false descriptions, determine the ambiguous, enlarge the defective, discriminate or appropriate, as the case might be, substances to which either the same or different denominations had commonly heretofore been erroneously applied, and even to add new descriptions, suggest new distinctions, and supply additional characters or tests of substances nearly bordering on each other: for this purpose I scrupulously examined the specific

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\* Right Hon. John Forster, Speaker of the House of Commons, and the Right Hon. William Burton Cunningham.

gravities of most of the substances mentioned in the following work, as well as their fusibility in various degrees of heat by the help of Mr. Wedgewood's pyrometer; and, to extract from these all the light they were capable of affording, I made many new experiments on the fusibility of various combinations of the simple earths, to the advantage, as I expect, of the arts of pottery and vitrification.

"The reader will probably be desirous to know on what grounds the authority of the Leskean cabinet rests, on which I so much rely; these I the more readily undertake to explain, as they lead me to a summary description of the various parts of which it consists, and the marks by which they are distinguished in the quotations in which I refer to them.

"Previous to the year 1780, Mineralogy, though tolerably understood by many as an art, could scarce be deemed a science, being, for want of precise definitions of its objects, incapable of communication: the same substance, from some slight variation of appearance, was often denoted by different names, and different substances by the same name; its descriptive language, was, for the most part, arbitrary, vague, and ambiguous, each author using that which seemed to him best to answer his purpose; to obviate the confusion thence ensuing, chemical tests were applied; but even these were found in many cases insufficient, unless the substances exposed to them were thoroughly analyzed; a work of great difficulty, involving an intolerable length of time, and, when executed, demonstrative only of the individual substance to which it was applied. When any new specimen occurred, it might still be questioned whether it was or was not of the same nature as that already analyzed; recourse must then have been had to description, and thus the same inconveniences recurred. After many ineffectual attempts to obviate these difficulties, by Linnæus, Peithner, and others, descriptive language was at last reduced to as much precision as it was capable of receiving by Mr. Werner in 1774, and by the union of external characters thus described, with the results of chemical analyses, the denominations of most of the earths and stony substances then known, were finally settled by the same illustrious author in his Notes on Cronstedt, published in 1780.

"All the mineralogical collections, therefore, formed before that year, or even since, if arranged on other principles, are necessarily in many respects defective and erroneous.

"Of the many excellent disciples formed by Mr. Werner, Leske, the framer of the present collection, was one of the earliest and most eminent; upon Werner's principles, and with his assistance, it was arranged between the years 1782 and 1787. Upon the decease of Mr. Leske, it was revised, corrected, and enlarged, by Mr. Karsten, also a disciple of Mr. Werner's, and, next to him, perhaps the most acute and judicious mineralogist now existing; to him we owe the catalogue that accompanies the cabinet, and which, like this, is divided into five parts; the first, destined to convey the knowledge of the descriptive language, by exhibiting to the senses the characters described, is called the *characteristic* part, and is marked K; it consists of 580 specimens. The second part contains the *systematic* or oryctognostic collection, as it is called, and thence marked O; in this, the simpler fossils

fossils are distinguished under their Genera and Species, according to the method then followed by Mr. Werner; it exhibits 3268 specimens. The third part is called *gognostic* or geological, and thence is marked G, presenting the substances found in primæval, stratified, aluvial, and volcanic mountains, and containing perhaps the completest collection of petrifications now extant; it consists of 1100 specimens. The fourth is destined to present specimens of the fossils found in different parts of the globe, proceeding, in an orderly series, from America to Asia, Europe, and Africa, and hence marked S; this, though it presents 1909 specimens, is necessarily the most defective, being in reality the bare outline of an immense plan, which can be completed only by national opulence, when all parts of the globe have been thoroughly explored, and Mineralogy extended to the utmost limits of ideal perfection; yet, imperfect as it is, it may be, to persons who have already made some progress in mineralogical knowledge, by far the most instructive, as it discovers an immense variety of substances of the same denomination, so multifariously disguised that it required all the sagacity of a Karsten to elucidate and distinguish them: this part is particularly rich in German fossils, more especially the Saxon, with the references to the accounts of Charpentier, and Leske's mineralogical travels, in which they are more minutely described; here also we meet those *suspicious* fossils found in the diocese of Fulda, and on the borders of the Rhine, which many have supposed to be volcanic, with references to Voight, who has described them under names alluding to this origin. The fifth is called the *æconomical* collection, being formed of 474 specimens of the fossils used in various arts and manufactures, as architecture, sculpture, agriculture, jewellery, colouring, dying, cloathing, pottery, glazing, enamelling, polishing of metals, furnace building, medicine, metallurgy, &c.

“ The whole cabinet contains 7331 specimens, and as (except that of the mineralogical school at Fribourg, and that of Mr. Pabst Von Ohain) it is the only one that contains specimens of almost every known species, arranged on fixed principles, and, at least for the most part truly denominated, its value may thence be estimated. That of Mr. Pabst contains only 6673 specimens.

“ Complete as this collection may appear, in comparison with all others hitherto formed, it necessarily partakes of the imperfect state of the science itself; and being the work of an individual, far removed from opulence, and some years dead, it is defective with respect to some substances lately discovered, and also in English, alpine, and volcanic specimens; of these last, however, at least of those of Vesuvius, the Royal Irish Academy possesses a very ample and well-digested series through the bounty of the Reverend Mr. Graydon, not bought up from ignorant or swindling dealers at Naples, but painfully collected by himself on that mountain, and the neighbouring territory; his uncommon sagacity in tracing appearances to their true causes, and the knowledge he acquired through a careful attention to local circumstances, have enabled him to deduce the intricate filiation and connection of these productions with all the satisfaction and certainty that the nature of the subject can admit.

“ The present edition of these Elements of Mineralogy being grounded on a foundation so very different from the former, necessarily



sily assumes a very different form, being much more copious, and, as I hope, infinitely more perfect. The external characters (crystallization excepted) are enumerated and described with very little variation from Mr. Werner's tract on that subject; some new Genera, and many new Species, are introduced, the analysis by different persons annexed. Not slavishly addicted to any system, I have taken the liberty, when I thought it necessary, of framing new distinctions, and even of introducing a new class; I have also added the description of some Irish fossils, which appeared not to have been known in other countries. Volcanic productions, that in the former edition were but slightly mentioned, will here be found minutely considered, and the origin of basalt fully discussed. I have also treated of the analysis of Earths and Stones much more at large than before, and impartially examined those already; in a word, I hope I have faithfully represented in this volume the present state of the science, as far as Earths and Stones are concerned. The second part, which treats of saline, inflammable, and metallic substances, is in some forwardness, and will, I expect, be ready for publication in a twelvemonth. P. viii.

*Dublin, Jan. 1, 1795."*

It cannot be expected that we should notice in a particular manner, the several additions or alterations to be found in this edition. The enumeration of new fossils, or of new names of old fossils, can convey no information to our readers, divested of the several marks of distinction, and results of their analysis, which must be sought for in the work itself. We can only say in general, therefore, that it seems scarce possible to go further than Mr. K. appears to have gone in the discrimination of earths and stones, as well by his own labours and observations, as by his application of the experiments of Klaproth and other celebrated chemical mineralogists, and by his adoption of Mr. Werner's external characters. To the latter Mr. Kirwan is a convert, as he formerly attributed less importance and sufficiency to external distinctions than he is now disposed to give; he still, however, professes himself unwilling to adopt them further than as aids to the analytical process, which has been done by some over-zealous disciples of Mr. Werner. How absolutely requisite external distinctions in some cases are, he well proves, from the new-discovered destructibility of the diamond by heat, which is the only *internal* character by which analysis can discover it. See p. 24. Mr. K's mode of applying some of Mr. W's external characters (such as, the lustre, transparency, hardness, &c. p. 26) so as to denote the degrees of intensity in respect to these several qualities, is by figures, thus (to give an instance) of common spar, the lustre is represented as 3, 2, never 0 or 1, but when either decomposing or debased by foreign ingredients. Its transparency 2, 3, 4, 1.  
If

If of the amorphous kind 2, 1, 5, 1, hardness from 5 to 6, and so on. This seems to be an improvement of Mr. Kirwan's. See p. 38. The other distinctive characters are severally set forth at pp. 27, 28, &c. and a very copious catalogue provided.

Though we forbear entering into any account of new-discovered fossils in general, it would be improper to omit giving the names at least of the *four new earths*, which we find to be, the *Scottish* or *Strontheadian*, the *Fargonic*, the *Sydneyan*, and the *Adamantine*. The *first* was noticed by Dr. Crawford about the year 1790. Mr. K's experiments on this earth are to be met with in the transactions of the Irish Academy. The *second* was discovered by Mr. Klaproth, and has only been found in the stone called *Fargon* or *Circon* of Ceylon. The *third* was detected by the late ingenious Mr. Wedgwood, in a mineral brought from *Sydney Cove* in New South Wales, and described by him in the Lond. Phil. Trans. for 1790. The *last*, by Mr. Klaproth in the *Adamantine* or diamond spar. The first has only hitherto been found combined with the aerial acid. Of the second only one species has been discovered, of the third no species, and the fourth has only been detected in the *Adamantine spar* of which there are three varieties. It can scarce be necessary to mention, that this increase in the number of simple earths, increases also the number of the genera or primary divisions of homogeneous earths or stones from *five* to *nine*. The Diamond still continues the subject of a particular appendix, having no place yet assigned it in the classification of earths and stones.

A science so many ways open to new discoveries cannot well continue long fixed, in regard to its nomenclature; besides the addition of new names among the fossils themselves, we find new terms for some of their component parts in this work, from Mr. K's adoption in part of the new French chemical nomenclature. Thus the aerated calx is become in this new edition *Carbonati de Chaux*, mild calx combined with terra ponderosa *Baryto-Calcite*; with magnesia, *muri-calcite*, and so on\*. In consequence of new and more minute examinations of some fossils heretofore known, we find several referred to new places in the arrangement, and new ones we find distinguished by names of relationship, as it were to old fossils.

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\* Under the article of names, it may be fit to mention that Mr. Werner calls the aerated Barytes, *Witherite*, in honor of our countryman Dr. Withering. And at p. 317 Mr. K. settles the orthography of the *Felspar*, deriving it from *fels* a rock, and not from *feld* a field.

Thus we have the *Talcite*, the *Amianthinite*, the *Asbestinatt*; the *Asbestoid*, the *Micarelle*, &c. Of fossils hitherto disputed or not fully examined, the *spath-perle* of Romé de L'isle (compound spar of the 1st edit. p. 39) is classed as a pyritaceous limestone, under the name of *Sidero-calcite*. The Lunenburg crystal, as a combination of magnesia and the acid of borax, under the name of *Boracite*. A distinction is made between hornblende (*Pierre de Corne*, *Schoel en Masse*, *Short spathique*, &c.) and hornstone, which Mr. K. had confounded together in his former work, a confusion having arisen from the applying the latter name to *Petro-silex*. A distinction is also made between the *Ædelite* and *Zeolite* which were heretofore both included under the latter name; the former not being found to have its due proportion of water to determine it to be a *Zeolite*. It differs also in hardness and specific gravity. Many other curious distinctions are ascertained, by far too numerous to be noticed in this place. Among them, however, we must not omit to mention that the toadstone is classed as an *Amygdaloid*. Of the particular observations, discussions, &c. interspersed, we have a section on the formation of stony substances. An excellent one on the distinctive characters and systematic arrangement of earths and stones, in which Mr. Werner's external marks are given at large, the internal properties particularly spoken of, and an useful table added for finding the specific gravity of stones either in distilled or pump water, at any temperature between 45 and 75° of Fahrenheit. A new and important article on the fusible and infusible proportions of simple earths, to which Mr. K. seems to have paid considerable attention; this is followed by a table, in which Mr. K's results are contrasted with those of former chemists, and some useful corollaries added, with respect to all binary combinations, which we should give at large, did we not consider the book on these accounts, as an indispensable addition to every mineralogical library. We have besides, three appendixes. The first on the Diamond, the second on Volcanos, Pseudo-Volcanos, Lavas, and Basalts; and the third on the chemical analysis of earths and stones. We shall only briefly point out the general scope of the two latter, the full account (especially of the disputed point of basalts) being too extensive for our limits. In the second Appendix then, Mr. K. gives his *decided* opinion *against* the *volcanic* origin of basalts, after a curious account of the progress of the controversy hitherto, on this disputed subject. Mr. K. does not seem, however, to form his opinion from local observations of his own, which we should surely judge necessary. In the third Appendix we have an excellent account of the difficulties at-

tending a correct analysis, with many valuable methods by which errors may, as far as possible, be obviated. Mr. Klaproth's tests have the preference given them over Bergman's.—As this Appendix includes the methods of detecting the new earths, it is a necessary article for the student in mineralogy. In the course of the work Mr. Nicholson's instrument (of which there is a description in vol. 2 of the *Memoirs of Manchester*, and in Mr. Magellan's edition of *Cronstedt*) is pronounced by Mr. K. to be the most convenient for taking specific gravities. Mr. Wedgwood's pyrometer also is mentioned, as of indispensable utility in mineralogical researches.

We have now, we trust, fully discharged our duty, in thus informing the public in a general way, how much new matter is to be found in this scientific history of earths and stones. We conclude with expressing our warmest acknowledgments to Mr. K. for this first part of his new undertaking, most sincerely wishing him health and opportunity speedily to continue and complete his work : a work which, whatever new discoveries may still be made, must certainly long continue of inestimable value to mineralogists of all descriptions.

ART. XIV. *The History of England, abridged from Hume, by the Author of the Abridgement of Mr. Gibbon's History.* 8vo. 2 vol. 14s. also

ART. XV. *The History of England from the Revolution to the Commencement of the present Administration. Written in Continuation of Mr. Hume's History.* 8vo. 7s. Kearsley. 1795.

OF a professed abridgement but little can be said in a Review; and the highest praise to which it can aspire is that of fidelity. To this commendation we think the present attempt is in general entitled. The language of the author is in most parts preserved, and the principal alteration which the history has undergone from this editor, is leaving out the disquisitions, the appendixes, and the notes. In some instances, however, the narrow compass to which he was obliged to confine his labours, has compelled the abridger to desert this plan, and in these parts, as might be expected, the history is not improved : there is neither the perspicuity, the spirit, nor the melody of Hume : the matter is crowded, and the sentences abrupt. The reader, however, is not very frequently offended in this way, as our editor has, through the more in-

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teresting parts of the narrative, literally transcribed from his author; and, on the whole, we may safely term the work a fair Epitome of Hume's History.

It gives us pleasure to add, that many of the indecent sneers of this historian against revealed religion, are expunged in this epitome; yet this has not been as fully attended to as we could have wished, as for instance in Vol. I. p. 521, where the zeal of the Protestant Martyrs in the 16th century seems to be branded as a species of phrensy. In a book intended for young persons, the editor ought to have been extremely cautious of admitting any such insinuations as these; and should have remembered, that the excellent and venerable Dr. Johnson had, solely on this account, objected to Hume's history as an elementary book for young persons.

The volume in continuation is also an epitome of the history of Great Britain from the Revolution. Indeed it is obvious, that the history of five reigns, and some of a protracted duration, could not possibly be minutely detailed within the compass of a single volume. The author, however, in his advertisement, expresses, with some confidence, his hopes that "no fact of real importance will be found to have been omitted." This, we think, is in general the case; but some of them might certainly have been given more at length. The events most interesting to young persons are indeed related with sufficient minuteness, in particular the military transactions. The important battles of Blenheim, Ramilies, Malplaquet, Dettingen, Fontenoy, Culloden; the taking of Quebec; and all the military affairs of the late American war are circumstantially told. We were pleased to find the following maxim adopted as the basis of this continuation,

"In this work all disquisitions on the principles of government are studiously avoided; the writer conceiving that such inquiries would be not only superfluous but even impertinent, as we have one certain criterion of political wisdom and virtue, viz. *the established doctrines of the British Constitution*. The errors of every party, whether Whigs or Tories, are freely censured and exposed; and whatever was good or estimable in the characters of statesmen, is marked without any attention to the party principles which they professed."

It must, however, be observed that here, as in many other cases, the promise of impartiality is more speciously made than scrupulously kept. The author, on all occasions, manifests a strong zeal for the popular side of every question. The Septennial Bill is represented by him as a more fatal injury to the Constitution "than it had ever received by all the incroachments of power, from the fatal period of the Conquest to the present time." The reflections which conclude the reign of George II. are harsh and unjust. The American war is related with similar

similar prejudices; and the style of abridgment is occasionally deserted, to introduce papers, or extracts from other books, tending to give that bias to the reader. The author is violent against the funding system, and in page 247 appears no good friend even to our Universities, insinuating that perhaps they are *too rich*.

As in a former article we have extracted some account of the Mississippi scheme in France, we shall here take the opportunity of laying before our readers the sequel, in the South-Sea scheme, which immediately followed it in England, and was built upon it.

“ It is said, that Sir John Blount, who had been bred a scrivener, was the man who formed this South-Sea scheme, which for a while threatened the destruction of public credit, and which fell so heavy on the heads of several individuals: it seems he had projected his plan on the famous Mississippi scheme, formed by Law, which in the preceding year had failed in France, and which had entailed ruin on many thousand families in that kingdom: and yet Law's scheme was much more plausible, as it contained an exclusive trade to Louisiana; whereas the South-Sea scheme, by the conditions of the peace of Utrecht, was deprived of every commercial advantage.

“ In the natural state of humanity, two thirds of any given society may be numbered in the classes of fools and madmen\*; but there sometimes reigns an epidemic madness, which, from being first partial, becomes general, and then universal; and there is, perhaps, no country where these instances are so often to be met with as in England. This was the state of the case in the year 1720; and favoured with this opportunity, Blount, and a few associates with very moderate talents, first imposed on the majority of the Directors of the South-Sea Company, and then on the whole nation.

“ The tricks of the alley, though continually repeated, impose, even at this time, on a large number of credulous individuals, but at this period there were *very few*, even of the most wary, who had reason to laugh at *his* neighbour for becoming the dupe of shallow artifice, and the most contemptible impositions: the mere circulating report that Gibraltar and Port Mahon would be exchanged for some places in Peru, by which means the English trade to the South Sea would be protected and enlarged, operated with such power, that in five days the Directors opened their books for a subscription of 1,000,000, at the rate of 300*l.* for 100*l.* capital; and an eager multitude crowded in such a manner to the subscription, that it exceeded 2,000,000 of capital stock: in a few days the stock advanced to 340*l.* and the subscriptions were sold for double the price of the first payment. At length, by a repetition of the same arts, and the promise of high dividends, the stock was raised to 1000*l.* Exchange-alley was every day filled with a multitude of people of all conditions, and the general infatuation prevailed till the 8th day of *December*†, when the stock fell. It was now that the tide of hope began to ebb,

\* This is a curious sentiment for an author who inclines to the most popular forms of government.

† It should be *September*.

and in a few days the spirits of the adventurers were sunk so low, that on the 29th day of the same month, the stock fell from a 1000*l.* to 150*l.* several eminent goldsmiths and bankers, who had lent great sums on the occasion, were obliged to stop payment and abscond;—public credit sustained a shock; the nation was consequently thrown into a ferment; and the ravings of grief, disappointment, and despair filled every place with noise, tumult, and confusion.

“As several principal members of the Ministry were deeply engaged in the support of the South-Sea Company, they employed their influence with the Bank to support its credit; and at length that corporation, with much reluctance, agreed to subscribe into the stock of the South-Sea Company, valued at 400 per cent. 3,500,000*l.* which the Company were to repay to the Bank on Lady-day and Michaelmas of the ensuing year. Books were opened at the Bank to take in a subscription for the support of public credit, and considerable sums of money were brought in; the stock rose, and the expedient effectually answered the design of the contrivers, by enabling them to realize, without any great loss; the ensuing bankruptcy of the goldsmiths and the sword-blade company, however, occasioned such a run upon the Bank, that the money was paid away faster than it was received on subscription; and the Directors of the Bank, seeing themselves in danger of being involved in the ruin of the South-Sea Company, renounced an agreement which they were under no legal obligation to perform.

“Disappointment and despair again seized the minds of the numerous adventurers; and the clamour of the people increasing to an alarming height, expresses were sent to the King, who was at this time at Hanover, to hasten his return. His majesty arrived in England on the 11th day of *December*\*, and the parliament was assembled on the 8th of the *preceding*† month. The South-Sea business came immediately under consideration; the Directors were ordered to produce an account of all their proceedings; a bill passed both Houses, and was enacted into a law, for restraining the sub-governor, deputy-governor, directors, treasurer, under-treasurer, cashier, secretary, and accomptants of the South-Sea Company, from quitting the kingdom, till the end of the next sessions of parliament; also for discovering their estates and effects, in order to prevent them from being transported or alienated: and a committee of secrecy was chosen by ballot to examine all the books, papers, and proceedings, relating to the execution of the South-Sea act. The sub and deputy-governors, the directors and officers of the South-Sea Company, were examined at the bar of the House, and after the examination a bill was brought in, disabling them to enjoy any office in that company, or in the East-India company, or in the Bank of England: nor did the vengeance of parliament stop here; an order was made to secure the books and papers of Knight, Surman, and Turner; the persons of Sir George Caswell, Sir John Blount, and Sir John Lambert, were taken into custody; Sir Theodore Janssen, Mr. Sawbridge, Sir Robert Chaplain, and Mr. Eyles, were expelled the House, and apprehended; orders were given to remove all directors of the South-Sea company

\* It should be *November*. † It should be *succeeding*.

from the places they possessed under the government, and their estates were confiscated by an act of parliament." P. 115.

On the whole, perhaps, we may venture to consider this continuation as an useful compendium of our domestic history from the Revolution ; as it contains many facts which are not to be found in Goldsmith's, or the other short histories of England. The style is clear, easy, and well-adapted to the subject ; it is at the same time deficient neither in spirit nor elegance. The errors of the press are, however, we must add, very numerous in all the volumes.

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ART. XVI. *The Real Origin of Government.* By John Whitaker, B. D. Rector of Ruan Lanyborne, Cornwall. 8vo. 71 pp. 1s. 6d. Stockdale. 1795.

SINCE the commencement of our literary labours we have not had occasion to notice any work so well adapted as that now before us, to promote the important object, which our readers will remember, we stated as our principal inducement to assume the Critic's office—the Reformation of Principles. To counteract the mischievous doctrines, which have of late years been circulated with so much assiduity, which tend to weaken and undermine the very foundation of society, and to reduce man to a state of wild, ungovernable, and brutal ferocity, is the task Mr. Whitaker has undertaken ; and he executes it with a vigour proportioned to the boldness of his genius. Against the doctrine of entire, original equality, nothing can be stated more strong and decisive, than the fact, that the human race was so created, as never for a moment to be in that supposed natural state, but always under a kind of monarchy. In supporting this argument Mr. W. has the courage to revive, and place in new lights, the doctrine of Sir Robert Filmer, that the origin of all Government, and right to govern, must be found in the patriarchal authority, which commenced with Adam. This able author means, it is evident, to imply no more than that such was the intimation of Providence, given in the mode of creation, to mark what was most natural and best for man ; the original appointment of God for him : not, with Sir Robert, to preach up divine hereditary right, or the opinions stated in the third chapter of his *Patriarcha* “ that kings are not bound by the laws,” “ that the liberty of Parliaments is not from nature but the grace of the Princes,” &c. Were these his conclusions, we should be far from assenting to them,



them, or from granting that people are forbidden by any divine ordinance, so to limit the power of their kings, as to prevent them from becoming tyrants.

The argument, as far as he carries it, certainly receives new light and life from the genius of Mr. W. By arguments also the most clear, and by documents the most authentic, he refutes that theory, alike preposterous and baneful, which forms the very basis of the system, known by the name of Modern Philosophy and the Rights of Man;—namely, that Government is a work of mere human invention, that its authority is derived solely from the people, and amenable to them. To encounter this chimæra, Mr. W. shows, in the most satisfactory manner, that Government was coeval with man—that it derives its origin from the divine will, which made it an immediate attendant upon his creation, an unavoidable result from his nature, and the indispensable condition of his existence, as a social being.

“ Government, indeed, originated with man himself. Even common sense suggests to us, that it necessarily must. When man was created, could a God of any goodness, could a God of any wisdom\*, have left him without a regimen or rule for his political direction, to ramble unrestrained over the face of the earth, to act uncontrolled by any authority over him, and at last, in the perceptions of his own wants, in the feelings of his own miseries, to conceive, to determine upon, and to fabricate a form of government for himself ?” P. 4.

But, like a true Christian, Mr. W. does not rely solely on the suggestions of reason, however strong and satisfactory, where he can resort to the still better authority of revelation.—He avails himself, very properly of the clear light thrown on the subject by the holy scriptures, and from the records of sacred history he shows that, in the very formation of the human species, the Almighty gave incontestible proofs that subordination, dependence, and of course Government, were essential to the nature of man. After alluding to the memorable circumstance of the priority of man's formation to that of woman, he proceeds thus :

“ So carefully did God lay the foundations of all Government, in the very first steps that he took towards the formation of one Parental Pair! He laid them even in his very order of creation, in the very succession of his creative acts, and in the very measure of moments at which he created them. He left not the first man and the first woman to contest precedency, to dispute authority, or to share it equally, between them. He fixed the precedency of nature in the priority of formation; in a circumstance that he took care to preserve; in an incident that he took care to record; in a point that has always stood prominent to the eye of religion, Jewish or Christian, and has always been considered as God's own signature, for the subjection of one

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\* See our note on p. 416.

- sex to the other. That awful Being, who is the God of order and not of confusion, would not suffer even the husband and the wife to be co-ordinate powers in the family; as such a sufferance would have frequently produced distractions between the clashing authorities; *this* authority have effectually counter-balanced *that*, at times; and all possibility of Government have been occasionally precluded in his new world\*." P. 7.

We know not what our fair readers may say to this doctrine of Mr. W, but we must assure them, with equal respect and sincerity, that they will consult their own happiness in heartily subscribing to it. The system of equality, far from being applicable to a state, cannot be reduced into practice even in a private family; and as equality cannot subsist even between the chiefs of a domestic establishment, nature, reason, and religion point out the good man of the house as the lawful head. The nature of the connection formed by birth is thus forcibly adduced by our author in support of his hypothesis.

"Nor did God even yet relax, from binding the nerves of obedience and peace into one close tie of sensibility together. He added another sanction to his two before, one still more energetical than both. He had begun mankind in a single pair, thus graduated one under the other; and he determined the rest of mankind should be created by *them*, in the graduation of children to parents. Eve was subjected to Adam, and their common descendants were subjected to both. This principle is so plain from the very nature of our birth, coming, as we come, into the world, in all the weakness of infancy, wanting the assistance of our parents, calling for it continually by our cries, even sure to perish if our calls are not heard, and our wants are not supplied; that the Jewish scriptures, that even the Christians, have *not* thought it requisite to enforce the principle *from the fact*, and have only fixed the principle on "the first commandment with promise †" The doctrine was previously left, and is still left in its main substance, to rest upon a basis even more sure than the scriptures themselves are, even more certain than any declaration from heaven can

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\* This is exactly the doctrine of Mr. Edward Bohun, in the conclusion subjoined by him to Sir Robert Filmer's Patriarcha. "Whereas by giving being to but one single man *Adam*; and forming one woman *Eve* out of one of his ribs, all the mass of mankind that followed were born in subjection; and Government was no artificial human invention, but the natural consequence of the excellent wisdom and foresight of God, who as he took care for the subsistence of this creature, by forming the whole and every part of the universe in so excellent a disposition and order for his subsistence, and gave him a majesty and sovereignty over all his fellow-creatures in this lower region: so by this means he prevented all confusion, violence, and disorder amongst themselves which would otherwise have made man more miserable than the very beasts." P. 161.

† Ephes. vi. 2.

be\* ; the very evidence of our senses, the very testimony of universal experience, the very seeing and feeling of all mankind." P. 10.

The result of Mr. W's reasoning on these topics is clearly and forcibly expressed.

" Man comes into the world, man has always come, in the obedience of a child to a parent, in the submission of a subject to a sovereign ; and God would not suffer even one slight loop-hole of disobedience to escape him, in the mixt, the seemingly equal, authority of husband and wife. He closed up this very loop-hole by placing the wife below the husband, and then made the children of both subject relatively to both, by the very necessities of their nature. He even added in his *second* code of Revelation expressly, that " there is no power BUT OF GOD, the powers that be ARE ORDAINED OF GOD †. He thus declared, as with a voice from heaven, that every power, legal in its commencement, or not encroaching upon any legal right in its continuance ‡, participates in the general appointment of providence, shares in the general sanctions given by providence to government, and is entitled in the name of providence to the general obedience of its subjects." P. 14.

Having proved, from such incontrovertible authority, that government was not, in point of fact, originally founded on the will of man, Mr. W. next proceeds, and in a manner equally convincing, to show that it is impossible that it ever can be so founded. And here, what will appear extraordinary, he does not hesitate to refer the question to an authority, to which the advocates for the contrary system will bow with reverence—even Mr. Locke himself.

" But on such a principle no government could possibly exist. Every individual in the society must concur, to fabricate it at first ; and every individual must unite, to continue it afterwards. Such an union, and such a concurrence, we know to be both impossible in themselves.

" They are actually acknowledged to be so, by the very forgers of such fantastical politics. Thus, as says one who is an oracle to the multitude upon this subject, but who, like other oracles, had better have been dumb when he spoke, even LOCKE ; " Men being by nature all free, equal, and independent no one CAN BE PUT OUT OF

\* We must confess that we feel sometimes startled at the strength of expression which this powerful writer allows himself to use ; this is one instance of it : another occurs in p. 12. where he speaks of the foolishness, imputed to God in supposing him not to have erected a form of polity for man. It seems being too daringly sure of an hypothesis, to pronounce that if God had not acted according to it he would have acted foolishly. We know the intentional reverence and true piety of the writer, but we have not his courage. "*Deus non dedit nobis spiritum Lutheri.*"

† 1 Rom. xiii. 1.

‡ This limitation proves, what we intimated in the opening of this article, that the author does not mean to go the lengths of Sir Robert Filmer.

THIS ESTATE, and SUBJECTED TO THE POLITICAL POWER OF ANOTHER, WITHOUT HIS OWN CONSENT." This falsest of all false positions I have sufficiently refuted already, and therefore LOCKE himself shall now refute it for me. For, in order to *continue* the delusive vision which he has thus raised, he instantly speaks in this contradictory strain, and so makes the vision to vanish immediately, "If the consent of the majority," he observes, "shall not in reason be received as the act of the whole, and conclude every individual; nothing, but *the consent of every individual*, can make any thing to be the act of the whole: but SUCH A CONSENT IS NEXT TO IMPOSSIBLE TO BE HAD, if we consider the infirmities of health and avocations of business, which, in a number *less* than that of a commonwealth, will necessarily keep many away from the public assembly. To which if we add the variety of opinions and contrariety of interests, which unavoidably happen in all collections of men; THE COMING INTO SOCIETY UPON SUCH TERMS, would be—only TO GO OUT AGAIN\*." Our author is thus forced by the suggestions of common sense, to deny that very consent of every individual to the *continuance* of the government, which he has made absolutely necessary to the *creation* of it; and, to the shame of all consistency, now pronounces it "next to impossible to be had." P. 18.

This argument is pursued, in a train of close reasoning, urged with peculiar energy, to a masterly conclusion, which completely overthrows the fanciful system of Locke, and tends to create surprise, that a system so radically defective, should so long have continued to command respect; should so long have eluded the attacks of reason, and the test of examination. Mr. W. next shows, that MONARCHY is the original and lawful form of government for man, and that a REPUBLIC is only the spurious and illegitimate offspring of human vanity and human weakness. The keen genius of Attica led the Athenians first to invert the pyramid of government, in forming a Republic. The example of Athens was followed by all the states of Greece, which, in various modifications of a republican form of government, vainly sought after that happiness which they had expected to derive from the erection of their new political systems.

Though the wretchedness which had been introduced among the Greeks, by the dangerous spirit of innovation, was extreme, yet such was their infatuation, that they preferred the adoption of a stupid policy, which only led to an exchange of calamities, to the effectual cure resulting from the application of the axe to the root of the evil. They listened to the plausible sophistry of political Empirics, considered vain professions of

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\* Locke's Works. II, Treatise of Civil Government, B. 2. Ch. 8. P. 185.

attachment to the cause of freedom, as affording a valid title to their confidence, and hailed as their friend and deliverer every factious declaimer on reform. "These declared," says Plutarch himself at a particular period of their Sicilian History, "that the end of their coming was to introduce liberty and depose monarchs; but *they did so tyrannize themselves*, that the reign of the tyrants seemed A GOLDEN AGE, compared with the rule of these deliverers; which made the Sicilians to esteem those more happy who had expired in slavery, than they who survived to see SUCH A FREEDOM\*." On the entry of Timoleon into Syracuse, their capital, he found the market-place overgrown with grass, and the whole city exhibited the most unequivocal symptoms of depopulation and distress: "He, therefore, invited the emigrants to come back, and re-inhabit their desolated city;" few, however, came, "so much," adds the historian in a strain remarkably apposite to modern times, "did they DREAD and ABHOR the very NAME of those COMMUNITIES, and MUNICIPALITIES, and TRIBUNALS, which had PRODUCED THE GREATEST PART OF THEIR TYRANTST."

After tracing the effects of republicanism in Rome, our author adverts to the establishment of a commonwealth in our own country, in contradiction to the general sentiments of the people.

"The great mass of the nation, as far as we can judge of national masses upon such occasions, was averse to a Republick and attached to a Monarchy. But the patrons of liberty, and the leaders of rebellion, whatever they may say in order to become leaders and patrons, never think of majorities when they can secure power, and never cast one eye back upon the people, by whom they have been raised into authority." P. 34.

This remark is justified by the general conduct of popular demagogues, in all ages, and in all nations. Nor have the following observations upon Republics less truth in them, though they have more originality.

"A Republick indeed bears generally three signatures of its own illegitimacy upon its forehead. A king possesses a crown as an inheritance, it is a family-estate to him, he is to transmit it to his son, and he can have no interest superior to what he has in his kingdom. But a Republick opens the gate to general avarice, by calling up men into government from the lower ranks of life, by presenting temptations to their selfishness superior to their state in the society, and so inviting an universal scramble of speculation." P. 35.

Mr. W, in confirmation of this reasoning, adduces the conduct of the English government, during the reign of Cromwell:

\* Plutarch. Vit. Timol. p. 115, Edit. Lond. 4to. 1723.

+ Ibid.  
"This

" This commonwealth, it has been found upon calculation, cost the nation more money in the taxes, levies, and peculations of only ten or twelve years, than had been possessed by all our kings combined, in all the six hundred years from the conquest before\*." P. 38.

The second prominent feature in the complexion of a Republick, he tells us, is ingratitude,

" Which runs through all its conduct, and disgraces all its annals. This is particularly apparent in the agitated histories of Rome and Athens. Scarcely one man rose up in either, to maintain the cause of his country, to give it success over its enemies, and to carry its triumphs into other countries, but he soon became envied, hated, and dreaded among the people." P. 39.

So many examples of this kind must occur to all who are conversant in the histories of ancient Republics, that, we deem it unnecessary to lay before our readers any of those which are produced by our author.

One striking effect of a Republican form of government, is strongly marked in the following passage, which also contains the portrait of a Republican, evidently drawn by the hand of a master, accustomed to study nature with attention, and to copy her with success.

" Yet there is one more signature of a commonwealth. A court has always been an instrument of polishing a nation, introducing a softer refinement of civility into the higher ranks of life, and so spreading a smoother gloss of manners successively through all. But a Republick has just a contrary effect. A surly self-confidence of mind, appears to be the grand characteristick of a Republican. Conceited of his natural rights as a man, conceited of his particular privileges as a commonwealth's man, he becomes in his own imagination a little sovereign, " he alone the king of him †" and the lord of all around him. The spirit of liberty in general is the essence of tyranny itself, being liberty only as it operates upward, and being rank tyranny as it operates downward. The bravoës of liberty, therefore, have in all ages proved the worst of tyrants. And experience shows us in the humbler annals of domestick life, that the unkindest brother, the sternest husband, the most imperious wife, and the most despotic father, is commonly a violent partisan for liberty. But when this tyrannical genius of liberty comes to actuate the populace, it works up such a ferment of sulky ferociousness, from the habits of their minds and

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" \* So directly in the face of fact did Milton talk, when he noticed the *frugality* of a republican government, when he said *the very trappings of royalty* would set up an ordinary commonwealth! poor man! He knew not the history of his own commonwealth. He knew not, that it had been expensive to the nation, beyond all the expensiveness of royalty, for six ages before."

† " I alone am king of me." *Dryden.*

from the contagion of their numbers; as brutalizes the soul, and barbarizes the conduct." P. 41.

From the contemplation of ancient Republics, our author is naturally led to transfer his attention to the modern Republic of France, the fatal consequences of which he justly considers as affording an apt completion of the history of Republicanism. After exhibiting a slight but animated sketch of the destructive progress of the new Gallic principles, he presents us with a true, though bold and disgusting picture of Gallic freedom.

"We have now beheld LIBERTY marching across the realm of France, in the guise and attitude of an ancient fury; her dagger dyed with blood up to the very hilt, her robe trailing in a stream of blood, and her teeth savagely gnawing the heart of a noble. Close behind her we have seen REPUBLICANISM, that Caliban of man's own creation, stalking with a grin of ghastly satisfaction over a murdered King, a murdered Queen, a murdered Princess the Sister of both; and fixing its throne of Equality forsooth! upon myriads of butchered subjects. We have seen INFIDELITY coming behind them, advancing at first with the mask of Protestantism upon his face, then changing it for the mask of General Toleration and Equal Encouragement, but finally casting off both with the impudence of confessed hypocrisy, throwing his own features in their full deformity to the eye, scaring all Christendom with the frightful view, and, while angels looked down undoubtedly with horror, stamping with his cloven foot upon the Cross of Christ. At the close of all we have seen even ATHEISM, that twin-brother to Infidelity, still more a monster in form than Infidelity itself, rearing his forehead scarred with the thunders of heaven, yet madly rearing it as in defiance of them, but, on hearing them begin to mutter, shrinking away from view, and hiding himself again under the garments of Infidelity; ready to come forth a second time from them, and a second time blast the face of the creation with his appearance." P. 48.

Mr. W. observes, that if the conduct of the French had only affected themselves, however we might have deplored the fatal insatiation, we could, at least, have viewed the horrid scene with more composure. But their attempts to propagate "their own stupid principles of nature, to violate all the principles of national property, to level all the barriers of national faith, to rear down all the pillars of national obedience; to make

"One spirit of the first-born Cain  
"Reign in all bosoms;

And to sweep away the religion of the Gospel, the very worship of God, from the face of all the earth;" gave just grounds of offence to surrounding nations, while their hostile attacks on independent states rendered active opposition a matter of necessity.

necessity. If the English had not been forced by them to engage in the contest, our author truly remarks, they would probably have thrown "the whole Continent of Europe into the most frightful convulsions of Liberty, Republicanism, Infidelity, and Atheism." For that reason," he adds, "they have appeared peculiarly incensed against us at times. Those lions have roared from their dens, bit the bars that confined them, and lashed their sides with their tails, in their rage against us."

The contrast between our own situation and that of our quondam rival, when viewed abstractedly from the dreadful causes by which it has been produced, cannot but prove highly gratifying to every real friend to his country. In the concluding wish of our excellent author, which bespeaks the honest mind of a *true* patriot, and the pure soul of a pious Christian, we most cordially join.

"May we so act, as to be worthy of such blessings! May we survey with a salutary terror that Volcano of Liberty, which has thus broke out in the center of France, and which at times threatens to shake the whole globe into atoms! May we cling the closer for it to our glorious constitution, to our heaven-descended religion, to our Redeemer and our God! May we stand firm in the honourable post, in which God has kindly placed, us half against our wills; persist with resolution in the work of fighting his battles against that Anti-Christ; and persevere in warring together with him, against this Atheism! And may He, who spoke the chaos of the world into order at first, soon speak this chaos of stubborn elements in France into peace; for the sake of that country, for the sake of our own, and for the sake of all the world!" P. 55.

We have exceeded the limits which we generally prescribe to ourselves in our remarks on publications of this description; but the extreme importance of the subject, the novel manner in which it is treated, and the great ability displayed in the discussion, seemed to us to justify a deviation from a common rule. We are willing to encourage a hope that this excellent production will have the desirable effect of directing the attention of mankind to the "real origin of government," and of counteracting the evil effects of the speculative doctrines of modern philosophers, by the correction of false principles; which, under the mask of philanthropy, tend to destroy the happiness of mankind, and under the guise of freedom, to impose the worst of shackles, the shackles of violence, and the tyranny of Republicanism.



## BRITISH CATALOGUE,

## POETRY.

ART. 17. *The Coffee-House, a Characteristic Poem.* 4to. 1s. 6d,  
Robinsons. 1795.

The author of this poem, if he claim not from his present effort the rank of "bard sublime," will not be denied the praise of having exhibited accurate observations of manners and character, in vigorous language, and good versification. He is of Oxford, and his name we understand to be Ph. Smith. He represents himself as left alone in a coffee-house, and meditating on the characters of those who have just departed successively from the several boxes. The descriptions are conceived with spirit, and varied with judgement. The following specimen will evince the justice of this account :

" See yon gay troop, how suddenly they rise,  
In joyful extacy laughing full loud :  
With boist'rous mirth they snatch their high-crown'd hats  
From off the trembling pegs ; for Bourdeaux' grape  
Brews now a second ferment in their veins,  
And sparkles in their eyes with liquid fire.  
See from a lavish hand, and the quick jerk  
Of generous carelessness, the cash rebounds  
Upon the half-drown'd table ; whilst the brisk  
And active waiter sweeps away the mass  
Splendid and heavy ; nor the joke disdains  
On his obsequious smiles, and ready bow.  
Some to theatric domes their steps direct,  
To see fair heroines, urg'd by tragic woes,  
Pump high their swelling bosoms ; or their eyes  
Wipe with the snowy kerchief, not their own ;  
To some, more genial to the present hour  
Of animal delight, Lo ! broad-fac'd mirth  
Leads in her parent farce ; or with an air  
Half serious, and half jesting, the gay muse  
Of Comedy upholds her varying glass,  
And teaches the unburthen'd heart of youth  
To smile with Farren, or to laugh with Quick."

The other characters are, a ceaseless Orator ; a Miser ; a solitary and unpatronized Man of Learning and Genius ; an unhappy Benedict, whose only view in forming his matrimonial connection was the fear of a jail, in consequence of early extravagance and debauchery ; a knot of rich Bachelors, who, though not insensible to the charms of female beauty, have, from excess of caution, declined entering into the honourable state of wedlock ; a junto of violent politicians ; the  
portrait

portrait of a young and gay Officer, whose devoirs have been assiduously and successfully offered to the fair and frail bar-maid.

We object only to the extension of *acquirements* to four syllables, in page 8.

ART. 18. *Poetical Sketches.* By Ann Batten Crisfall. 8vo. pp. 187. 5s. Johnson. 1795.

There is a great deal of genuine poetical spirit in these compositions, and they will be read with great satisfaction by all but the fastidious Critic, who refuses to pardon, even in writers without experience, a seeming inattention to rhyme and the structure of verse. In this respect there are some irregularities in Miss Crisfall's performance but there is much genius, and warmth of imagination. It is our fortune to meet with so little good poetry, that we are glad to take every opportunity of placing before our readers the dawn of what may ripen into future excellence. The following may serve as a specimen of the writer's powers, though the whole volume may be read with pleasure by the lovers of poetry.

## SONG.

“ Thro' Spring-time walks, which flowers perfumed,  
I chafed a wild capricious fair;  
Where hyacinth's and jonquils bloomed,  
Chanting gay sonnets thro' the air.  
Hid amid a briary dell,  
Or 'neath a hawthorn tree,  
The sweet enchantments led me on,  
And still deluded me.

While summer's splendid glory smiles,  
My ardent love in vain essay'd,  
I strive to win her heart by wiles,  
But still a thousand pranks she play'd;  
Still on each sun-burnt furzy hill,  
Wild, playful, gay, and free:  
She laugh'd and scorned, I chas'd her still,  
And still she banter'd me.

While Autumn waves her golden ears,  
And wafts o'er fruits her fragrant breath,  
The sprightly lark its pinions rears,  
I chas'd her o'er the daisy heath,  
Sweet hare-bells trembled in the vale,  
And all around was glee,  
Still wanton as the timid hart.  
She swiftly flew from me.

Now Winter lights its cheerful fire,  
While jests with frolic mirth resound,  
And draws the wand'ring beauty nigher,  
'Tis now too cold to rove around.

The Christmas game, the playful dance,  
 Incline her heart to glee,  
 Mutual we glow, and kindling love  
 Draws every wish to me."

Dr. Aikin has written an elegant and useful essay on the application of Natural History to Poetry. We recommend the perusal of this tract to our author, that she may in future avoid such mistakes as making the hare-bell flower in Autumn.

## NOVELS.

ART. 19. *Edward De Courcy; an ancient Fragment. In Two Volumes.* 12mo. pp. 172 and 192. 6s. Lane. 1794.

This is a well-told and pathetic tale. It professes "to include a brief sketch of the civil and religious liberties of England in former times; as a contrast to their flourishing condition at the end of the 18th century:" and exhibits one of those mixtures of fiction and real history, which of late years have been fashionable. The hero De Courcy is supposed to be the nephew of the Duke of Norfolk, who was banished by Richard II.; and, with his sister Philippa; to have been educated by that nobleman, whose actual fortunes are intermingled with the fictitious adventures of his wards. The catastrophe is deeply and dismally unfortunate.

We should give this fragment our unqualified approbation (bating such expressions as "the gradual *expand* of reason," and "one *innate* pang," with the strangely common blunder of *noviciate* for *novice*, the *state* for the *person*, (which occurs frequently) if we did not perceive in it a tendency too pernicious to be passed without notice. The covert design of these volumes, as to religious matters, is, to recommend deism: to make "reason free to prescribe the system of religious worship." (Vol. II. p. 178.) In modern essays, whether grave or gay; in histories and political disquisitions, whether scanty or voluminous, superficial or profound, we have lately been accustomed to expect such things: but our novels, for the use of the fair-sex chiefly, are but just beginning to be interspersed with such dainties. A recipe for making an infidel may be collected even from these little volumes: *Exempli gratia*:—Pick up from history a few corrupt practices of the Romish Church: add to them, from your own imagination, quantum sufficit. Call this Christianity; but remember to say once, in some obscure note (as in Vol. II. p. 56) that you mean only the Christianity of *the Church of Rome*. Let an honest, moral man, whose religion is "that of nature," (Vol. II. p. 128.) be grievously oppressed by some furious bigots of this religion: if he has a wife and several children, so much the better: exalt his character as highly as possibly: let him have "virtue above the restrictions of a system;" (p. 130.) and "act well the *social* part, which is true religion;" (p. 188): and let his enemies triumph over, and ruin, him and his family:—the thing is done; you have determined your incautious reader's religion by his feelings; and have taught him to be an infidel, because you have taken care never to tell him what real Christianity is.

ART. 20. *Caroline Merton, a Novel founded on Fact. By a Lady.*  
2 vols. 12mo. 6s. Richardson. 1794.

When we meet with real names, such as Mr. Crawford and Sir Harry Inglefield (honourable names!) how can we for a moment doubt that every thing they say is founded on fact? But we think our fair author has injudiciously betrayed her friend George Clayton, by the publication of his letter to Mr. Crawford, wherein he declares, though a married man, (p. 78) his violent passion for Miss Caroline Merton, and displays the arts he had used to soothe his wife's jealousy, and to inspire an amiable girl with a guilty passion. Though we do not mean to say that such a representation may not be founded in fact, we are assured, by consulting the book of nature, that so unlimited a confidence upon such disgraceful subjects is by no means usual.

## MEDICINE.

ART. 21. *Oratio Anniversaria in Theatro Collegii Regalis Medicorum Londinensis, ex Harveii instituto, habita a Joanne Latbam. M. D. Socio. Die Octobris Decimo Octavo, festo sancti Lucæ Evangelistæ.*  
A. D. 1794. Londini apud T. N. Longman. p. 27. 8vo. 2s. 1795.

The Harveian Oration, as its name imports, was founded by Dr. W. Harvey, who discovered the circulation of the blood, and was a considerable benefactor to the College of Physicians. It is spoken in the theatre of the college every year, usually by the youngest fellow, on St. Luke's Day; which is the anniversary of the foundation of the college; when the president, censors, and other officers are chosen. But although every fellow is expected in his turn to prepare and deliver an oration, the publication is at the option of the speaker; they are not therefore regularly printed. The subject is usually, a general commendation of the science of physic, the praises of the founders, benefactors, and other great characters which have adorned the college. Among these the name of Harvey stands peculiarly distinguished. On subjects so trite, little novelty can now be expected. We shall pass over, therefore, the accounts of Linacre, Caius, Sydenham, Freind, and other illustrious members, to whose fame nothing can be added, and give as a specimen of the present composition, the characters of the late Drs. Pitcairn and Austin. "Nonne te vidimus," the orator says, "Pitcairne sagax! nomen O! prægrande olim et futurum, in orbe tuo fulmine fulgido corruscantem? Nonne te animo audenti et perspicaci quod facit assiduo tramite vulgus iter deferentem, atque ignotas inusitatasque vias benigno numine explorantem? nonne te cometam, admiramur, circulum sidereum effugientem, et semitam totam tuam fulgore nitidissimo designantem? Te etiam, Austine solers, orbiculum heu! brevissimum peragentem vidimus—sed cursum tuum celeberrimum lux notat perennis, et gloria splendidissima; nam dum medicinæ restabit utilitas, Chemiæ decus, Philosophiæ dignitas, semper honos nomenque tuum laudesque manebunt." The reader here sees an accumulation of praises, but they are not appropriated to the persons. Dr. Pitcairn was a physician.

physician of great sagacity and judgment, but he was more remarkable for a clear and solid understanding, than for the brilliancy and splendor of his talents. Of his quitting the usual mode of investigation, and exploring new and unknown methods of treating diseases, we have no knowledge; certainly he has left no public memorial of such discoveries. The same remark would apply to the account of Dr. Austin, whose "*lux perennis, and gloria splendidissima,*" are only faint reflections of the dazzling flashes of lightning, with which he had before clothed Dr. Pitcairn.

Besides these topics, the oration before us notices some dissensions among the fellows, which have lately convulsed the college, and glances at a dispute between a part of the licentiates and the fellows. On these we shall make no observation, but join the author in his wishes, that they may soon be appeased. The oration is printed in octavo. This distinguishes it from all that have gone before it, but not, we think, with advantage: the quarto size, which has hitherto been constantly adopted, and seems appropriated to academical disquisitions, being more respectable. At any rate, this alteration in the form, lays collectors under difficulties, as it is too small to bind by itself, and will not readily assort with similar compositions.

**ART. 22.** *Catechism of Health for the Use of Schools, and for Domestic Instruction.* By B. C. Faust, M. D. Translated from the improved German edition of this Work by J. H. Basse. 8vo. pp. 190. 2s. 6d. Dilly. 1794.

The intention of this publication is wise and salutary; it explains in a simple and satisfactory manner how health, and in particular the health of children may be preserved, improved, and restored. It is printed in the form of question and answer, with an observation subjoined to each, which is calculated to convey more or less of useful instruction. The reader may judge of the nature of the work from the subjoined chapter.

#### OF THUNDER AND LIGHTNING.

"Q. How are people to conduct themselves in thunder storms when they are in the field?

"A. They are not to run, or trot, or gallop, or stand still, but keep on walking or riding quietly, slowly, and without fear.—*Observation.*—Here the schoolmaster is to explain to the children, the nature and causes of thunder and lightning, in order to prevent those fears and false impressions which are made upon the human mind, when children are suffered to form erroneous ideas of such phenomena.—Herds or flocks, in thunder storms, ought not to be driven, hunted, or overheated, or suffered to stand still, or assemble close together; they ought to be separated and divided into small numbers, and people should take care not to come too near to them."

#### DIVINITY.

**ART. 23.** *The Age of Unbelief, a Second Part to the Man of Sin.* A Sermon preached in Spring Garden Chapel, on Sunday, February 8, 1795. By William Jones, M. A. F. R. S. 8vo, 1s. Rivingtons. The

The sermon alluded to in the title page was reviewed by us in our third volume, p. 341, and, as it well deserved, highly commended. Whatever may be thought of the principal position in that discourse, that the French people are *the Man of Sin* (which certainly militates with opinions that have been considered as nearly demonstrated) there is nothing in this that can cause a similar hesitation. Mr. Jones begins by describing Faith, or the wisdom of God; and Reason, or the wisdom of Man, as in opposition to it; from which he concludes, very justly, that if the present age be allowed to be, as it has been called, the *age of reason*, it cannot be *the age of faith*. "Reason is triumphant over Faith, that is, man has prevailed against God." He then proceeds to examine the characters of this age; the infidels, the lovers of pleasure, the neglect of prayer, and the unscriptural and inefficient style of preaching, with the prevalent disregard of the reference of government to heaven. The manner in which this insolence of reason was introduced, by disgust at fanaticism, is then stated, and the effects, "not of philosophy, but the *vain deceit* of philosophy" towards bringing in materialism. The short but animated conclusion points out the use of these reflections, which is, as the author thinks, to show us "that, in proportion as the faith decays, the coming of Christ is drawing near." As this is the most striking part of the sermon, the whole of which is able, we shall select a passage from it. It is concerning one of the signs of the time, which, says Mr. J. is but little noticed.

"Before the first coming of Jesus Christ, the world had been harassed, plundered and destroyed for many years by a nation of *Republicans*; enthusiasts for *liberty* at home, but subjecting all nations in their progress to robbery and slavery: who, like wolves, by nature quarrelsome and ravenous, were banded together to make a prey of mankind. This was the state of the world before the first advent of Christ, and with his appearance it ended. In the ways of Providence there is an uniformity of conduct; and though we must not presume, where we have no positive direction to guide us, yet is it a very strange incident, that when the second coming of Christ is expected, the most powerful nation in Europe (for such they are) and the most monarchical (for such they were) should turn into the most savage and ravenous republicans, and form a plan, as the Romans did, of invading, overturning and plundering all other nations; *this nation* in particular, if it should ever be in their power, above all the rest. How this began, we can tell: how it will proceed, and by what farther steps, God only knows: but this we are sure of, that however long it may last, it must cease with the coming and kingdom of Christ. In the interval, they may rejoice and be as merry as Ahab was, when he had seized upon the property of the murdered Naboth: but the fearful question will come at last, *hast thou killed and also taken possession?* 1 Kings xxi. 19. Then shall rebellion, and blood-guiltiness, and blasphemy, call upon the mountains to hide them from Him, who will then manifest himself in the two characters, at present the objects of their peculiar hatred and contempt—a *Priest* and a *King*. It may be admired as a great exploit, that Christianity, with all its restraints, is driven out: but the world may be assured, this will be no peaceable event. The *faith*, planted throughout

throughout the earth, will never be rooted out without a tremendous shock. When the founder of our religion expired, the earth trembled, the sun was darkened, and all nature felt the stroke; and if his faith is to expire, the catastrophe will shake the world: a circumstance often spoken off in the Scriptures both of the old and New Testament, as preparatory to the great day of the Lord. How much the earth is moved at this time, we feel every day: how much more it may be before the end cometh, it is not for us to judge: but this we know, that all the commotions of the earth will terminate in the fulfilling of the promises of God, when we shall receive a *kingdom which cannot be moved.*" P. 25.

The preacher concludes by reminding us, that this ought not to be felt as an alarming subject, the coming of Christ being that for which we pray, and which we ought to wish. It should be mentioned that the text is Luke xviii. 8. "*When the Son of Man come:h shall he find faith on the earth?*" We recommend this discourse to the attention of those who are willing to think, and able to feel.

ART. 24. *The Libertine led to Reflection by Calm Expostulation, a Method recommended in a farewell Address to his younger Brethren, by an old Parochial Clergyman.* 8vo. 94 pp. 1s. 6d. Cadell. 1794.

The younger part of the British Clergy may learn some useful lessons from the warm, yet candid, admonition of this aged preceptor. The reformation of society, and the establishment of good morals, lie very much in the hands of this body of men: and, as their profession cannot set them above the frailties incident to humanity, they stand in need of that counsel which age and reflection can best communicate. On this ground, therefore, we cannot but recommend, as deserving their particular attention, many of the sound and sensible admonitions of this old parochial clergyman; particularly the appeal to those who teach, to examine fully the state of their own hearts, (p. 39) which is written with peculiar energy and elegance. There are parts, however, in which the author, though a professed son of our Church, gives completely into the dangerous doctrines of the *rationalizers* of Christianity.

ART. 25. *The Sinner encouraged to Repentance: a Sermon preached at the Opening of the Chapel of the new House of Correction for the County of Middlesex, on Sunday, Sept. 28, 1794, before the Chairman of the Sessions, and a Committee of Magistrates; and published at their Request. With a Prefatory Address to Magistrates in general, and to the Magistracy of the County of Middlesex in particular. By Samuel Glaspe, D. D. F. R. S. Chaplain in Ordinary to his Majesty, and one of the Justices of the Peace for the said County.* 8vo. 29 pp. 1s. Kivingtons. 1794.

Nothing can be more delightful than the contemplation of a plan, which is designed to obviate the moral and religious evils usually attendant on imprisonment, and among others, the following: "In too many cases, the door of the prison is opened for the discharge  
of

of the prisoner, at the expiration of his sentence; and the poor wretch, though not knowing which way to turn himself, is glad to accept of liberty on any terms. What now is he to do? Is it an unnatural fiction, to suppose him reasoning in this manner with himself?—  
 ‘ Having satisfied the justice of my country for my offence, I am once more at my own disposal; but here I stand, thrown upon the world, a desolate, helpless, desperate individual, without friends, without character, without money, with scarce a possibility of obtaining honest employment; oppressed with hunger, yet without any lawful means of satisfying the demands of nature.’—What are we to expect from one so circumstanced, but that the robber will instantly return to his depredations, and the offender of the other sex to her abandoned system of prostitution.” Pref. Addr. p. v.—A more truly Christian, benevolent discourse than that which follows this Address, or more calculated to produce the best effects on the unfortunate part of the audience, cannot easily be imagined; while the text, Matth. xxv, 36. properly reminds the superior part, of the blessing that will attend their pious labours. Should this excellent plan, of prisons calculated to reform the offenders, be carried on throughout the kingdom, we shall present a noble spectacle to all the world, of something very near perfection in our criminal justice.—Such preachers as Dr. Glasie will powerfully assist this great object.

ART. 26. *A Sermon preached in the Parish Church of Henley upon Thames. On Wednesday, February 25, 1795. Being the Day appointed by Proclamation for a General Fast. By the Rev. Edward Barry, M. D. 4to. 20 pp. 1s. Parsons, 1795.*

We confess we have a difficulty to assign any good reason for the publication of this discourse, except it be, that the author was moved by the spirit of gallantry to lay this additional offering at the feet of Mrs. Mary Mestayer\*, to whom it is “most respectfully inscribed.” We have no intimation given us in the title page, that it was either preached or printed by desire and we have reason to believe that no such desire was felt.

Before the sermon is a prayer of considerable length, in which there appears much of obscurity and very much of uncharitable and unjustifiable insinuation. What the Doctor means by “the superiority of the nobles of the land being *better heard of in the beauty of virtue*, than in the sound of title,” we are at a loss to understand: nor is that the only singular expression it contains.

As to the sermon itself, against the Dr. publishes a second edition, we would advise him to reconsider the following passages. P. 14. “Adulation and hypocrisy are detestable every where, *and in no place more so, than in that whence I am speaking from.*” P. 15. “If God is not on our side in our exertions against the enemy, vain are our fleets and armies, nugatory our councils, and useless is that bawble pomp!” There should be a note to explain in what way the bawble pomp is used as an instrument of war. P. 16. “On the subject of war, the intentions of our present meeting forbid me to descant upon.”

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\* See Brit. Crit. vol. iv. p. 313.



P. 17. "Save O Lord, from any further sacrifice, the creatures of thine own image, and the price of thy redemption"

At p. 19, Doctor Barry is kind enough to point out to his Majesty's loyal subjects, that their favorite tune of "God save the king," is but "a very song," dedicated to the praise of him who wears an earthly crown, and that their "up-risings," to join in "this tuneful adoration, is paying idolatry at the shrine of fellow man." It will not do the Doctor much credit to have it known, that he is so totally unacquainted with the purport and spirit of this popular tune. Yet had he been as conversant in it, as we trust ninety-nine out of every hundred of his majesties subjects are, he would have discovered that it is no less than a prayer to the Almighty, in behalf of that personage whom he supposes it to adore. The discontent manifested in the sermon, and the invidious though cautious insinuations it contains against the higher orders of men, lead us to suppose that the author considers his own merit as unjustly slighted by the higher powers. He is, we understand, a Doctor of physick of the University of Aberdeen, and received ordination from the hands of the Bishop of Sodor and Man.

ART. 27. *Mr. West's Annual Charity Sermon, preached at St. Mary's, Reading, Berks, on St. Thomas's Day, Sunday, Dec. 21, 1794. To which is added, An Account of the Reading Girl's Charity School: with a List of the principal Benefactions and present Annual Subscriptions, &c. &c. By Charles Sturges, M. A. Vicar of St. Mary's, Reading, and Treasurer of the School.* Reading: printed and sold for the Benefit of the Girl's Charity School, by Smart and Cowslade. 8vo. 1s. 1795.

It is with great pleasure that we see a well-regulated institution of local charity, brought forward with such advantage to public notice. Mr. Sturges, after some well-urged reflections on Christian benevolence, in a Discourse on Matthew, ch. xxi. v. 28. furnishes us with an account of a very important school at Reading, for the education of poor girls chosen from the three parishes of that town; who are prepared, by judicious instruction in the principles of Christianity, to become useful members of society in the humble but important ranks of life. The most proper measures and regulations are established for the training up of eighteen girls (the number of which the school now consists, and which at Lady-day will be increased to 21) with proper qualifications to be bound apprentices to creditable and reputable housekeepers, in or out of the borough of Reading, as domestic servants, or to learn a trade for the space of four or five years, five pounds being allowed from the charity for their clothing. A bible, a prayer book, and one or two useful works being also furnished.

The reflections of Mr. Sturges, which are stated in earnest and unaffected language, are extremely deserving of attention, as are the regulations of the school recommended to our notice. We have before had occasion to commend a discourse of this respectable Clergyman\*, published at a very seasonable time, and we hope that his commendations and illustrations of Christian charity may meet with the attention that they merit.

ART. 28. *The Calvinistic and Socinian Systems examined and compared, as to their moral Tendency; in a Series of Letters addressed to the Friends of vital and practical Religion, especially those amongst Protestant Dissenters.* By Andrew Fuller. 8vo. 223 pp. 3s. 6d. Market-Harborough printed: sold by Button, &c. London. 1793.

This is the work of no ordinary writer. The perusal of it has engaged our attention in a more than common degree. The Calvinistic system certainly possesses in this author an able defender, and the Socinian a powerful and judicious antagonist.

The preface contains several passages worthy of notice: among which is the reason assigned by the author for using the term Socinians, instead of Unitarians. "The reason why the term *Socinians* is preferred in the following letters to that of *Unitarians*, is not for the mean purpose of reproach, but because the latter name is not a fair one.—The term, as constantly explained by themselves, signifies those professors of Christianity who worship but *one God*; but this is not that wherein they can be allowed to be distinguished from others; for what professors of Christianity are those who profess to worship a plurality of Gods? Trinitarians profess also to be Unitarians; they, as well as their opponents, believe there is but *one God*. To give Socinians this name, therefore, *exclusively*, would be granting them the very point which they seem so desirous to take for granted, that is to say, the point in debate." p. vii. To those among our readers who are attentive to this controversy we strongly recommend the perusal of this book; which appears to be the work of a perspicuous and forcible reasoner, an acute disputant, a learned divine, and a very pious and devout man. There are a few passages to which we could make strong objections, but, on the whole, the book is good and useful.

## POLITICS.

ART. 29. *Considerations on false and real Alarms.* By Colonel Norman Macleod, M. P. dedicated, with sincere and affectionate Respect, to the Earl of Lauderdale. 8vo. 26 pp. 1s. Debrett. 1794.

It is plain, from many parts of this pamphlet, that Colonel Macleod can occasionally become a serious and a strong reasoner, and we give him full credit for his own private conviction as to the truth of many statements, wherein we suspect, nevertheless, a lurking fallacy. We cannot but conceive that opinion to be unfounded by which he informs us, p. 24. "that as soon as the government of that country (France) ceases to be revolutionary, and becomes tolerably safe and tranquil, she will probably see her wealth renewed, and her population augmented, from those of her present neighbours and enemies. This is the conquest which she will achieve by the simple means of a cheap government," &c. "If such," adds he, "will be the probable condition of France at the commencement of her new æra, what is likely to be that of Great Britain at the same period? My heart bleeds when I say, it will be directly the reverse."

If, by these observations Colonel Macleod, means to assert that at the conclusion of this continental war, the subjects of a German Prince,

or even the Polander and the Russian, may be tempted to exchange the miseries they feel at home, for the happiness promised them in France, we do not deny that such an assertion carries with it some probability: but if he means to extend this remark to Great Britain, we deny it altogether. Nor does it, we believe, at present appear probable that any event can so arrange the relative situations of England and France, as to cause a reasonable alarm, lest our country should lose, by emigration to that part of the continent, any one subject whom she can wish to retain.

*Littora littoribus contraria, fœtque fati!*

ART. 30. *Jordan's Parliamentary Journal for the Year 1794, being an accurate and impartial History of the Debates and Proceedings of both Houses of Parliament, from the opening of the Session on the 21st of January, 1794, including all Motions, Questions, Examinations, Resolutions, Divisions, Protests, State Papers, Treaties, Conventions, and Papers of every kind. Vol. I. 8vo. 464 pp. 6s. Jordan. 1794.*

It is never without reluctance that we exercise the pen of censure; but our duty to the public would be ill performed, were we to compromise this part of our office. We must then express our doubts upon the full accuracy and impartiality of this Register. We have examined its report of speeches made on different sides of the House, and we cannot persuade ourselves that equal attention has been paid to both. The advocates of Administration are hurried through their portion of the debate; while the Orators of the other party are suffered to expatiate with little compression or abridgment. In other respects the work has its value, and comprehends all that can be brought together within the compass of a Parliamentary Journal.

ART. 31. *Curfory Observations on the Speech of the Right Hon. W. Windham, at the opening of Parliament, on Tuesday, 30th Dec. 1794, and reported in the Morning Chronicle of Jan. 1, 1795, in an Address to the Electors of Norwich, but more particularly to the Quakers. By a Child of Peace. 3d. Norwich, Croule. 1795.*

This child is very angry with Mr. Windham, but he writes with too much warmth to be argumentative, and too much haste to be correct; yet the performance is not destitute of ingenuity or vigour.

ART. 32. *A Message of the President of the United States to Congress, relative to France and Great Britain, delivered Dec. 5, 1793, with the Papers therein referred to. To which are added the French Originals. Published by Order of the House of Representatives. 8vo. 102 pp. 2s. 6d. Philadelphia printed: Sold by Butterworth, London. 1793.*

This pamphlet contains some very interesting and important papers. The recall of Genet from his official appointment as Ambassador to the United States is well known; and the papers here collected explain the foundation of the reasons which led to that event.

In reading these documents, which are authenticated by the American Government, our pleasure and abhorrence were by turns excited ; and we knew not whether more to admire the firmness and wisdom of the President and States, or to execrate the insolence and effrontery of the Sans Culottes Ambassador.

ART. 33. *Outline of the Speech of the Right Hon. Henry Dundas, on the Bill for embodying French Corps, April 18, 1794.* 8vo. 32 pp. 1s. Debrett. 1794.

This speech, as reported in the pamphlet before us, is manly, correct, and energetic.

## LAW.

ART. 34. *Laws concerning Property in Literary Productions, in Engravings, Designings, and Etchings ; useful for Authors, Printers, Booksellers, Engravers, Designers, and Printsellers. Shewing the Nature and present State of such Property, and the Mode of Securing it.* 8vo. 1s. 6d. Jordan. 1794.

THIS is a catch-penny collection of a few of the most noted reports of cases upon this subject.

ART. 35. *The Debtor and Creditor's Assistant ; or, A Key to the King's Bench and Fleet Prisons ; calculated for the Information and Benefit of the injured Creditor, as well as the Unfortunate Debtor, including Newgate, Ludgate, and the Three Compters. To which are added, Reflections on perpetual Imprisonment for Debt ; and Outlines of a Bill for Abolishing the same, &c. &c.* 12mo. 1s 6d. G. Riley. 1793.

A plain, and apparently accurate, account of the different prisons in this metropolis. The author supports his opinion upon the impropriety of perpetual imprisonment for debt, by several strong facts taken from the report of the committee of the House of Commons upon that subject. His plan for remedying the grievance of which he complains, is, by a perpetual act of insolvency, to operate upon each debtor after he has been confined in execution twelve or six months. Upon a subject connected with the happiness of every individual in society, and the prosperity of the nation in general, by such innumerable strong yet subtle ties, no man can propose a remedy without trembling for its consequences. No legislator ought to adopt an alteration ten thousand times more specious than the present, without a long pause, to ascertain the certainty of its success.

ART. 36. *Observations on the Debtor and Creditor Laws, with Facts and Remarks illustrative thereon, addressed to the Merchants of London, Lloyd's, and Baileys's Coffee-Houses : also additional Observations tending to prove that the present Laws are calculated to give Societies of designing opulent Men a Power to Ruin Individuals who may be less*

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*opulent than themselves, without affording such Persons any Relief Shewing also how the Laws may be easily amended so as to extricate and give Relief to Individuals, under such, and in many other Cases without interfering with the present Practice, Fees, &c. &c. Recommended to the Attention of Members of Parliament, Lawyers, &c. By W. Thompson. 8vo. 1s. Crosby. No date.*

This pamphlet, so modestly recommended to such large bodies of well informed men, contains neither law, sense, nor common English.

ART. 37. *Reports of Cases argued and determined in the High Court of Chancery, in the Time of Lord Hardwicke. By John Tracy Atkyn, of Lincoln's-inn, Esq. Cursitor Baron of the Exchequer. The Third Edition, Revised and Corrected, with Notes and References to former and modern Determinations, and to the Register's Books. By Francis William Saunders, of Lincoln's-inn, Esq. Author of an Essay on the Law of Uses and Trusts. 3 vols. royal octavo. 2l. E. and R. Brooke, &c. 1794.*

The desire of attaining approbation by correct and improved editions of valuable law reports, which has within these few years given a spur to the industry of gentlemen, whose time has not been fully occupied by the practice of the law, has been of singular service to that profession. Instead of having the margins of the several books crowded with references to inapplicable authorities, as is the way in more ancient editions, few cases are now quoted which do not relate directly to the point of the report to which they are cited; and notes are added to clear up what is obscure, to correct what is erroneous, and to distinguish determinations which might be confounded through ignorance or want of attention. This mode of editing, although formerly little used in the publication of our reports, yet was not wholly without precedent. It had been adopted by Lord Treby, in his edition of Dier's Reports. It was followed in the valuable edition of Plowden's Commentaries, translated into English, the author of which is said to have fallen a victim to application, in his efforts to complete that work. It is with regret we must add, that tradition reports his dissolution to have been accelerated by a want of necessities which the unrelenting hand of a father withheld when it was in his power to spare them. Mr. Douglas has the merit of first pursuing this method, in more modern times, in his edition of his most excellent reports.

In the preface to the present edition of one of our best equity reporters, Mr. Saunders, after stating that it has been his principal object to examine the cases with the registers books, and to correct them when found necessary, gives the following account of what he has done:

"In the present edition a variety of references have been made to cases determined, as well before, as subsequent to the original publication of these reports. Some MS. cases have likewise been added; and to each volume is prefixed a table of the names of the cases referred to by the notes contained in such volume. Upon points which have been considered material, notes have been subjoined, in which

the principles of the several cases relative thereto have been carefully extracted and explained."

In the accomplishment of what is thus stated, Mr. Saunders has shown a considerable degree of industry and attention.

## MISCELLANIES.

ART. 38. *Memorandums on Field Exercise for the Troops of Gentlemen and Yeomen Cavalry. By an Officer of Light Dragoons.* 8vo. m. Canterbury, printed by W. Bristow on the Parade, and sold by C. Laws, No. 13, Ave-maria-lane, London. 1795.

This will prove a very useful little book, to those gentlemen who command the corps of yeomanry, which have been embodied for the internal defence of the kingdom; and it gives us great pleasure to see a young officer employing his leisure hours in studying the duties of his profession, and making himself useful, by communicating the knowledge which he has acquired. We are convinced that an officer so qualified, deserves promotion, and we sincerely hope he will obtain it.

As it is most probable that another edition of this pamphlet will be wanted, we would suggest to the author, that he has not made sufficient allowance for the inexperience of those gentlemen for whose use it is intended, and has supposed them to understand terms, because they are familiar to him as a military man. The movements in passing in parade are exceedingly complicated, and cannot possibly be understood without further explanation, by any but military men. It would scarce occur also to any but those who are accustomed to the phrase, that taking ground to the right and left means merely wheeling to the right and left. We would recommend telling off the files by *right* and *left* as more intelligible to the men, than telling them off numerically.

ART. 39. *The Gallery of Fashion, Vol. II. i. e. Nos. VII. VIII. IX. X. XI. XII. Published by Huideloff, Southampton-street, Covent-Garden.* 5s. a Number to Subscribers.

We made mention of the first six numbers of this, which is indeed an elegant work, in Vol. IV. p. 435 of our Review.—These which follow are certainly executed with an equal degree of spirit, and the whole will one time or other be an object of more curiosity, and probably may prove to the purchasers no unprofitable speculation. We think it not undeserving of encouragement, and a respectable list of subscribers indicates that others are of the same opinion.

ART. 40. *A Revealed Knowledge of the Prophecies and Times. Book the First. Wrote under the Direction of the Lord God, and published by his sacred command; it being the first Sign of Warning for the Benefit of all Nations. Containing, with other great and remarkable Things, not revealed to any other Person on Earth, the Restoration of the Hebrews to Jerusalem, by the Year of 1798, under their revealed Prince and Propbet.* London: printed in the Year of Christ, 1794. 8vo. 71 pp.

ART. 41. Also, *the Second Book*, with a few Variations in the Title-Page, specifying particularly that it *relates to the present Times, the present War, and the Prophecies now fulfilling, and the sudden and perpetual fall of the Turkish, German, and Russian Empires.* 8vo. 93 pp. Both signed at the end, Richard Brothers. Given away by the author.

It is a melancholy task to record the extravagancies of a madman, particularly when misinterpretation and misapplication of Scripture, with narrations nearly, if not quite, blasphemous, form the bulk of his rhapsodies. The following address to a gentleman in Westminster will show the style of this unhappy prophet. "Moreover I am commanded to inform you, as well for the benefit of your children hereafter, as yourself immediately: that although your name is Hanchett, there is John Pitt Earl of Chatham, Sir Gilbert Elliott, and Charles Grey; you as well as *them*, the whole as well as myself are of the Hebrews; branches of my own family, and are descended from King David."

Part 2. p. 49. Mr. Brothers also distributed a half sheet of quotations from former prophets of his own stamp, viz. C. Love, executed 1651; Kotterus, 1621; Christina Poniatonia, 1628; Dabritius, 1662; John Lacy, 1707; J. M. Daut, 1710; which, whether they are real quotations, or inventions of his own, we neither know nor are solicitous to know.

ART. 42. *Testimony of (to) the authenticity of the Prophecies of Richard Brothers, and of his Mission to recall the Jews.* Second Edition. By Nathaniel Brassey Halhed, M. P. 8vo. 40 pp. 1s. 1795.

That the insane publications of poor Brothers should call forth a swarm of writers *pro* and *con*, was to be expected, as the common effect of every novelty, however absurd. But that a member of the British Parliament, a man hitherto respected for his abilities, should write in defence of such a creature's extravagancies, was past calculation. After a careful and reiterated perusal of Mr. Halhed's tract (for it seemed to us a curious question, what should induce such a man to take up such an office) we find ourselves entirely at a loss to account for its publication. It begins, like a common political pamphlet, with squibs against the war; and throughout contains a strong mixture of jocularly. In the first five pages, no man can possibly conjecture that he is reading any thing but a tract of mere politics, such as issue from various shops, and are produced in various garrets. Mr. H. then, after a few preliminary observations on prophecies, &c. undertakes to prove "by the ordinary exertion of human sagacity," that Brothers is inspired: and seems to be full of confidence, both before and after his attempt, that he can do so, and has done it. Yet so far fetched, improbable, and even absurd are his applications of the ancient prophecies for this purpose, that, supposing him sane, we cannot think it possible that they should have seemed specious even to himself. *Ribs to serve as wheelstones to the teeth, and to signify lust, ambition,*

ambition, and cruelty, &c. &c. can extravagance go further? yet he talks of criticism and logic! all this is intermingled with occasional witticisms, and sarcasms against *his majesty's ministers*. Presently he says, "Now of all the beasts of the earth, why is the king or nation of France most like a leopard." This is copied from a child's game called, "of all the birds in the air," &c. and the reasons assigned are fittest for the sport of children. After much mock solemnity in his strange mode of applying prophecies, Mr. Halhed becomes jocular again: puns about a man calling *his soul his own*, jests about selling his own soul in the House of Commons, and compares the peers of Great Britain to the devil; yet, in the midst of this strange raillery asks, "have I not in the most clear and satisfactory manner, and upon full proof, established every one of my positions:" to which it is not possible for any reasonable man to answer yes; nor even conceivable that the author should think he had. Surely, in all this there are strong marks of derangement. Were the author rational, and did he believe what he wrote, he would be profoundly serious. If he be rational, and writes thus without believing it, he has committed one of the most atrocious acts that the world has ever seen.

ART. 43. *Anecdotes of Richard Brothers in the year 1791 and 1792, with some Thoughts upon Credulity. Occasioned by the Testimony of N. B. Halhed, Esq. of the Authenticity of his Prophecies. By Joseph Moser, Author of Turkish Tales, Timothy Tawig, &c. &c. 8vo. 36 pp. 1s. Owen, 1795.*

Could any doubt be entertained of the insanity of poor Brothers, this plain narrative of the commencement of his malady, which accidentally fell under the immediate knowledge of the author, is sufficient to remove it altogether. Nothing more completely satisfactory can be imagined. Mr. Moser has judiciously thrown in some short accounts of former false prophets, that were famous in their day, thereby reminding his readers, that if such enthusiasts were in all times to be found, wicked men were never wanting to make them, if possible, the instruments of mischief.

ART. 44. *The Age of Credulity: a Letter to Nathaniel Brassey Halhed, Esq. M. P. in Answer to his Testimony in Favour of Richard Brothers. With an Appendix in Vindication of the Scripture Prophecies. By the Author of "the Age of Infidelity"—and other Tracts. 8vo. 47 pp. 1s. Button, 1795.*

This publication also is written on a useful plan. It is a painful consideration, that so many weapons should be wanted to resist the efforts of a few madmen, yet those that are well-formed for the purpose should be accepted. Mr. Halhed pretends to apply some of the scriptural prophecies to the present times, this sensible writer furnishes those who may not know it already, with the approved application of the same prophecies. He also argues against B. Halhed himself, accusing him, from the evidence of his own pamphlet, of *presumption, ignorance, artifice, and falsehood*.

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ART. 45. *A Letter to Nathaniel Brassey Halbed, Esq. M. P. from an Old Woman.* 8vo. 32 pp. 6d. G. Nicol. 1795.

We understand that this little tract is really the production of an old lady, not unconnected with the Shakspeare Gallery. She rallies Mr. H. very successfully on the subject of his testimony, and gives him several useful hints, and some sound information.

ART. 46. *The Debates at the East-India House on the 18th of June, 1794, on the Consideration of the Report of the Committee of By-Laws, and on Mr. Twining's Motion, "That no Director be allowed to carry on any Trade or Commerce to or from India, directly or indirectly, either as principal or Agent."* Reported by William Woodfall: with an Appendix, containing Letters, &c. necessary to elucidate the Subject. 4to. 62 pp. 2s. Debrett. 1794.

ART. 47. *The Debates at the East-India-House on Wednesday, the 17th of December, 1794, on the adjourned Consideration of Mr. Twining's Motion, "That no Director be allowed to carry on any Trade or Commerce to or from India, directly or indirectly, either as Principal or Agent."* Reported by William Woodfall. 4to. 92 pp. 2s. 6d. Debrett. 1794.

The accuracy of Mr. Woodfall in reporting debates, has long been known to the public; and they who are anxious about the interests and proceedings of the East-India Company, will not fail to attend to these two publications.

ART. 48. *A Sketch of the Debate that took place at the India-House in Leadenhall-street, on Wednesday, the 9th of October inst. on the following Motion of W. Lushington, Esq. "That a General Court be held on the 23d inst. to take into Consideration an Address to his Majesty, expressive of the firm Determination of this Company to give every Support in their Power to the Government of the Country at this arduous Crisis, and particularly to express a Wish to raise and clothe three Fencible Regiments, to serve in Great Britain, Ireland, or the Islands of Jersey and Guernsey, and to recommend that the Officers belonging to the Company's Military Establishment in India, now in Europe, may be employed in those Regiments, subject to his Majesty's Approbation."* By William Woodfall. 4to. 36 pp. 1s. 6d. Debrett. 1794.

ART. 49. *The Adjourned Debate which took place at the India-House in Leadenhall-street, on Thursday, October 23, 1794, on the Question for presenting an Address to his Majesty, offering to raise three Regiments for the Public Service.* Reported by William Woodfall. 4to, 58 pp. 2s. Debrett. 1794.

These two reports, in their nature inseparable, are peculiarly important, as they exhibit the greatest commercial company in the world, acting in a truly patriotic character.

## FOREIGN CATALOGUE.

## FRANCE.

**ART. 50.** *Description topographique du district de Chatelleraud, département de la Vienne, avec l'exposition de la nature de son sol, de ses diverses productions, de l'état actuel de son commerce & de son agriculture, des observations sur le caractère et les mœurs de ses habitants, & une carte du pays; par M. Creuzé-Latouche, habitant de ce district, correspondant de la société d'agriculture. A Chatelleraud, & se trouve à Paris. Brochure in 8vo. de 120 pp.*

One of the most important works to France would unquestionably be a circumstantial description, with a view to rural œconomy, not only of all its departments, but likewise of all its districts, and even of the several cantons of which it is composed. To this truth the Society of Agriculture appear to have been sufficiently sensible, when they solicited their correspondents to address to them the œconomical description of the countries which they inhabit; when they expressed, in the strongest terms, their acknowledgements for every attempt of this kind, however imperfect, and desired the government to favor the execution of a plan, the utility of which was so very evident.

But we are not to believe that this is so easy a task, in the performance, as it might at first be imagined; it is not enough that the eye of him who undertakes it should be accustomed to observation; he must possess such a variety of information as rarely falls to the share of any individual; he must have a clear and methodical head, capable of arranging and properly defining the objects of which he treats; which may know how to confine its researches to such as are deserving of attention, whilst sufficient care is taken that none of this kind are overlooked; which may be able to determine the aggregate of the different branches of culture and industry, point out the means of improving and extending them, estimate the local influence of agriculture on commerce, and of commerce on agriculture, and, lastly, acquaint us with the necessary relation between the manners and the degree of cultivation or industry, observable in any particular country.

The less we are entitled to expect this combination of talents in any one person, the more valuable ought this essay of Mr. Cr. L. to appear to us. The public will easily recognise in it the author of the work on the commerce of grain, which is certainly a master-piece in its kind. The present tract consists of three chapters only. In the first of these are included the description of the country, its natural history, with an account of the manners of the inhabitants; the second is dedicated to commerce and industry; and the third to agriculture; on each of which heads the observations of the author are of such general importance, as to induce us rather to refer our readers to the book itself, than to present them with imperfect extracts from it.

*Espr. d. Journ.*

**ART. 51.** *Bibliothèque physico-économique, instructive & amusante, douzième année; contenant des mémoires, observations pratiques sur l'économie rurale; les nouvelles découvertes les plus intéressantes dans les arts utiles & agréables; la description & la figure des nouvelles machines, des instrumens qu'on peut y employer d'après les expériences des auteurs qui les ont imaginés; des recettes pratiques, procédés, médicamens nouveaux externes ou internes, qui peuvent servir aux hommes & aux animaux; les moyens d'arrêter & de prévenir les accidens, d'y remédier, de se garantir des fraudes; de nouvelles vues sur plusieurs points d'économie domestique, & en général sur tous les objets d'utilité & d'agrément dans la vie civile, & privée, &c. &c. On y a joint des notes que l'on a cru nécessaires à plusieurs articles, avec des planches en taille-douce. Prix relié 3 livres. In 12 de 475 pp. A Paris.*

This volume of a work already recommended by the British Critic is particularly restricted to agriculture. It exhibits what may in some degree be termed an epitome of that science, reducing to distinct axioms the practice of the most eminent cultivators. Little room has therefore been here allowed for the department of the arts. That of agriculture is drawn up by a gentleman well acquainted with the latest publications on this subject, more especially with those printed in the North; but it seems that he has chiefly availed himself in the volume before us of the treatise on agriculture, written in the Swedish language by Mr. Gadd, professor of chemistry and director of the plantations; as also of the different articles inserted by him in the *Mémirs of the Academy of Stockholm*, and we cannot certainly but highly approve of the choice which he has made.

**ART. 52.** *Vocabulaire de nouveaux primitifs François, imités des langues Latine, Italienne, Espagnole, Portugaise, Allemande & Angloise, suivi d'un catalogue raisonné des écrivains les plus célèbres en ces cinq langues, propre à servir d'institution pour une bibliothèque choisie; ouvrage essentiel aux orateurs & aux poètes; par Pougens, auteur de la Religieuse de Nîmes; des Essais\* sur les Révolutions du Globe, &c. A Paris. vol. 1 in 8vo. Prix 3. l. broché.*

We have here a repertory of more than 1200 new words, imitated not only from the Latin, but likewise from such of the principal European languages as have any relation to the French, which has always been considered as very deficient in primitives. They have *insensible, indocile, irreisusieux, déraisonnable, &c.*, but they want, or, at least, have not *incélèbre, inélégant, inapperçu, desallaiter, inalimé, improprie, &c.*, expressions, which, if judiciously employed, might, says the author, become the fruitful source of a variety of delicate discriminations necessary alike to the orator and the poet. Moreover, these new primitives, by freeing the language from such harsh and inadequate idiotisms as *son manque de—son défaut de—son peu de—*might, he conceives, impart to it that character of laconism of which it stands so much in

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\* See Brit. Crit. No. VI. Vol. III. p. 708,

need, and which Mr. P. considers to be essential to the orator. At any rate it cannot be denied that this work must have given no small degree of trouble to the author, who, it seems, has not allowed himself to insert any words in this vocabulary for which corresponding ones could not be found in Virgil, Horace, Cicero, Tasso, Ariosto, Boccaccio, Pope, Milton, or in the most approved German, Spanish, and Portuguese writers.

The annexed bibliographical notices, giving some account of more than 200 of the best Latin, Italian, Spanish, and English authors, and in which what are generally esteemed the most valuable editions are pointed out, may, in any case, be found useful, as it exhibits the titles of a select library of foreign literature.

## I T A L Y.

ART. 53. *Memorie sull' Elettricità Animale, estrate dal Giornale di Fisica e di Medicina del Sign. Brugnatelli.* In 8vo. di 147 pp. Pavia.

In the journal of Mr. Brugnatelli are contained several letters by MM. Carminati, Volta, and Galvani, which are now first collected in the work here announced. The experiments, with the inferences deduced from them, by Mr. Volta, occupy a great part of this volume, which likewise presents us with a detail of the observations made by MM. Carminati and Galvani. Mr. V. gives in the first place a concise history of what may be called the conjectures made on the subject of animalelectricity before the time of Galvani, and maintains that he ought to be regarded as the first person who has made any real and satisfactory discoveries in it. He afterwards details the results which he had obtained by repeating the experiments of Galvani, which uniformly agree with those of that writer; and having described the new phenomena by which he thinks himself enabled to throw a still greater degree of light on this branch of Natural Philosophy, he acquaints his readers, in the last place, with the consequences which he believes himself authorized to deduce from them.

*Giornal. Enciclop. d'Italia.*

ART. 54. *Memoria sulla forza dell' Alkali fluore per fermar l'Emorragia de' vasi arteriosi e venosi, pel Dottore Giuseppe Maria la Pira, e per Gaëtano il suo figlio, pubblicata per ordine del Rè.* In 8vo. Napoli.

The extraordinary effects of the Fluor Alkali in stopping violent hæmorrhages are here ascertained in a number of cases, attested by the Professors Vairo, Contugni, and Sementino, before whom, at Naples, the experiments were made by order of the King. The proportions of Fluor Alkali and of water in the styptic liquor employed by Mr. Pira, were four ounces of the former to one pound of the latter.

*Ibid.*

GERMANY.

## GERMANY.

ART. 55. *Die Göttliche eilige Schrift des Alten und Neuen Testaments, in Lateinischer und deutscher Sprache durchaus mit Erklärungen nach dem Sinne der heil. Röm. Catholischen Kirche der heiligen Kirchenväter und der berühmtesten Catholischen Schrift, usleger nebst eigenen Bemerkungen erläutert von D. Heinrich Braun.*—*The inspired Writings of the Old and New Testament, in the Latin and German Languages, illustrated throughout with Explanations agreeably to the Sense of the Roman-Catholic Church, the Holy Fathers, and the most celebrated Catholic Expositors, together with his own Remarks. By Dr. H. Braun.* 6 vol. in large 8vo. containing the historical books (the Apocrypha) and the Psalms. Augsburg. 1789-39.

Left it should be suspected from the terms used in the title that the author has confined himself merely to the commentaries written by persons of his own religious profession, we take this opportunity of informing the biblical student that this is by no means the case; but that he has, on the contrary, availed himself, nearly in an equal degree and with great judgment, of the works of protestants in the same department of literature. In regard to the Mosaic books, he observes that a "person of family, understanding, and education, like Moses, might reasonably be supposed to have taken advantage of the oral and written traditions of his ancestors, the genealogical tables of the patriarchs and their descendants, as well as the public monuments and inscriptions existing in his time in the compilation of the works ascribed to him, which might, notwithstanding this circumstance, still have the same claim to inspiration." The account given by him of the creation, Dr. B. understands in an historical light; and if it should be urged, on physical grounds, that the world must have existed long before the Mosaic Chronology, he allows that Gen. 11, may, consistently with the idiom of the Hebrew language, be so rendered as to signify a renovation of it only.

The translation, compared with some others in the German language, as, for instance, that by *Michaëlis*, has no inconsiderable share of elegance, more especially in the poetical books, but is to be regarded not so much as a version from the original Hebrew, as from the Vulgate, which it often follows too closely. Thus, in Gen. i. 26, the author renders the word *hominem*, a man, whereas it may be inferred, from v. 21, that the word *אדם* is rather to be understood in a collective sense, to denote men or mankind; c. iv. 7, *When thou doest good, thou wilt be rewarded, but if otherwise, the sin is before thy door—in foribus peccatum est.* So Pl. xxx. 5; *For anger is in his wrath, and life in his pleasure—quoniam ira in indignatione ejus*; which Dr. Br. has very properly translated in a note, *for his wrath endureth but for a moment, and his kindness throughout life, &c.*

The notes, which contain much valuable information, and show the author to have been intimately acquainted with the works of the most celebrated exegetical writers, both of his own and other countries, are placed at the bottom of the text; nor has Dr. Br. neglected

to point out the differences between the readings of the Vulgate, and of the original Hebrew, though he has not ventured to determine which of the two ought to be preferred. *Jena ALZ.*

Of the following scientific Works, which may not be interesting to the generality of our readers, and of which to amateurs the characters must, for the most part, be known from the numbers that have before appeared, we shall point out the titles, with the last deliveries only; viz.—

ART. 56. *Fungi Mecklenburgenses selecti: Auctore Henrico Julio Tode, Synodi Mecklenburgensis Præposito, et V. D. apud Pritzienses Ministro. Fasciculus II. Generum novorum appendicem & sphaeriarum acaulium Subordinates III. priores complectens. Tabulis X æneis adjectis* Lüneburg. 64 pp. 4to.

ART. 57. *Descriptio et Adumbratio Microscopico-analytica Muscorum frondosorum, necnon aliorum Vegetantium è Classe Cryptogamica Linnæi novorum dubiisque vexatorum* Tomus II. *Auctore D. J. Hedwig P. p. c.* 12 pp. with 40 plates, either black or illuminated; Vol. III. 100 pp. likewise with 40 plates; D. J. Hedwigii *Stirpes Cryptogamicæ* (the title on the covers of the different *Livraisons* forming the volumes). Vol. IV. Fasciculus. I. 26 pp. with 10 pl. Fol. Leipzig, 1793.—A work remarkable for the accuracy both of its figures and descriptions, and which may be considered as unique in its kind.

ART. 58. D. J. Hedwigs *Sammlung seiner zerstreuten Beobachtungen über Botanisch-ökonomische Gegenstände. Erstes Bündchen*—D. J. Hedwig's *Collection of Miscellaneous Observations on Botanico-economical Subjects*. Part. I. 208 pp. in 8vo. with 5 illuminated plates. Leipzig, 1793.—These valuable Essays were originally inserted in different periodical works, as the *Leipziger Sammlungen zur Physik und Naturgeschichte*, the *Leipziger Magazin*, published by Leske and Hindenburg, and the *Schriften der Kurfürstlich-Sächsischen Oekonomischen Societät*—to be followed annually by a volume containing new Dissertations and Observations on Botanical Physics, and chiefly on the external parts of Plants, by the same ingenious author.

ART. 59. *Natursystem aller bekannten in und ausländischen Insecten als eine Fortsetzung der von Buffonschen Naturgeschichte, von Joh. Fried. Wilh. Herbst. Der Schmetterlinge sechster Theil.*—*Natural System of all known domestic and foreign Insects, as a Continuation of the Natural History of Buffon, by J. F. W. Herbst. Of Butterflies the Sixth Part; with 36 well-executed and illuminated plates.* Berlin, 1793. 11 sheets in 8vo.

## CORRESPONDENCE.

§ A Friend, for whose opinions we have the highest respect, thinks it important that the unfair efforts of the author of *Caleb Williams*, to throw an odium upon the laws of his country, should be specifically and distinctly exposed. The whole of the fable, he alleges, and the reasoning which it is employed to introduce, is founded not upon mere mistake, or accidental misrepresentation, but upon a statement, with respect to the law of England, absolutely false; of which it is impossible that any man, who wishes to be informed, can be ignorant. As we did not hesitate to correct an accidental mis-statement of our own respecting this book, so neither can we prevail upon ourselves to suppress the remarks of our friend and correspondent, which certainly are such as deserve particular attention. We shall allow him therefore, to speak for himself.

“ The hinge upon which the fable turns is the persecution, and the consequent misfortunes and death of the Hawkinses. Without examining whether a landlord can be justified in turning out his tenant for not voting according to his direction, or whether there are many instances of persons who have been victims of this species of oppression, such a combination as Mr. Godwin supposes among the gentry of this country certainly does not exist; and if any gentleman should be inclined thus to sacrifice a victim to his resentment, he must hesitate upon two considerations; the injury to his own interests, by depriving himself of a tenant in the first instance, and by increasing the difficulty of finding tenants in future; and the probability, (which all who know the spirit with which elections are carried on will admit to be very great) that the man he turns adrift, will be taken under the protection of the opposite party, and that instead of bringing ruin upon him, he will be the means of making his fortune. I have taken notice of this because it might induce a doubt whether Mr. Godwin has even taken a common and superficial view of the state of society in this country, instead of having surveyed it with the precision, and sagacity of a Philosopher, and I proceed, to what is of much greater importance, those circumstances respecting the Laws of this Country, and the Mode of their Execution, which he has alleged in direct violation of truth. He pretends in the first place that the overflowing of a man's land by wilfully breaking a dam, by which a river has been confined, and the destruction of a crop, by breaking down fences and turning in cattle, are injuries for which redress cannot be obtained, but by means too expensive for a person of the degree of a farmer to resort to; and in the pursuit of which a rich man would have such advantages, by being able to protract the suit, as in effect to put it in his power to do what he pleased with impunity. Now the fact is notoriously the reverse. The decision must be by a Jury of the neighbourhood, most probably Farmers, the process is as simple, and as little expensive, as it is possible for any judicial proceeding to be, without being summary, and arbitrary. There are no means by which the decision can be protracted, and any Attorney of his acquaintance will inform Mr. Godwin that the only case of this nature, in which it is impossible to obtain redress,

is not where the offender is rich, but where he is so utterly destitute of property, as to have nothing to pay the costs, and make satisfaction in damages. He next supposes that the fact of poisoning cattle, brought home to a man by sufficient evidence, is only a ground for a civil action. If that were the case, it has been already remarked that the remedy is obvious, expeditious, and cheap, and not to be eluded, where there is property to pay the damages. But it is a capital Felony under several Statutes. By the Black Act, unlawfully and maliciously to kill or maim any cattle is Felony without benefit of Clergy, and the Hundred shall answer the damages to the amount of 200*l*. We soon after find Tyrrell, the landlord of Hawkins, endeavouring to distress him by shutting up his road to the market town, across a field belonging to Tyrrell, in the occupation of another tenant, where there had been a broad path, time out of mind. Hawkins the Son removes the obstructions, breaks the padlocks, and sets open the gates. He is, upon this, carried before a Bench of Justices, who commit him to take his trial for the *Burglary* at the next assizes. What is stated to have been done by Hawkins is merely a trespass, for which, supposing Tyrrell had a right to stop the road, (which it would be presumed he had not, if it had been customarily used) he might recover damages. It could not be the ground of any criminal proceeding, unless it was done by such a company, and with such circumstances of violence, and outrage, as to constitute a riot; and then the offenders would be bailable, and the punishment upon conviction only by fine, and imprisonment, according to the circumstances of the case. It could in no case constitute a capital offence, much less a Burglary, of which the legal definition, (every part of which must be established by evidence upon trial) is a breaking into a dwelling-house, in the night time, with intent to commit a Felony.

We have next the story of Miss Melville's arrest. It seems very improbable that what is there related would have been attempted or executed at the risk of incurring the penalty for murder; nor is it likely that a transaction, exciting such general indignation and resentment, should not have been prosecuted with all the rigour of the law. The murder of Tyrrell, the acquittal of Falkland, the trial, condemnation, and execution of the Hawkinses, succeed to our notice. There is no evidence to bring the fact home to Mr. Falkland, and the jury set his high reputation against the very slight presumption of his guilt, arising from his absence during a few minutes from his lodgings, about the time when Tyrrell was supposed to have fallen. To this no objection can be made, nor do I suspect that Mr. Godwin thinks the eloquent defence he has composed for Falkland could fail of its effect upon merely human judges. The circumstances stated against the Hawkinses are so strong as almost to amount to positive proof. There is no tribunal by which they would not probably have been condemned. But it is to be remembered that the narrative before us is fictitious, and though I neither mean to palliate, or deny, the fallacy of human judgment, I think it may fairly be questioned, whether it is possible that such circumstances should appear without actual guilt. Mr. Godwin's imagination has not been able to account for them, and the narrative in this instance may be considered as exceeding all the bounds of probability.



Wility. From the story of the young man brought before Mr. Falkland upon a charge of murder, and released by him, it should appear, (a supposition confirmed by many other passages in the book) that Mr. Godwin is utterly ignorant of the nature of the office of a Justice of the Peace. Homicide is, *prima Facie*, a capital Felony. The law has established distinctions arising from the circumstances of each particular case. The facts upon which these distinctions depend must be determined by the verdict of a jury, the only judges of fact which the law of this country knows. A Justice of Peace is bound to commit a man charged before him, by the oath of credible witnesses, if the case is not bailable, where the circumstances amount to any reasonable presumption of Felony. Where a man is slain, and the person accused confesses the fact, he must be committed. It is not material whether a Justice of Peace ought to have the discretionary power attributed to him by Mr. Godwin. The Law of England certainly does not give it, and Mr. Godwin is in this instance either ignorant of the law, or wilfully misrepresents it. It is not easy to say what grounds are intended to be laid for the commitment of Caleb Williams himself. It is no where expressly said that Falkland added the guilt of Perjury to his other crimes, but he must have sworn to the robbery, or Williams could not have been detained. We must now follow Williams to prison, and here the circumstance to be remarked is the length of his imprisonment. This also is impossible to have happened under the law of this country. If no bill of indictment was found against him at the next assizes, he could not be detained. I shall make no further comment upon the story of Caleb Williams's subsequent arrest, under the supposition that he was concerned in robbing the Mail, than that he relates many circumstances which might induce, and confirm the suspicion against him, and not one which could be construed in his favour. The person advertised was an Irishman. Williams had been endeavouring to pass for an Irishman. On a sudden, he lays aside the brogue, and thinks that showing himself an impostor is sufficient to liberate him from the charge of being a thief. But to return to matters of fact, the most extraordinary and gross misrepresentation, or I should say with greater propriety, the most palpable, and notorious falsehood concerning the law of England; and which pervades every part of this work, remains to be taken notice of. The author all along affects to believe that a man may be tried twice for the same offence. This is the less excusable as it is of no use in carrying on the Fable. Falkland's jealousy and sensibility, on the point of reputation, was sufficient to account for his anxiety to prevent the truth, in regard to the murder of Tyrrell, from being brought to light. It was not necessary to call in the terrors of a public sentence, and execution, nor indeed is this consideration any where represented to have aggravated the sollicitude of Falkland, who must have known that his darling reputation could not be more effectually blackened by a legal conviction, than by a bare manifestation of his guilt. But whatever motive may have influenced Mr. Godwin, it is certain, and universally known, that a verdict of acquittal upon a criminal charge, is as complete a bar to any further trial for the same offence, as the King's Pardon, or an Act of Indemnity. Thus

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does it appear that a Philosopher who has already treated expressly of Political Justice,\* and has invented a Fable for the purpose of attacking the moral and political prejudices of his countrymen, and making them acquainted with the truth, in all the instances in which he has affected to state the law of the land, and to reason from it, has stated it falsely; and it is almost superfluous to say, that in so doing, he has outraged Philosophy, Reason, and Morality, the foundation, object, and end of which is Truth.

P. S. I had almost forgotten to notice one of the most daring misrepresentations in the book. In Vol. 2. P. 271, the State Trials are cited in the margin, in support of the general assertion, that the law, *in certain cases*, directs that prisoners should have stinking water, taken from the next puddle, &c. This any common reader would suppose to refer to the legal treatment of prisoners, as such; whereas it is merely the explanation given by Lord Coke of the *peine forte et dure*, in *the single case* of not pleading, (now properly made capital) which was then strongly stated by that judge, only to deter the prisoner from incurring it. It was the punishment of contumacy for setting public justice at defiance, and had no general reference to prisoners. Such is the candour of this writer."

B. \* is not, in our opinion, perfectly successful in his defence of Mr. Beresford's *Pinnacle*. The common idea of it is a "high spiring point," which presents a ludicrous image; and it is a bad word which requires a note to prevent it from being ridiculous. The explanation removes the absurdity, but furnishes no degree of propriety. The complimentary expressions that accompany his remark demand our thanks.

We are happy to have pleased *Philo-Hunter*, by doing justice to a great man. The matter to which he objects in his first query is at an end. There were very strong reasons, as well as sufficient precedents for it, while it continued. His query about our number of pages must be founded on a mistake: seven sheets and a half are our regular quantity. The other objections seem trivial, but may not occur again.

We are not at all offended at any part of the letter of *Nonnull*, though we do not think his objection well founded, or his proposal very good. We will gratify him in his request as soon as we can.

*Cato* will perceive that we have reviewed the work, on which he sent us some hints. We could not adopt his remarks, as it is entirely contrary to our rule to insert anonymous communications; lest we should occasionally be misled by partial or interested accounts.

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\* In what manner, see Brit. Crit. Vol. I. p. 307.

## DOMESTIC LITERATURE.

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The Authentic Relation of the Voyage and Embassy to China will be published before the end of this year. It has been delayed solely by the numerous plates, which, however, will not greatly enhance the price to the public.

The Society of Antiquaries are preparing for publication a very elegant and curious work, containing an account of the ancient abbeys in Great Britain, with views.

The Dilettanti Society are about to publish a second volume of their Ionian Antiquities, which will be of uncommon beauty and value. We understand that the preface will be furnished by the able pen of Mr. Knight.

The Life of Sir Joshua Reynolds, by Mr. Malone, will soon appear; we have heard it hinted, and we hope with reason, that Mr. Burke contributes to the completion of this literary monument to his illustrious friend.

Mr. Kett, known by his valuable Bampton Lectures, is employed on a work concerning the various branches of liberal education.

Some Memoirs of the late excellent Bishop Horne are in the press, written by his friend, the Rev. Mr. Jones of Nayland.

A translation of Livy, by the Rev. George Baker, we now learn, has been some time in the press. Report speaks favourably of it.

We learn with pleasure that Dr. Burney is advancing towards a conclusion of a Life of Metastasio, an interesting work, full of new and well-authenticated facts respecting that delightful poet.

The translation of the fourth volume of Thunberg's Travels will soon appear.

A work, entitled the Biographical Mirror, consisting of plates and letter-press, will very soon be published by Mr. Harding. It is intended as a Supplement to Granger, and the Memoirs are supposed to be supplied by Mr. H. Read.

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✂ We have been informed, though too late to correct our error in its proper place, that the Translation of Gray's Elegy, which we attributed to Dr. Coote, Dean of Kilfenora, was written by Dr. Charles Coote, of Doctor's Commons.

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T H E

BRITISH CRITIC,

For M A Y, 1795.

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“ Equidem omnes qui aliquid in studiis faciunt, venerari etiam, mirarique soleo. Est enim res difficilis, ardua, fastidiosa, et quæ eos a quibus contemnitur invicem contemnat.” PLIN. EPIST.

For my own part, I respect and admire all persons who make any proficiency in studious pursuits. For literature is a matter of great difficulty, of arduous and even fastidious nicety; and where it is despised may justly retort contempt.”

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ART. I. *The Attic Nights of Aulus Gellius. Translated into English by the Rev. W. Beloe, F. S. A. Translator of Herodotus, &c. In three volumes. 8vo. 1l. 1s. Johnson. 1795.*

**W**E congratulate Mr. Beloe on the publication of Aulus Gellius. This author, it seems, has been accompanied by a kind of fatality among many of the learned, who have employed their time upon him, and have not lived to complete their meditated editions. Mr. B. however has successfully defied the omen which for some time terrified the younger Gronovius. That his useful and honourable labours have been transferred from Herodotus to Aulus Gellius, may be a matter of surprise, to those who have looked into the latter author cursorily, or who have formed an hasty judgment upon the nature of those books, which are entitled to appear

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BRIT. CRIT. VOL. V. MAY, 1795.

in an English dress. We readily grant that there are some things in Gellius too trifling, and some too recondite for the English reader; some which he will not be anxious to investigate, and some which he will not be able to comprehend; but the greater part of the work must surely be interesting to every man of common knowledge and liberal curiosity. There is much historical matter, and much amusing anecdote. Great insight is given into the manners and opinions of the ancients, and frequent disquisitions occur upon subjects of general taste. Gellius, doubtless, is not a book calculated for the entertainment of persons whose minds are pampered with the trash which is to be found in circulating libraries. They whose faculties are barely equal to the comprehension of a modern romance, or the force of whose intellect is exhausted in the perusal of a newspaper, will certainly not find much to engage their attention in our author. But they whose minds are fixed upon liberal knowledge, and upon solid information, will here be enabled to exercise their judgment, and increase their intellectual acquirements. The ingenuous youth, and even the well-educated lady, may here find instruction blended with amusement: and the busy pleader and the harassed statesman, may be allured into agreeable relaxation. The Attic Nights indeed may be considered as a splendid entertainment, a *cana dubia*, where every guest will meet with something suited to his palate; the substantial, the ornamental, the sweet, and the acid, are all to be found in this feast of intellect. As A. Gellius is now for the first time introduced to the notice of the English reader, we shall sketch out such an account of him as we can collect, from the scanty materials with which antiquity has furnished us. The life of a scholar seldom contributes much to adorn the page of the biographer: and this observation may be applied particularly to our author, who was more diligent in noting the opinions of others, than in promulgating his own, and who aimed far more at the honest praise of conveying instruction to succeeding ages, than of claiming a conspicuous place in the annals of that wherein he lived. His fate indeed, is in one respect very remarkable, since he has excited much more discussion by what is not known of him with certainty, than many authors by their whole lives. His very name, the time he lived, and even a part of his book, have each been the subject of long and eager dispute. Mr. B. whose industry and acuteness have been employed to advantage upon the history of the author, as well as the contents of his work, has noticed these circumstances, in a preface written with much vigour of mind, and exhibiting no common share of erudition. He decides, in our opinion, properly, against an host of scholars who would call

our author \* Agellius instead of giving him the name by which he is generally known. Mr. Beloe continues his account of our author thus :

" Dodwell, Lambecius, and Borrichius, are of opinion that he was born in the reign of Trajan ; that he was a youth in that of Adrian ; that he passed his manhood under Antoninus Pius ; and that he died soon after Marcus Antoninus had been raised to the imperial throne. His instructor in grammar was Sulpitius Apollinaris. He studied rhetoric under Titus Castricius and Antonius Julianus. After taking the toga virilis, he went from Rome to Athens, where he lived on terms of familiarity with Calvisius Taurus, Peregrinus Proteus, and the celebrated Herodes Atticus. While he was at Athens, he began his "*Noctes Atticæ*." From his writings it appears that he was well skilled in philology and moral philosophy, and that he embraced the tenets of his illustrious contemporary Favorinus. After traversing the greater part of Greece, he returned to Rome, where he applied himself to the law and was appointed a judge."

After all, Gellius, like many other learned men, must be content to be known more from the evidence he has left of himself, than from the testimony which others have given of him. Nor will his memory thus be in much danger, if we may guess from the attention his work has already received. It has passed through eighty editions, and the most distinguished scholars of every country have been employed in the illustration of his matter, or the correction of his text.

Of the title and plan of the work let us read the account given in the author's own words.

" Whatever book came into my hand, whether it was † Greek or Latin, or whatever I heard that was either worthy of being recorded or agreeable to my fancy, I wrote down without distinction, and without order. These things I treasured up to aid my memory, as it were by a storehouse of learning : so that when I wanted to refer to any particular circumstance or word which I had at the moment forgotten, and the book from which they were taken happened not to be at hand, I could easily find and apply it. Thus the same irregularity will appear in those commentaries, as existed in the original annotations,

\* Davies, the learned editor of Cicero's Philosophical Works, and the contemporary and friend of the more learned Bentley, writes Agellius. See pages 65 and 70 of his edition of the *Academics*, where in the notes we read Agellius ; but in the index of authors quoted on the *Academics*, Davies writes the name Gellius. REV.

† Photius, in his preface to his *Bibliotheca*, informs his Brother Tarasius, that he meant to send him a general account of 279 volumes, which he had read during his embassy to Assyria. The whole letter deserves to be compared with the proem of A. G. though much inferior to it in elegance and erudition. REV.

which were concisely written down without any method or arrangement in the course of what I had at different times heard and read. As these observations at first constituted my business and my amusement, through many long winter nights, which I spent in Attica, I have given them the name of Attic Nights."

The Attic Nights therefore present us with whatever occurred worthy of notice, in the reading, or in the conversation of a very learned and inquisitive Roman, who had travelled much, and who associated with personages the most eminent of his age for learning and knowledge. Whatever subject fell under his consideration, in the course of his multifarious reading, whatever topic of discourse was introduced, in an age when it was more the custom than it is at present, to engage in rational and instructive conversation, among those who were capable of supporting it, Gellius carefully noted it down with a view to his future publication. These materials, selected with great care, and put together in a plain but generally a perspicuous style, form a great part of the work now offered to our notice.

Gellius certainly is not to be praised for his originality, nor for his acuteness \*; but to diligence and to precision he has undoubted pretensions; and so long as his book lasts he will be entitled to the gratitude of those who are desirous of rational entertainment, and real instruction. Do we complain that Stobæus is uninteresting, because he has compiled from authors, of whom but for him, we should scarce have known even the names? Is not every scholar delighted with Athenæus, and the more delighted because he abounds with a variety of exquisite erudition, drawn from the stores of others?—or, to use a more familiar allusion, does any one wish, in the entertaining book of Mr. Boswell, that there had been more of his composition and less of Johnson's conversation? Let us not, therefore, deny Gellius the praise he claims of having trans-

\* "I never looked upon Gellius in the light of a Lawyer (says Taylor, p. 399 in his *Elements of the Roman Law*) and though I profess great reverence, to say no more, for the writers of antiquity, I could never consider him as very great in the capacity of a Critic, who has left this grammatical problem behind him as an exercise or trial of genius, which is not beyond the reach or penetration of an ordinary school-boy." He then quotes the contents of Cap. 14. l. xix. the real words of Gellius are "ad exercendam legentium attentionem," which Taylor presses beyond their meaning, when he says, "a trial of genius." However, with his usual candour, he adds, "Gellius has his merits, which I would not be understood to dispute by any thing I have here said."

mitted to succeeding ages much elegant and useful matter ; and let his translator receive our thanks for thus enriching the stores of English literature.

Gellius extended his reading to a great variety of subjects. Philology, Jurisprudence, Ethics, History, Natural Philosophy, have each occasionally contributed to the employment of his *Attic Nights*. Some questions he discusses professedly because they are abstruse ; and upon others, which had been controverted, he ventures not to decide. The lapse of ages has sometimes thrown a difficulty even over those which he has endeavoured to illustrate. The blunders of the copyist too have sometimes defaced the words of the author. From these circumstances it will easily be conceived that a translation of *A. Gellius*, to be executed well, could not be performed without great labour. A number of books must necessarily have been read by the translator, with a view to understand the meaning of *Gellius* : and they must have been read too with no ordinary care, by one who would illustrate an author so fully as was here *Mr. B.*'s professed intention. If we were not acquainted with the variety, and occasional difficulty of the subjects contained in this work ; and if we could not bear our decided testimony to the diligence with which most of these subjects are explained by *Mr. B.*, we should have regarded with a suspicious eye the enumeration of authors consulted by the translator.

" I must have failed," he says truly, " either in gratifying the curiosity of the unlearned, or in obtaining the approbation of the learned readers, if I had not traversed a wider range than that which was opened to me by the labours of editors only.—Indeed I present *Aulus Gellius* to the public with greater confidence, when I recollect that scholars of the highest class have sometimes meditated editions of this writer, which, however, they have not completed, and sometimes inserted elucidations of the words he has used, or the facts he has recorded, or the subjects he has discussed, in their miscellaneous works." Pref. p. 25.

We are then presented with a catalogue of the writers to whom *Mr. B.* has had recourse, and when, after perusing it, we find the translation correspond with the expectations raised in us, we cannot justly withhold from the translator the praise of great and successful exertions. The following observations are conceived with much strength, and contain much truth.

" He that would make a translation agreeable, or even intelligible, must spend many a weary hour in preparing for common minds those passages, on which the strength of uncommon intellects has been again and again employed. He must investigate what is deep to recommend what is plain. In elucidating the opinions, or conveying the sense of an ancient author, whose works, like those of *Gellius*, embrace



embrace the most curious topics of ancient learning, he must explore the writings of those moderns who are eminently learned." P. 31.

Indeed, when we consider the attention that Mr. B. has employed upon his author, and the ability with which he has illustrated the text, the work comes forward with greater pretensions to notice than as a mere translation. It is the performance of a scholar, and by scholars it will be approved.—They will consider it as a publication in which the scattered learning of former editors is skilfully collected and concentrated; in which their superfluities are retrenched, their deficiencies supplied, and their errors very often avoided.

We cannot dismiss the Preface without bringing forward one circumstance, the knowledge of which will give pleasure to every liberal mind. In a note to Chap. 9. Book 11. Mr. Beloe expresses his opinion that the charge of bribery, which has long stood against the illustrious name of Demosthenes \*, is without foundation; and he supports this opinion by a quotation from Pausanias, which to us, as well as to Mr. B. "carries with it every internal mark of authenticity and truth." In a note to the Preface, he is enabled "to state, upon the authority of a learned friend, that the same opinion was long ago entertained and defended by that accomplished scholar and illustrious lawyer, Mr. Charles Yorke."

He had written," Mr. B. is told, "upon this subject a dissertation, in which all the evidence supplied by the writers of antiquity is carefully collected, and judiciously examined, and in which the decision of this most able examiner is in favour of that man, whose eloquence charms us in our youth, and from whose patriotism we are eager to wipe out every stain, which the malignity of his con-

\* Cicero has been injured by a similar imputation. In his *Life*, written by Plutarch, he is accused of having been bribed to mitigate the fine imposed on Verres. Corradus has traced the source of this calumny, and very ably confuted it, in his *Quæstura*.—See pp. 55 and 56 of the Leipzig edition, published by Ernesti in 1754. As Corradus wrote two books with the same title, *Corradi Quæstura*, and as the second part only is generally found in catalogues, it may not be amiss to state that the first, and scarce part, chiefly containing emendations of Cicero's text, was published at Venice in 1537, and republished for the first time by Ernesti 1754, from a copy sent to him by Ruhnkensius. The book commonly called *Corradi Quæstura* may be met with easily. It chiefly relates to the History of Cicero, and was published several years after the first *Quæstura*. It has since been often edited, and by a blunder of the Printer, or by negligence in Ernesti, is placed, in the Leipzig edition, before the book to which it was really posterior. The order of Corradus's works is this. *Corradi Quæstura*, Venice, 1537. The *Commentary in Brutum*, Florence 1552. The second *Corradi Quæstura*, Florence 1555.

temporaries, and the credulity of later writers, may have endeavoured to fix upon it. The erudition displayed in this work of Mr. Yorke's, lay, perhaps, within the reach of other scholars; but the regularity of the arrangement, the acuteness of the reasoning, and the exquisite perspicuity, the grace, and the energy of the style, are splendid proofs of the vigorous and cultivated mind which adorned the amiable and venerable author." Not. Pref. p. 38.

We are happy to find our translator's liberal and manly opinion upon this subject confirmed by the result of such an investigation, as it seems Mr. Yorke employed: and we add with Mr. B. our warmest wishes

"That the present Lord Hardwicke could be prevailed upon to favour the public with a composition which would at once gratify the curiosity of scholars, terminate the controversies of biographers, and reflect the very highest honour upon the sensibility, taste and learning, of his much-revered and much-lamented father." Ibid.

It remains for us to make the English reader acquainted with the Attic Nights of Aulus Gellius, which we shall endeavour to perform by selecting such passages as may convey to him a proper notion of the translator's manner, as well as of the author's matter. We shall produce some specimens of the elaborate notes which accompany the translation, and not decline bringing forward any additional matter which may serve to illustrate the subject; but as the completion of this task will carry us far beyond the limits of a single article, we must defer it to the ensuing month.

(To be concluded in our next.)

ART. II. *The War Elegies of Tyrtæus imitated: and addressed to the People of Great Britain. With some Observations on the Life and Poems of Tyrtæus.* By Henry James Pye. 8vo. 1s. 6d. Cadell and Davies. 1795.

TO rouse the military spirit of his countrymen, in times of pressing danger, seems a task legitimately connected with the Laureat's office. His immediate duty is limited indeed to the production of certain odes; but, as a kind of public poet, if he volunteers any productions, none surely can be more becoming his situation, than such as are dictated by the spirit of patriotism. Mr. Pye is honourably gifted with this spirit, as well as that of poetry, and their union in this little production is very pleasing. If we may credit Lord Roscommon, the  
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omen is particularly to be hailed, for many reasons. He tells us,

When by impulse from heav'n *Tyrtæus* sung  
In drooping soldiers a new courage sprung ;  
Reviving Sparta now the fight maintain'd  
And what two gen'als lost, a poet gain'd.  
By secret influence of indulgent skies,  
Empire and poetry together rise.  
True poets are the guardians of a state,  
And when they fail, portend approaching Fate.

The Laureat, we shall find, does not fail ; *Ergo* the state is not in danger.

Prefixed to this new translation of *Tyrtæus*, are some observations on his life and poems ; in which, if there appears no great profundity of learned research, which in an occasional publication was not to be expected, there is at least sufficient information to gratify the common reader. Mr. Pye mentions the Messenian war, but he does not distinguish the several wars. The first, according to the best authorities, began Olym. ix. 2. An. Ant. Chr. 743. and ended Olym. xiv. 1. A. A. C. 724 : the second in Olym. xxiii. 4. A. A. C. 685. and ended Olym. xxvii. 2. A. A. C. 671. by the expulsion of the Messenians from Peloponnesus. A third, and even fourth Messenian war, is mentioned by authors, but the two first were of most celebrity. In the second war the efforts of *Tyrtæus* are supposed to have taken place : which makes him nearly contemporary with *Archilochus* ; and exactly coeval with the reign of *Numa* at Rome. These elegies have been preserved by different authors. The first of this translation (which follows the common editions in its order) is placed the third by *Brunck* and *Klotzius*, and by the latter is divided into two parts, the second beginning at *Εὐνὴ δ' ἰσθλόν*. " This real merit," &c. the reason of which evidently is, that the parts are divided in *Stobæus*, by the insertion of two citations from *Euripides* between them. This elegy is preserved by *Stobæus* under the title *Audaciæ Laus*, which is the 49th in the best editions, and the 168th in that of *Wechelus*, and the 51st in *Grotius*. The second elegy, which is the fifth in *Klotzius*, is preserved in the same chapter of *Stobæus* ; but is there attributed to *Callinus*, an Ephesian poet of uncertain age, for which reason, perhaps, *Brunck* has inserted it under that name in Vol. I. of his *Anthologia*, p. 39. If he had any better reason, in his great parsimony of notes, he scorns to inform us of it. *Camerarius*, who translated it into Latin verse, has ascribed it to *Callimachus*, but his opinion has not been followed. The third elegy, is the second of *Klotzius* and *Brunck*, preserved also by *Stobæus*, under the title *De Bello*, which is the 167th in *Wechelus*, the 48th in the other

other editions, and the 50th of Grotius. The fourth elegy in the translation is the first in the editions abovementioned, and is preserved in the oration of Lysurgus against Leocrates. The opening of the first elegy is also quoted by Plato in his first book de Legibus, where he introduces the first line and some others exactly, and paraphrases a few more. He also decides a point, which Strabo has ventured to dispute, that Tyrtaeus was an Athenian by birth, not a Lacedæmonian. He says, Προσησώμεθα γὰρ Τύρταιον, τὸν φύσει μὲν Ἀθηναῖον, τῶνδε δὲ (i. e. Λακεδαιμονίων) πολίτην γινόμενον. "Let us first mention Tyrtaeus, by birth an Athenian, but by adoption a citizen of Lacedæmon." This surely is better authority than that of other writers ancient or modern, yet Meursius has ventured to deny his citizenship also. There are some fragments of Tyrtaeus, found in Strabo and other authors, most of which belonged to an elegy which was entitled ἐνόμια. Of the real order of these elegies the present translator thus speaks.

"If I were to hazard a conjecture as to the particular occasions on which we may suppose Tyrtaeus to have recited these elegies that remain to us, following the account of Pausanias, I should arrange them thus. I should suppose the second elegy to be one of those first recited to the senate and the people; the first to have been sung as the army marched up to the unsuccessful battle; the third to have been employed to encourage them after the defeat; and the fourth, possibly, just before the battle in which they were victorious." P. 13.

Klotzius gives a different opinion, he says, of his first elegy, which is Mr. P's fourth, that it is probably one of those which were recited to the Lacedæmonians before the Royal Tent\*. Of the rest, he doubts whether they were ἐμβαλμῆρια, or poems recited by the soldiers in marching to the attack, or not.

Mr. Pye thus speaks of his motive for making this translation.

"The striking resemblance of this last elegy to what might be said to the people of this country in allusion to the French emigrants, first induced me to think of the imitation of a poet whose elegies seem so peculiarly applicable to our situation at present, threatened as we are with the vengeance of a powerful and implacable enemy. Whatever his opinion may be of the origin of the war, there can be no real friend to his country who does not wish for peace. But no peace that would not deprive us of our existence as an independent state, that would not subject us to all the horrors of Gallic tyranny, or, to use a yet more dreadful word, Gallic fraternity, can be obtained, without the most vigorous exertion of all our resources, to shew our ability to prosecute the war with resolution and effect." P. 13.

That our readers may perceive the manner in which Mr. Pye has adapted these poems to the present time, we will cite the

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\* By the manner in which the elegy that stands first in the common editions is quoted by Plato, it seems probable that it stood first in his time.

opening of the third elegy, in this arrangement, premising that of Mr. Polwhele which preserves the ancient names, &c.

## POLWHELE.

“ Yet ye are Hercules’ unconquer’d race—  
 Remand, heroic tribe, your spirit lost!  
 Not yet all-seeing Jove averts his face;  
 Then meet without a fear the thronging host.  
 Each to the foe his steady shield oppose,  
 Accounted to resign his hateful breath:  
 The friendly sun a mild effulgence throws  
 On valour’s grave, though dark the frown of death,  
 Yes! ye have known the ruthless work of war!  
 Yes! ye have known its tears, its heavy woe;  
 When, scattering in pale flight, ye rush’d afar,  
 Or chas’d the routed squadrons of the foe.  
 Of those who dare, a strong compacted band  
 Firm for the fight their warrior spirits link,  
 And grapple with the foeman, hand to hand,  
 How few through deadly wounds expiring sink.  
 They, foremost in the rank of battle, guard  
 Th’ inglorious multitude that march behind;  
 While shrinking fears the cowards step retard,  
 And dies each virtue in the feeble mind.”

## PYE.

“ But ye are Britons—are the sons of those,  
 Of that unconquer’d race, whose arms of yore,  
 In many a conflict from superior foes  
 The bloody wreaths of crimson conquest tore.  
 Think on the trophies Creci, Poitiers, gave,  
 Remember Agincourt’s illustrious plain;  
 Remember Blenheim’s field, when Danube’s wave  
 Pour’d a red deluge to th’ affrighted main.  
 Heaven frowns not on our cause—and shall the boast  
 Of impious myriads shake a Briton’s soul?—  
 Rush to the field, and on yon savage host  
 The awful tempest of the battle roll.  
 By vengeance stung, and prodigal of life  
 Advance, nor fear death’s universal doom;  
 Fame’s guerdon theirs who fall amid the strife,  
 The sun of endless glory gilds their tomb.  
 You well have prov’d each dread extreme of war,  
 Have felt the ruthless god’s terrific ire,  
 When you have chaced the timid foe afar,  
 Or ‘ measur’d back your ground in faint retire.’

Ye know how few of those who bravely stand  
A living bulwark to the croud behind,  
And face with dauntless breasts the adverse band,  
Have e'er in honor's field their breath resign'd." P. 33.

Our translator preserves throughout the spirit of his version, which, exclusive of the particular occasion that produced it, is such as will always be valuable. In his preface he speaks of the contempt of death inculcated among the northern nations; which reminds us of some very spirited martial verses in Saxo Grammaticus, given as the war song of *Rolvo* the ward of king Hialto. We shall quote a part of them, because they have more purity, as well as spirit, than might be expected in a writer of the age of Saxo.

" Pensandis animis belli promptissima laus est.  
Ergo viris timidum nihil aut leve fortibus insit,  
Destituatque animos armis cessura voluptas.  
In pretio jam fama manet, laudis sibi quisque  
Arbiter esse potest, propriaque nitescere dextra,  
Instructum luxu nihil adsit, plena rigoris  
Omnia presentem discant exsolvere cladem.  
Non debet laudis titulos aut premia captans  
Ignavo torpere metu, sed fortibus ire  
Obvius, et gelidum non expallescere ferrum.

Klotzius, who published an edition of Saxo in 1771, quotes these and many more lines from that author, in his edition of *Tyrtæus*. Mr. Pye has agreeably turned our attention to this and similar topics, for which, as well as for his patriotic admonitions, we feel indebted to him: and we doubt not that the circulation of his poems will reward him.

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ART. III. *Philosophical Transactions of the Royal Society of London. 1794. Part I.*

(Concluded from Page 344.)

ART. IX. *An Account of a Method of measuring the comparative Intensities of the Light emitted by luminous Bodies. By Lieutenant-General Sir Benjamin Thompson, Count of Rumford, F.R.S. In two Letters to Sir Joseph Banks, Bart. P.R.S. Read February 6, 1794. p. 67—106. four plates.*

COUNT Rumford's account of his method of measuring the comparative intensities of light emitted by luminous bodies,  
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is very full, and given with all the precision and ingenuity of an able experimentalist. As the most minute circumstances are explained with perspicuity, no one, conversant in experiments, will be at a loss to follow him in such pursuits; and as the subject is new, curious, and important, we trust that a short description of the principles, apparatus, and experiments, which he employed, will be very acceptable to our philosophical readers.

The letters constituting this paper are both dated from Munich, the first on the 20th of December, 1792, the latter on the 1st of March, 1793; and from the beginning of the first it appears, that what is here announced to the public originated in the Count's endeavours to determine the most economical method of lighting up a large workhouse, erected in the suburbs of that city, under his direction. In order to carry this laudable design into execution he recurred to a general principle in philosophy, viz. that the intensity of any quality proceeding in straight lines in all directions from a centre, is inversely as the square of the distance from that centre. For this law evidently applies to the intensities of the rays of light emitted by luminous bodies, provided they are not retarded in their progress by the air through which they pass, and to what degree this happens we shall state hereafter, from the paper now under examination. If, therefore, the intensity of the light of a candle, lamp, or other luminous body, at its source, be denoted by  $x$ , the intensity of its light at a distance expressed by  $m$  will be  $\frac{x}{m^2}$ ; and if  $y$  be put for the intensity of another light at its

source, its intensity at the distance  $n$  will be  $\frac{y}{n^2}$ . Hence if the

lights be so placed that  $\frac{x}{m^2}$  may be equal to  $\frac{y}{n^2}$ , and the distances  $m$  and  $n$  be known, it will be  $x : y :: m^2 : n^2$ , and the relative powers of the candles or lamps to emit light, will be ascertained.

The apparent difficulty, therefore, is to determine the equality of the intensities of light issuing from the two luminous bodies, or, according to the above notation, when  $\frac{x}{m^2}$  is equal to

$\frac{y}{n^2}$  and this Count Rumford seems to have done with a degree of accuracy, which the difficulty of the subject at first view forbids us to expect. To give his account of the original method employed for this purpose, and the several alterations which he found it expedient to make, would exceed our limits.

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The principal particulars, we trust, will be sufficient, relating to his improved instrument, which with great propriety he calls a *photometer*. This consists of a wooden box, 7.25 inches wide, 10.5 inches long, and 3.25 inches deep in the clear. Two wooden cylinders, each .4 of an inch in diameter, and 2.2 inches in height, are fixed perpendicularly in the bottom of the box, in a line parallel to the back part of it, distant from this back 2.2 inches, and from each other 3 inches, measuring from the centres of the cylinders; and when the two lights, whose intensities are to be compared, are properly placed, these two cylinders project four shadows upon a piece of white paper upon the inside of the back part of the box, which is called the field of the instrument. Two of these shadows are in contact precisely in the middle of the field, and these two only are to be attended to. The white paper which forms the field is not fastened immediately upon the inside of the back of the box, but it is pasted upon a small pane of very fine ground glass; and this glass, thus covered, is let down into a groove, made to receive it, in the back of the box. This covered glass is 5.5 inches long, and as wide as the box is deep, viz. 3.25 inches; but the field of the instrument is reduced to its proper size by a screen of black pasteboard, interposed before the anterior surface of this covered glass, and resting immediately upon it. A hole in this pasteboard, in the form of a parallelogram, 1.7 inches wide, and two inches high, determines the dimensions, and forms the boundaries of the field. Every part of the instrument, excepting the paper on which the two shadows are intended to fall, is well painted a dead black, and being thus prepared, the two outside shadows are made to disappear.

“ In order to be able to place the lights with facility and precision, a fine black line is drawn through the middle of the field from the top to the bottom of it, and another horizontal line at right angles to it, at the height of the top of the cylinders. When the tops of the shadows touch this last mentioned line, the lights are at a proper height; and when further, the two shadows are in contact with each other in the middle of the field, the lights are then in their proper directions.” P. 74. They are always, however, to be placed so that the one light may be precisely in the line of reflexion of the other. And in order to move the lights in this direction, Count Rumford provided “ two long and narrow, but very strong and steady tables, in the middle of each of which there is a straight groove, in which a sliding carriage, upon which the light is placed, is drawn along by means of a cord which is fastened to it before and behind, and which passing over pulleys at each end of the table, goes round a cylinder, which cylinder is furnished with a winch, and is so placed, near the end of the table adjoining the photometer, that the observer can turn it about, without taking his eye from the field of the instrument. These tables, which



which are 10 inches wide and 35 inches high, and the one of them 12 feet, and the other 20 feet long, are placed at an angle of  $60^\circ$  from each other, and in such a situation with respect to the photometer, that lines drawn through their middles in the direction of their lengths, meet in a point exactly under the middle of the vertical plane or field of the photometer; and from that point the distances of the lights are measured; the sides of the tables being divided into English inches, and a Vernier, showing tenths of inches, being fixed to each of the sliding carriages upon which the lights are placed." P. 79.

The machinery being thus prepared, and two luminous bodies being placed in the carriages, it is evident that the intensities of the lights, at the field of the photometer, must be equal when the shadows of the cylinders are equally deep or faint; and as the distances of the candles or lamps from the field are measured, their relative powers to emit light may be determined by the law already mentioned.

Persevering in the design with which we set out, we proceed to give an account of the experiments made by Count Rumford with the photometer, and recorded in the paper before us.

"*Experiments upon the Resistance of the Air to Light.*" In the first of these, two equal wax candles, well trimmed, and burning with the same degree of brightness, were placed together on one side before the photometer, and their united light was counterbalanced by the light of an Argand's lamp, well trimmed and burning very equally, placed on the other side over against them. The intensities of the lights at the field were found to be equal, the lamp being at the distance of 100 inches, the candles at the distance of 60.8. The lamp continuing in its place, its light was counterbalanced by one of the candles, the other being extinguished, at the distance of 43.4 inches. Now as the united and single lights were as 2 to 1, the squares of the distances 60.8 and 43.4 ought to be in this proportion, if air does not resist light in its passage; and they are to one another very nearly as 2 to 1. After making a number of other experiments, with the greatest possible care, Count Rumford could not find that air opposed the passage of light in any sensible degree, within the distances at which the candles were placed from the photometer.

"In order that in judging," he says, "of the quality of the shadows, my mind might be totally unbiassed by my expectations, or by any opinions I might previously have formed with respect to the probable issue of the various experiments, keeping my eye constantly fixed upon the field of the photometer, and causing the light, whose corresponding shadow was to be brought to be of equal density with the standard, to move backwards and forwards, by means of the winch which I had constantly in my hand, as soon as the shadows appeared to me to be perfectly equal, I gave notice to an assistant to observe, and

and silently to write down the distance of the lamp or candle; so that I did not even know what that distance was till the experiment was ended, and till it was too late to attempt to correct any supposed errors of my eyes by my wishes, or by my expectations, had I been weak enough to have had a wish in a matter of this kind. I do not know that any predilection I might have had for any favourite theory, would have been able to have operated so strongly upon my mind, and upon my senses, as to have made black and white appear to me otherwise than as they really were; but this I know, that I was very glad to find means to avoid being led into temptation." P. 90.

"*Of the Loss of Light in its Passage through Plates or Panes of different Kinds of Glass.*" In the experiments made for determining this loss two Argand's lamps were used; and it was previously determined, by means of the photometer, that the intensities of their lights at their sources were equal. A pane of fine, clear, transparent well polished glass, was then interposed before one of the lamps, at the distance of about four feet from it, and in such a position, that the light emitted by this lamp was obliged to go perpendicularly through the middle of the pane, in order to arrive at the field of the photometer. The consequence of this was, that the light of the lamp being diminished and weakened in its passage through the glass, it was necessary to bring it nearer to the field of the photometer, till its light passing through the glass should counterbalance the light of the other lamp, remaining at its original distance. The shadows on the field being equally illuminated, he found that the distance of the lamp, whose light passed through the glass, was 90.2 inches, the distance of the other lamp being 100 inches. And by the general law  $100^2 : 90.2^2 :: 1 : .8136$ ,

"So that no more than .8136 parts of the light which impinged against the glass found its way through it; the other .1864 parts being dispersed and lost.

"In four experiments with another pane of the same kind of glass, the loss of light was .1836; .1732; .2056; and .1853; mean .1869.

"When the two panes of this glass were placed before the same lamp, at the same time, but without touching each other, and the light made to pass through them both, the loss of light, in four different experiments, was .3089; .3259; .3209; and .3180; mean .3184.

"With another pane of glass of the same kind, but a little thinner, the mean loss of light, in four experiments, was .1813.

"With a very thin, clean pane of clear, white, or colourless window glass, not ground, the loss of light, in four experiments, was .1324; .1218; .1213; and .1297; mean .1263. When the experiment was made with this same pane of glass, a very little dirty, the loss of light was more than doubled." P. 94.

"*Of the Loss of Light in its Reflection from the Surface of a Plane Glass Mirror.*" In these experiments two Argand's lamps,

lamps, as before, were used; their lights being of equal brightness. For the sake of distinctness we call that the standard lamp, which remained in the same place throughout the experiment. The other lamp was so placed that its rays fell upon the centre of an excellent glass mirror, and from thence were reflected to the field of the photometer; the distances of the lamp from the mirror, and of the mirror from the photometer being such, that the intensity of the reflected light at the field was equal to that of the standard lamp. The distances being accurately measured, it was found by the general proportion, from a mean of five experiments, that the loss of light was .3494, so that "more than  $\frac{1}{3}$  part of the light which falls upon the best glass mirror that can be constructed is lost in reflection."

"The loss with mirrors of indifferent quality, is still more considerable. With a very bad common looking-glass the loss in one experiment, appeared to be .4816 parts; and with another looking-glass it was .4548 parts in one experiment, and .4430 in another. I should certainly have made an experiment to determine the loss of light in its reflection from the surface of a plane metallic mirror, but I had no such mirror at hand." P. 97.

"*Of the relative Quantities of Oil consumed, and of Light emitted, by an Argand's Lamp, and by a Lamp on the common Construction, with a Riband Wick.*" The design of the experiments now made was to determine whether an Argand's lamp gives more light than another, in proportion to the oil consumed. For this purpose an Argand's lamp, well trimmed, and burning with its greatest brilliancy, was placed before the photometer, and over against it a very excellent common lamp with a riband wick, about an inch wide, which burnt with a clear, bright flame. Both lamps having been very exactly weighed, they were so placed, that the intensities of their lights at the field were equal; and in this situation they were caused to burn with the same brilliancy just 30 minutes. From the measured distances the power of Argand's lamp to emit light was found to be to the power of the other, as 187 to 100; and from weighing them at the end of the 30 minutes, Argand's lamp was found to have consumed  $\frac{253}{8192}$ , and the common lamp  $\frac{161}{8192}$ , of a Bavarian pound. Hence the power of Argand's lamp to emit light is to the power of the other as 187 to 100, whilst its consumption of oil is to the consumption of the other as 253 to 163, or as 155 to 100. The saving of oil, therefore, which arises from making use of an Argand's lamp instead of a common lamp, cannot amount to less than 15 per cent.

"*Of the relative Quantities of Light emitted by an Argand's Lamp, and by a common Wax Candle.*" From a number of experiments

periments it was found that an Argand's lamp, burning with its usual brightness, gives about as much light as nine good wax candles; and once, when it was burning with its greatest brilliancy, it gave twelve times as much light as a good wax candle,  $\frac{1}{4}$  of an inch in diameter, but never more.

"*Of the Fluctuations of the Light emitted by Candles.*" The intensity of light emitted from a common wax candle, when compared with that of an Argand's lamp as a standard, was found in the course of an hour to vary from 100 to about 60, the candle being occasionally snuffed.

"An ordinary tallow candle, of rather an inferior quality, having been just snuffed, and burning with its greatest brilliancy, its light was as 100; in eleven minutes it was but 39; after eight minutes more had elapsed, its light was reduced to 23; and in ten minutes more, or twenty nine minutes after it had been last snuffed, its light was reduced to 16. Upon being again snuffed, it recovered its original brilliancy, 100." P. 101.

"*Of the relative Quantities of Bees Wax, Tallow, Olive Oil, Rape Oil, and Linseed Oil, consumed in the Production of Light.*" The experiments, for determining these particulars, were made in a manner similar to the preceding, and with equal care. In the course of these Count Rumford was surprised to find that

"The very same candle burning with a long wick, and a dim light, actually consumed *more tallow* than when, being properly snuffed, it burned with a clear, bright flame, and gave near *three times as much light!*" P. 103.

From the results of experiments under this head, it appears, that the relative expence of the undermentioned inflammable substances, in the production of light, is as follows.

		<i>Equal parts in weight,</i>
Bees Wax.	A good wax candle, kept well snuffed, and burning with a clear bright flame	100
Tallow.	A good tallow candle, kept well snuffed, and burning with a bright flame	1
	The same tallow candle, burning very dim for want of snuffing	129
Olive Oil.	Burnt in an Argand's lamp	110
	The same, burnt in a common lamp, with a clear bright flame, without smoke	129
Rape Oil.	Burnt in the same manner	125
Linseed Oil.	Likewise burnt in the same manner	120

From this table, and the prices of the inflammable substances, the relative prices of light produced by them may be easily cal-

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culated. "The light of a wax candle, for instance, costs just *nine times more* at Munich, than the same quantity of light produced by burning rape oil in an Argand's lamp."

"*Of the Transparency of Flame.*" From the experiments now made, it was found that the flame of one candle or lamp afforded a ready passage to the light of another. For when their distances from the field of the photometer were the same, or very nearly so, the intensity of the illumination was to all appearance the same, whether the light of the one was made to pass through the flame of the other, or not. Count Rumford afterwards convinced himself of the transparency of flame by a still more simple experiment. Upon holding the flame of a candle at mid-day, between his eye and the sun, he found the flame, like other transparent bodies, invisible.

ART. X. *An Account of some Experiments upon coloured Shadows.* By Lieutenant-General Sir Benjamin Thompson, Count of Rumford, F. R. S. In a Letter to Sir Joseph Banks, Bart. P. R. S. Read February 20, 1794, p. 107. 118.

The experiments, of which an account is given in this paper, originated in a desire to extend the discoveries mentioned in the preceding, and must undoubtedly have given much surprise and pleasure.

"Desirous of comparing," says Count Rumford, "the intensity of the light of a clear sky, by day, with that of a common wax candle, I darkened my room, and letting the day light from the north, coming through a hole near the top of the window-shutter, fall at an angle of about  $70^{\circ}$  upon a sheet of very fine white paper, I placed a burning wax candle in such a position that its rays fell upon the same paper, and as near as I could guess, in the line of reflection of the rays of day-light from without; when interposing a cylinder of wood, about half an inch in diameter, before the center of the paper, and at the distance of about two inches from its surface, I was much surprised to find that the two shadows projected by the cylinder upon the paper, instead of being merely shades without colour, as I expected, the one of them, that which, corresponding with the beam of day-light, was illuminated by the candle, was *yellow*; while the other, corresponding to the light of the candle, and consequently illuminated by the light of the heavens, was of the most beautiful *blue* that it is possible to imagine."—

"The experiment may very easily be made at any time by day, and almost in any place, and even by a person not in the least degree versed in experimental researches. Nothing more is necessary for that purpose than to take a burning candle into a darkened room in the day-time, and open one of the window-shutters a little, about half or three

quarters of an inch for instance; when the candle being placed upon a table or stand, or given to an assistant to hold, in such a situation that the rays from the candle may meet those of day-light from without, at an angle of about  $40^{\circ}$ , at the surface of a sheet of white paper, held in a proper position to receive them, any solid opaque body, a cylinder, or even a finger, held before the paper, at the distance of two or three inches, will project two shadows upon the paper, the one blue and the other yellow.

“ If the candle be brought nearer to the paper, the blue shadow will become of a deeper hue, and the yellow shadow will gradually grow fainter; but if it be removed farther off, the yellow shadow will become of a deeper colour, and the blue shadow will become fainter; and the candle remaining stationary in the same place, the same varieties in the strength of the tints of the coloured shadows may be produced merely by opening the window-shutter a little more or less, and rendering the illumination of the paper by the light from without stronger or weaker. By either of these means, the coloured shadows may be made to pass through all the gradations of shade, from the deepest to the lightest, and *vice versa*; and it is not a little amusing to see shadows, thus glowing with all the brilliancy of the purest and most intense prismatic colours, then passing suddenly through all the varieties of shade, preserving in all the most perfect purity of tint, growing stronger and fainter, and vanishing and returning at command.” P. 107.

It was supposed by Count Rumford, that the difference of colour in the shadows was occasioned by the different degrees of whiteness in the lights which illuminated them, and further experiments proved this to be really the case. By interposing panes of yellow glass, he reversed the colours of the shadows; and similar effects were produced when only candles or lamps were used, yellow glass being interposed between one of them and the shadows.

In order to make such experiments with due success, no light but what is necessary for the experiment ought to be admitted. The paper, being about 8 or 10 inches square, should be pasted or glued down upon a flat piece of board, furnished with a ball and socket upon the hinder side of it, and mounted upon a stand; and the cylinder should be fastened to a small arm of wood, or of metal, projecting forward from the bottom of the board.

We conclude our account of this very curious and amusing paper with the following extract from it.

“ Opening two holes in the upper parts of the window-shutters of two neighbouring windows, I let into the room from above, two beams of light, from different parts of the heavens, and placing the instrument in such a manner that two distinct shadows were projected by the cylinder upon the paper, I was entertained by a succession of very amusing appearances. The shadows were tinged with an infinite variety of

the most unexpected, and often most beautiful colours, which continually varying, sometimes slowly, and sometimes with inconceivable rapidity, absolutely fascinated the eyes, and commanding the most eager attention, afforded an enjoyment as new as it was bewitching. It was a windy day, with flying clouds, and it seemed as if every cloud that passed brought with it another complete succession of varying hues, and most *harmonious* tints. If any colours could be said to predominate it was purples; but all the varieties of browns, and almost all the other colours I ever remembered to have seen, appeared in their turns, and there were even colours which seemed to me to be perfectly new." P. 114.

ART. XI. *Investigations, founded on the Theory of Motion, for determining the Times of Vibration of Watch Balances.* By George Atwood, Esq. F. R. S. Read February 27, 1794. p. 119-168. Two Plates.

We consider this paper, in every point of view, as very curious and valuable. Investigations, at once elegant and scientific, are here united with experiment, and such conclusions are drawn from this combination, as tend to promote the accuracy of those machines, by means of which the man of business regulates his affairs, the geographer determines the relative positions of places on the earth, the astronomer ascertains the periods of the heavenly bodies, and the navigator guards against danger.

"In these machines," as Mr. Atwood justly observes, "the real measure of time is the balance, all the other work serving only to continue the motion of the balance, and to indicate the time as measured by its vibrations. The regularity of a time-keeper will therefore depend on that of the time in which the balance vibrates: to investigate this time of vibration, from the several data or conditions on which it depends, is the object of the ensuing pages."

A supposed line drawn from the centre of the balance, to a point in the concentric and fixed circle which surrounds it, will enable us to state, in general terms, the principles upon which Mr. Atwood's investigations are conducted. For, when the balance is in its quiescent position, its radius immediately under this line becomes an index, by which the position of the balance, and its motion through any different arcs of vibration, may be truly defined; and in what follows, the point in the circumference of the fixed circle, over which the line is supposed to pass, is called "the point of quiescence of the balance, or balance spring, indicating the position when the balance is not impelled by the spring's elastic force, either in one direction or the other." If the balance be turned through any angle, its spiral spring is wound through the same angle, and by

by its elastic force endeavours to recover its quiescent position; and will, therefore, when at liberty, impel the balance back through the arc, through which it was wound, with an accelerated velocity, till it arrives at the quiescent point. At this point the acceleration ceases; but in consequence of the velocity acquired, the balance proceeds in its vibration, describing an arc on the other side of the quiescent point, with a retarded motion.

The elastic forces of the spring at equal distances on the opposite sides of the point of quiescence, are assumed to be equal; it is also assumed that the effects of friction, and other irregular resistances, which retard the motion of the balance, are compensated by the maintaining power, so that the time of describing the first arc of vibration by an accelerated motion, shall be equal to the time of describing the latter arc by a retarded motion, and that the entire arc of vibration is bisected by the point of quiescence.

After a statement of these particulars, Mr. Atwood proceeds to observe that the determination of the time in which the balance vibrates, from the theory of motion, requires the following particulars to be known.

1st. The spring's elastic force, which impels the circumference of the balance when it is at a given angular distance from the quiescent point.

2dly. The law or ratio observed in the variation of the spring's force, while the balance is impelled from the extremity of the semi-arc of vibration to the quiescent point, where all acceleration ceases.

3dly. The weight of the balance, including the parts which vibrate with it.

4thly. The radius of the balance, and the distance of the center of gyration from the axis of motion.

5thly. The length of the semi-arc of vibration.

And in the first investigation it is assumed, that the elastic force of the spring is as the angular distances, through which the balance is wound from the point of quiescence.

Upon these principles Mr. Atwood founds a fluxional calculation of the time of a semivibration of the balance; and "being desirous," he says; "of comparing the time of vibration, as deduced from the theory of motion, with the actual vibration of a watch balance, I requested Mr. Earnshaw (the excellent performance of whose time-keepers is well known) to make the experiments from which the necessary data for this calculation are derived. These experiments were made on the balance of a watch constructed by Mr. Kendal, on Mr. Harrison's principles, and is the instrument which Captain Cook took



took out with him during his last voyage to the South Seas.\* The difference between the actual time by experiment and the time deduced from theory was found to be only .0006 of a second.

Mr. Atwood having investigated the time of vibration upon the principle that the spring's elastic force is as the angle through which it is wound from its quiescent position, proceeds next to calculate the time upon a supposition, that the elastic force of the spring is as a certain power of its angular distance from the point of quiescence; but to endeavour to give a clear and general statement of his method of investigation would be a fruitless attempt.

Thus far Mr. Atwood's investigations are confined to the vibration of a balance, impelled by a single spiral spring, but as he observes,

"Cases occur in which two or more springs are employed in giving vibratory motion to the balances of watches. Not to mention preceding instances, Mr. Mudge, an eminent watch-maker of the present times, has invented a method of combining the action of spiral springs, to impel the balance in each semi-arch of vibration, on a principle not more remarkable for the novelty than it is for the ingenuity of the contrivance. The consideration of this additional case will therefore not be thought foreign to the present subject, especially as it may contribute to elucidate some circumstances respecting the effect of springs on the vibrations of balances, which at the first view are not at all obvious." P. 136.

The investigations, therefore, subsequent to this passage are necessarily of a more complex nature than the preceding; but throughout they are conducted with great ability, and with all the perspicuity which can reasonably be hoped for in such researches.

*Meteorological Journal, kept at the apartments of the Royal Society, by order of the President and Council.*

This journal for the preceding year concludes, as usual, the first part of the transactions. A mean for the whole year was as follows; thermometer without doors 50.8, within, 58.3; barometer 29.93. The excessive heat in July 1798, must still be remembered by many: according to the journal of the Royal Society the thermometer in the open air on the 5th was 80.5, and on the 7th and 16th of the same month, it was 89. at 2 in the afternoon. It was at its lowest degree of observed depression in January, being at 8 in the morning of the 19th so low as 28; its greatest depression in December was on the 7th at 8 in the morning, being then at 31. We are rather surprised that the society does not also use a thermometer according to the construction of Mr. Six\*, for ascertaining

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\* See our fourth vol. p. 546.

the greatest elevation or depression in the observer's absence ; as no journal can be complete unless it contains the indications of such an instrument. The whole quantity of rain during the year was 17.128 ; of which none fell from the 18th of May to the 17th of June. The interval between the 3d of October and the 30th of the same month was also free from rain. The Hygrometrical journal was first published in 1793 ; the observations being made with Mr. de Luc's hygrometer. It is now regularly continued. In the year 1793 its greatest height was in April, when it stood at 85, at 7 on the morning of the 18 ; in May and July it was down to 43. An interruption happened in the observations of this instrument from the 16th of January to the 3d of February, " occasioned by one end of the whalebone having slipped out of the pincers by which it is held."

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ART. IV. *The History of the Clergy, during the French Revolution. A Work dedicated to the English Nation, by the Abbé Barruel, Almoner to her Serene Highness the Princess of Conti.* 8vo. pp. 579. 7s 6d. Debrett, &c. 1794.

THIS is, indeed, a very affecting history\*. It recites at large the bloody triumphs of French philosophers and assassins over a body of virtuous, patient, unresisting fellow-citizens.—Painful as the task is of reading such recitals, it is in the present times a most salutary employment. Englishmen must endure this sympathetic torture of mind, that they may be excited to watch against, and repel from their country, the actual miseries which beset these poor sufferers. We have indeed repelled them in their first approaches ; and our future vigilance and exertion will doubtless be proportioned to our strong sense of the once impending danger. The preface properly opens the plan.

" This history is divided into three parts : the first contains every thing interesting relative to religion, which was done by the National Assembly, commonly called the *Constituent* Assembly ; that is, from May, 1789, to the end of September 1791. The second part ends on the 10th of August, 1792. The third period comprehends the massacre and banishment of the Clergy." Pref. p. 1.

The following declaration is explicit and manly, and indeed necessary to be premised, as the reader of the book will have several occasions of observing :—" I every where speak the language of a *Roman Catholic*. After having been obliged

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\* It has been published before in French.

to leave my country for my faith, I could speak no other language." Pref. p. 6.

In the first words of his history the author states, concisely and strongly, "the object of this work."

"One hundred and thirty-eight bishops and archbishops, sixty-four thousand curates or vicars driven from their sees, their parishes, for refusing to take an oath by which they must have incurred the guilt of perjury and apostacy; all the clergy, all the religious of both sexes robbed of the patrimony of the Church and forced from their retreats; the temples of the Lord converted into capacious prisons for the reception of his ministers; three hundred of his priests massacred in one day, in one city; all the other pastors, who remained faithful to their God, either sacrificed or banished their country, seeking, through a thousand dangers a refuge among foreign nations; such is the spectacle exhibited to the world by the French Revolution. I will trace these events to their real causes, I will follow the progress of this catastrophe, not with a view to excite the indignation of mankind against its authors, but to guard other nations against the admission of the like horrors." P. 1.

Shocking as this spectacle is, it is obvious that a like Revolution in Great Britain would be, on one account, far more calamitous; as it would involve in its consequences the wives and children of the clergy, and other persons of affinity with them to an incalculable extent.

We shall give a few extracts, by which a judgment may be formed concerning the work in general.

"Mirabeau was a politician: but there was another sect of philosophers distinguished by their impiety, and a noted hatred of Christianity. These puny descendants of Bayle and Voltaire would rather have suffered a hundred Neros on the throne, than one priest at the altar. Their whole merit consisted in the hatred of Jesus Christ, and the only triumph they sought was the destruction of all his temples.

"Among these odious sophists we saw a Condorcet, that bastard of Lamettrie, of Hobbes, and of other atheists, and a Céruti, whose last words, applauded by the assembled legislators, were those of an expiring demon. *The only regret I find on quitting the world is that I leave a religion on earth.* A hundred others we know from the apostate Chabot, who only waited for a favourable opportunity to move in the Jacobin Club the extermination of every priest of every religion, down to the infamous Dupont, who anticipated in idea the honour of mounting the tribune of the National Assembly, to pronounce that there is no God in the world.

"These enemies of God and of his Christ were joined by another sect known by the name of Economists. These were disciples of Turgot, had spent thirty years in harrassing France under a pretence of reforming its government, by improving its finances, by projects which ruined its monarchy and exhausted its treasures. The *net* produce was the watch-word of those contemptible sophists, and the

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net produce of their calculations ended in the subversion of Christianity and the introduction of a religion, which they styled natural, as the net produce of their speculations to enrich the nation, terminated in robbing the altar and persecuting the priests.

"The nobility of Paris too generally supported the doctrine of those sects, because they had long adopted the dissolution of their manners. They abandoned the churches to the people, instead of encouraging them by their example to frequent them; servants mimicked the vices of their masters, and the contagion soon spread to the humble cottage of the peasant. The citizen, the merchant, and his clerk, all affected to be witty on religious subjects, and ministry considered only as fruits of national industry those productions, which were destroying the religion and morals of the people. The magistrates who were themselves not free from infection, winked at the infraction of the laws, and suffered the poison to spread through all the ranks of the people. France was sinking into an abyss of impiety and corruption." P. 5. Part I\*.

"That memorable day (Jan. 4, 1790) recorded in the annals of the French clergy, will ever bear an honourable testimony to their loyalty and their love of religion. The mob engaged in the service of the popular demagogues had taken post at an early hour, had surrounded the hall, besieged the avenues, and cleared the terrace of the Feuillans in the Thuilleries. Through these disorderly ranks the bishops and priests were to pass to the Assembly-room, and through the whole of their progress their ears were saluted by the most licentious insults and the most horrid threats against such of them as remained faithful to their duty. The hour approaches, and the hired ruffians rend the air with the most hideous shouts of *To the lamp-post! to the lamp-post those bishops and priests who shall refuse to take the oath.* This signal awakens the attention of the President, and he observes the clock has struck. He gives notice he is going to call over the names, and the horrid din recommences. Some of the lay members take notice of the indecency of these sanguinary clamours, and move that the proper officers put an end to this violence, that the clergy may appear to act freely on this important occasion. They were thanked for their generous interference, but were told that the clergy were little concerned at the senseless clamour of a deluded people; that ignorance and noise should never direct their conscience.

"The President rises from his seat and takes up the list of the priests who had not been sworn. The first named was Mons. de Bonnac, Bishop of Agen. The mob directed to let the answer of the clergy be heard, observed a profound silence. "Gentlemen," says the Bishop, "I lament not the loss of my fortune: there is another loss which would hurt me exceedingly; the loss I mean of your esteem and my faith; I could not fail to lose both if I took the oath proposed to me."

"This grave, this decent, firm, and well-bred speech excited sentiments of admiration, and for an instant the members of the left hand felt their rancour suspended. A curate of the same diocese, named Fournet, was called next. "Gentlemen, you tell us that your wish is to recal us to the virtues of the earliest ages of Christianity.

\* N. B. In each of the three parts of this work the pages recommence.

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“ In all the simplicity of that happy æra of the church I declare to you that I think it an honour to follow the example of my bishop. I will tread in his footsteps, as Laurence the deacon did in those of his bishop Sixtus ; I will follow him even unto martyrdom.”

“ This resolute answer excited some commotion on the left side, and the Jacobins seemed to repent of having afforded the clergy an opportunity of giving such public, such honourable proofs of their constancy in their faith. However some hopes are still entertained, that of such a number of priests some will be found less disposed to bid defiance to the legislators in their presence, and in the seat of their omnipotence. The President calls upon M. Le Clerc, curate of La Cambe, in the diocese of Sees, who thus addressed himself to the Assembly : “ I was born a Roman Catholic, and am determined to die in that communion. This I can never do if I take the oath you propose to me.”

“ These firm unequivocal professions of faith were ill calculated to allay the ferment. The Jacobins lose all patience, and by the most importunate noise interrupt a call which had brought nothing but despair to the hearts of Camus, Treillard, Voidel, and their party.— Their own consciences would have shrunk from the trial, and they could not conceive that other men could profess such firmness of mind, or persist in such propriety of conduct. They blame their own imprudence in bringing on a spectacle so humiliating, and clamorously move that an end be now put to the call of the members and the summons of individuals. M. Beaupoil de St. Aulaire, bishop of Poitiers, fearing he might lose so fair an opportunity of bearing testimony to his faith, advanced with an eagerness which made him insensible to the weight of his years, towards the tribune. There, calling upon the President to command silence, he said, “ Gentlemen, “ I am seventy years old ; I have been thirty years a bishop : I will not disgrace my grey hairs by the oath you have decreed. I will never take it.” Upon this all the clerical members of the right rise from their seats, applaud the last speaker, and declare that he had expressed their unanimous sentiments.” P. 57. Part I.

The following account of one of those massacres, which unhappily were not uncommon, is full of striking circumstances.

“ A virtuous priest, one of those men whom the empire of sanctity holds up to veneration on earth as blessed in heaven, M. Nohac, formerly rector of the noviciate of the Jesuits at Toulouse, then in the eightieth year of his age, and for thirty years past curate of St. Symphorien, of that parish, which he had preferred to all others, because it was a parish of poor people, M. Nohac, who for thirty years past had been in that town the father and refuge of all the indigent, the comforter of the afflicted, the counsel and friend of all honest citizens, though repeatedly urged by his friends, refused to quit them after the arrival of the Jacobin banditti, and Jourdan. He never could make up his mind to abandon his parishioners, and especially those whose confidence he enjoyed ; he would not suffer them to be deprived of their pastor in the first confusion of the schism, and much less so when under the tyranny of the Jacobins they were bereft of every comfort of

of religious duties. Martyrdom, the glory of spilling his blood for Jesus Christ, for his church, and for the faithful, was the final accomplishment of the most ardent wishes he had ever formed in life, sentiments with which he had inspired all those whom he had directed in the paths of perfection. His whole life had been one continued martyrdom, concealed under a serenity of countenance, peace of conscience, and angelic comforts. Naturally of a strong constitution, he had been able to support all the fatigue, watching, and activity of a pastor, together with the penitential life of an anchorite, daily employed before the rising sun in the meditation of divine truths, daily visiting the sick and poor, and never quitting them without adding to spiritual comforts some temporal assistance, which the confidence of the faithful multiplied in his hands, always poor in his own regard, and rich with regard to others, it was time for him to consummate the sacrifice of a life, which had been totally devoted to charity and his duty to God. His last moments were sanctified and comforted by one of those prodigies, with which providence has sometimes favoured chosen souls.

"M. Nolhac, whose sanctity till then had been respected even by the banditti, was confined in the castle the eve of the day, on which the six hundred victims were to be sacrificed. His appearance was, for all those persecuted persons who were perfectly acquainted with him, and who had all the greatest respect for him, that of a consoling angel. His first words were those of an apostle of souls sent to prepare them to appear before the sovereign Judge of the living and the dead. "I am come to die with you, my children, we shall all soon appear together in the presence of God. Thanks to his providence for having sent me to prepare your souls to appear before his tribunal. Every moment is precious. To-morrow—perhaps to day—we shall be no longer in this world: let us therefore dispose ourselves by a sincere repentance to be happy in the next. Add to the hope I have of being received myself into the bosom of God, the happiness of rendering you all worthy of his divine mercy." At these words they all prostrate themselves at his feet, and embrace him as their father. Worthily disposed by a sincere repentance, they all receive the sacrament of penance by his administration with that tenderness and compassion which he always had for sinners. That undescribable pleasure, that peace which God alone can give, when he has ratified in heaven the absolution given by his priest on earth, banished all marks of fear, and shone bright on every countenance, when the banditti called out the first victims of their fury. On the right and left of the prison gate stood two executioners, who with bars of massive iron, knocked down the prisoners as they were ordered to advance forward. Their bodies were then delivered over to other ruffians, who tore and disfigured them with their sabres, that they might not afterwards be known by their friends or children, and finally were all promiscuously hurled into a pit called the Ice-house.—In the interior prison M. Nolhac exhorted, embraced, and encouraged all as they were called out, and had the happiness to be presented before God the last of those six hundred souls, who had all preceded him in heaven, the joyful harbingers of his heroic zeal, and unalterable constancy." P. 156. Part I.

The account here given of the death of the Princess Launballe is more circumstantial, and exalts even more highly the character of that heroic woman, than any narrative we had before seen. P. 136, &c. Part 3d.

The style of this book is, in the main, perspicuous, strong, and well adapted to the subject. We meet with some inaccuracies, but much fewer than might be expected from the pen of a foreigner. Indeed, he must be a critic of very cold blood, who will not allow such a book as this to be exempted from all severity of criticism.

ART. V. *An Inquiry into the Abuses of the Medical Department in the Militia of Great Britain, with some necessary Amendments proposed, addressed to the President and Members of the Militia Club. By H. Moises, Surgeon to the Western Regiment of Middlesex Militia.* 8vo. 142 pp. 2s. 6d. J. Murray. 1794.

THE Work is divided into five sections. In the first, the author inveighs, surely with exaggerated violence, against the irregularity in the appointments of the surgeons and mates to the Militia, who are frequently admitted, he says, without exhibiting proper testimonials of their knowledge and abilities.

“Such persons may occasionally stumble on a remedy, but we can expect but little rational probability of success from their fortuitous attempts, and we should fear, that from *their ignorance in applying as well as want of knowledge in the application of a remedy*, very serious, though not intended mischief, might ensue, for the unqualified usurper of the medical character, ignorant of the duty which he owes equally to his King and country, and his conscience, may deal out his drugs; and may, nay does, we fear, too frequently deprive us of our dearest interest. Such,” he adds, “is the melancholy picture of our military medical department; to confirm the reality of which we could adduce numberless examples.

This is indeed a melancholy picture, but as far as relates to the appointment of mates, the evil is not so great as it at first may seem. For although we admit, with the author, the importance of the office of Physician and Surgeon to an army, yet, provided sufficient care is taken that the higher departments are properly filled, the admission of young men, before their education is completed, cannot be attended with serious mischief. On the contrary, as they will act at first under the auspices of older and more experienced persons, the militia may serve as a school, and young men may, from a few years experience.

perience there, acquire as much, perhaps, more useful knowledge than is usually picked up from attending the lectures and hospitals of London and Edinburgh.

In the next section, the author attempts to show that the office of mate to the surgeon, is nugatory and useless. From the degrading and subordinate situation of the mate, he is liable to be treated with contempt and insult by any ignorant school-boy who may happen to be placed above him; and from the smallness of his pay, only three shillings a day, it is impossible he should keep up that dignity which should be attached to the medical character. Hence persons of education and abilities, who alone ought to fill this post, will not accept, or continue in it, and it is necessarily filled by the ignorant and illiterate. But there is another more forcible reason, this author says, for abolishing that office. Although government makes an abundant allowance to the surgeon for medicines, the mate can only obtain such as the surgeon chooses, and, as the savings from the drugs form a part of the surgeon's income, he takes care not to distribute them too liberally. "For I believe," he adds, "it is a general rule with regimental surgeons, to save as much as possible from what is called the medicine money."

This subject is pursued in the next section, which treats "of the supply of medicines and necessaries for the sick." One hundred and twenty pounds a year, Mr. M. says, is allowed to each regiment for medicines: this he calls, and properly, an abundant provision. Less than half the sum, he thinks, even in times of almost general sickness, would be more than sufficient, and the remainder might be expended in wine, sugar, and sago, for which there is no provision. In ordinary times, thirty or forty pounds would be sufficient to purchase an ample stock of the choicest drugs that could be procured. But this sum, he says, is rarely expended by the surgeon, who makes by this article, little less than an hundred pounds a year. This is effected, the author says, not only by restricting the quantity, but by procuring "the cheapest, and perhaps the coarsest, articles of the *materia medica*." The only remedy, he adds, for this evil, would be, for Government to take upon themselves the management of the business, and instead of allowing money, to supply the surgeons with the necessary medicines. As this is a severe charge against militia surgeons, it cannot be doubted but some one will vindicate the corps against so foul a stigma. In the following section Mr. M. attacks the monopolizers of medical honours and emolument, and in the fifth and last, he treats of "the difficulties presented to the regimental surgeon." In this his censures are principally levelled at the commanding officers, who do not  
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pay sufficient attention, he thinks, to the representations of the surgeon, or give them sufficient authority to enable them to do that justice they would wish to the patients. But here the secret motive appears, and from expressions in this section, it is evident the author lives in a state of warfare with the officers of the regiment to which he belongs: and though he declares, that "disaffection hath not given rise to these suggestions and representations, but that they have arisen from the most mature reflection, and from the fullest conviction of their importance and necessity," yet it seems evident that chagrin has warped his judgment, and we should hope, made him magnify trifling errors into crimes of importance. Be that as it may, we shall not become the vehicle to any more of his charges. What we have said will be sufficient to turn the attention of those whom it more immediately concerns to the subject, who, we doubt not, will correct any serious abuses that may have crept into this necessary and important branch of military œconomy. The style of the tract throughout is declamatory, the language turgid, and sometimes hardly intelligible; faults that we remember to have noticed, in our examinations of the author's treatise on the blood, which we reviewed in September last.

ART. VI. *Henry; in Four Volumes. By the Author of Arundel.* 12mo. 12s. Dilly, 1795.

THOSE severe critics who in a novel can see nothing worthy of attention, or serious examination, are of too sublime a cast for us to emulate. In our opinion it is a species of composition the laws and appropriate merits of which it might become an Aristotle to investigate and pronounce\*. Allied to poetry in general by its characteristic quality of invention, and excluded from it, solely by the want of the poetical language, verse, it unites in some degree the advantages of the epic, comic, and tragic poems. Like these, its very soul is its fable†; the imitation of one complete action; in the complication and solution of which the chief art of the writer is displayed. Delineation of character is also its next excellence, and in many respects it bears the comparison so well, that some critics have

\* A good essay on novels may be found in the introductory chapter to B. III. of *Henry*; with hints in other chapters.

† Ἀρχὴ μὴν ἐν καὶ οἷον ψυχὴ ὁ μῦθος τῆς τραγῳδίας. Arist. Poet 6: even

even ventured to name it the comic epos. It is; however, either comic or tragic, according to the choice of its author; and admits yet better than the drama, of the mixture called tragic-comic. Even the compound name, invented for it by the great master Fielding, of "prosaic-comic-epic writing," is not sufficiently extensive. It is, without doubt, frequently disgraced by the attempts of writers unqualified to support its dignity, but that affects not the merit of the art.

Without going further into this discussion, which would soon lead us beyond the limits of moderation, we shall without hesitation avow that, with Mr. Cumberland, we consider Fielding as an author "whose talent for novel-writing was unequalled, and whose authority ought greatly to weigh, with all who succeed him in the same line;" and we commend him (though we would not commend every writer) for working on his model. We agree too with Fielding, that "the critic, rightly considered, is no more than the clerk, whose office it is to transcribe the rules and laws laid down by those great judges, whose vast strength of genius hath placed them in the light of legislators, in the several sciences over which they presided\*." On this authority, we consent to allow the propriety of an introductory chapter to each book; though we have many objections to them, and have felt that, even in the hands of their inventor, they sometimes hang heavily upon the reader, and incline him to accept the permission of the author, to begin each book at the second chapter. In the hands of ordinary writers they would be dreadful refrigerants, or soporifics. We certainly have not this fault to object to Mr. Cumberland's introductory chapters; but we do object strongly that he does, what to the best of our recollection his model never did, and what certainly ought not to be done; he there drops altogether the veil of fiction, and talks openly of his power to dispose of his characters and their fortunes as he thinks proper. It is true that the reader of a novel does not suppose himself reading a real history, any more than the spectator of a drama imagines himself seeing a real action; but in both cases there is a voluntary delusion, which the reader and spectator choose to impose upon themselves†; and if the author, by any injudicious management, forbids this spontaneous self-deception, he destroys a great part of the pleasure. The air of truth and history should always be preserved, jocularly if you please, but so as rather to prevent the recollection that the whole is feigned than to

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\* Tom Jones B. v. Ch. 1.

† This is the real solution of a famous problem. The drama is not a deception, but it is an amusement in which the poet and the manager are to assist the spectator to deceive himself.

force it upon us. Consider what would be the effect, if between each act of a drama an actor should come forth to tell the audience that it is all mere fiction, and that the author could make it end well or ill as he pleased. The truth is so, but at such a time it would be a very unwelcome truth; and it is little less so in a novel.

A heavier accusation we have also to bring against Mr. C. of which he was evidently aware, for he has written a chapter to obviate it, which is the unnecessary profligacy of some of his characters, and the high and dangerous colouring of several of his scenes. This is a most powerful objection against *Tom Jones* itself, a book no less dangerous than it is able. But Fielding's life had been for the most part a life of libertinism, and he naturally delighted to excite passions to which he had given too great indulgence. But the moral writer, the occasional, though not always judicious, defender of Christianity, the emulator of Milton in the sublime piety of a sacred poem, is not the person from whom we can tolerate such offences, or the vain attempt to palliate them by fallacious apologies. But we will act fairly by Mr. C. and let him state his own arguments.

“ There is, notwithstanding, more for me to do; and as these volumes are my clients, so am I their advocate, and must be prepared for all that may oppose me: the next, however, is a gentle caviller, and approaches in a form that challenges my respect; it is a reader I would not offend and shock for all that fame could give me; she comes with modest blushes on her cheeks, and points to certain pages doubled down in my offending work, too highly coloured for her chaste revolting eye to rest upon. What shall I reply to this appellant? How defend myself from one, who comes into the lists with all the virtues armed in her support? Where now is my impure Jemima? where is Fanny Claypole? where even my benevolent Susan May?—Fled out of sight, abashed and self-condemned! What avails it me to say that they are Nature's children? My reproving critic does not wish to make acquaintance with the profligates of her family. In vain I urge, that contrast is the soul of composition; that joy and sorrow, health and sickness, good and evil, chequer life itself through every stage; that even virtue wants an opposite to give its lustre full display: she does not think that scenes, which address themselves to the passions, can be defended by arguments that apply to the judgment: I may be justified by the rules of composition; she is trying me by those of decorum. If I shelter myself in the plea, that temptations are the test of an heroic spirit; that I cannot *make bricks without straw*; and that although the said straw be of an inflammable quality, yet I must work with such materials as I have: she will not hesitate to admit the necessity of temptations, but she will resolutely condemn the too profuse and prominent display of them; she would work her shades more tender; mine are too bold: If I say, wait for the moral, she

the replies, that it is the nature of susceptibility not to wait; the mischief is in the front, the moral is in the rear; the remedy cannot always overtake the disease; and she asks, where is the wit in voluntarily provoking the fang of the viper, because, forsooth, we have a medicine in our closet that will staunch the poison, if we do not slip the time of applying it?

"Mark now, candid reader, if I have not wove a hedge about myself, which I have neither cunning to creep through, nor agility to climb; but it is ever thus when I argue with the ladies. If their modesty is of so touchy a temper, as to accuse me of impudence, I know no better way to convince them of their mistake, than by copying that modesty, and making no defence; and sure I am, that such would be their conduct in the case of real attack, when the relation of it only stirs them into such tremors and palpitations: I fear, therefore, that their extreme susceptibility proves too much; those must ride their palfreys with a very loose rein, who are so soon thrown out of their seat upon every little start or stumble that they make.

"What I have written, I have written in the hope of recommending virtue by the fiction of a virtuous character, which, to render amiable, I made natural, and to render natural, I made subject to temptations, though resolute in withstanding them: in one instance only my hero owes his victory to chance, and not to his own fortitude: if virtue therefore cannot read her own encomium, without catching fire at the allurements of her antagonist, she is not that pure and perfect virtue I was studious to pay court to, but some hypocrite, who has basely tricked herself out in the uniform of the corps, for the opportunity of deserting, over to the enemy with her arms and accoutrements. Vol. IV. p. 5.

More evident fallacy cannot be penned. It is not that real virtue is in danger from such representations, which it will read with disgust, but that modesty will be put to pain and blushes by them, which ought surely to be avoided; while wavering minds will feel them as temptations, and corrupt ones will greedily seize the opportunity they offer to gratify their habitual depravity. Are these the offices of a moral writer?—But these scenes are in nature. So alas are all kinds of wickedness; and this author is frequently in such haste to make his personages licentious, that he does not even wait for probability. Why should it be the very first time of seeing Henry that Miss Claypole goes such lengths? Why should Susan May transgress again before she marries Williams? Why should Miss Claypole so very hastily also offer her person to Captain Crowbery? Neither nature nor probability required these things\*. Even Lady Crowbery's single

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\* Surely it is not easy for the author to get over this sentence of his own first chapter. "For the moral of my story, therefore, I am fairly

misshap might have been managed easily in a way much less degrading to her character. The author says expressly in his preface, that this work was carefully and deliberately written, some years having passed since the first hand was put to it; otherwise, knowing the rapidity of his pen, we should have imputed some of these faults to haste.

After having premised these particular objections, we shall readily give our general opinion, that this novel contains abundant marks of the author's well-known genius. The story is interesting, and on the whole of moral tendency: yet the difficulties in the plot vanish rather too hastily; before they have well excited an anxiety in the reader for their removal. The hero is rather too killing; and certainly the delicate character of Isabella would have been better displayed, had not her passion for this irresistible spark come on so very hastily, and been made known so very speedily. The characters of Ezekiel Daw, and Mr. Claypole are well contrasted; and if it be thought degrading to the clerical order that the absurd enthusiast should be made so far preferable, the admirable character given by implication to Mr. Ratcliffe, and by actual delineation to young Sandford, makes complete and ample amends. It remains to give some specimens. We shall take the first from the introductory chapters, to show the style of the author in those difficult parts.

“ Some over-wise people have pretended to discover, that this altercation between author and critic, is nothing more than a mere plot and contrivance to play into each others hands, like Mountebank and Zany; but this is over-acted sagacity, and an affectation of finding more mysteries in the art of authorship, than really belong to it; for my part, I believe it is a business of a more simple nature than most which can be taken up, and that authors in general require nothing more than pen, ink, and paper to set up with. In ancient times, the trade was in few hands, and the work seems then to have been composed with much pains and forethought: materials were collected with great care, and put together with consummate accuracy and attention; every part was fitted to its place, polished to the height, and finished to perfection; there were inspectors on the part of the public, men of sound judgment, and fully competent to the office, who brought the work to a standard of rule and measure, and insisted upon it, that every whole should have *a beginning, a middle, and an end*. Under these strict regulations the ancients wrote; but now that practice has made us perfect, and the trade is got into so many hands, these regulations are done away, and so far from requiring of us a *beginning, middle, and*

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fairly responsible, and no less for the purity of the narrative: for though the real scenes of life can hardly fail to contaminate the page that records them, the writer who invents impurities is *without excuse*.” P. 4.

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end, it is enough if we can shew a head and a tail; and it is not always that even these can be made out with any tolerable precision. As our authors write with less labour, our critics review with less care, and for every one fault that they mark in our productions, there probably might be found one hundred that they overlook. It is an idle notion, however, to suppose that therefore they are in league and concert with the authors they revise; for where could that poor fraternity find a fund to compensate them for suffering a vocation once so reputable to fall into such utter disgrace under their management, as to be no longer the employ of a gentleman\*? As for our readers, on whom we never fail to bestow the terms of candid, gentle, courteous, and others of the like soothing cast, they certainly deserve all the fair words we can give them, for it is not to be denied, but that we make occasionally very great demands upon their candour, gentleness, and courtesy, exercising them frequently and fully with such trials as require those several endowments in no small proportion. The farther I advance therefore in this work, the civiler I will be; and to those readers who shall follow me into this third volume, I may with justice apply the epithets of patient, persevering, faithful, and so on, with a *crescendo* in my strain, till the piece is concluded.

"But are there not also fastidious, angry, *querulential* readers? readers with full stomachs, who complain of being surfeited and overloaded with the story-telling trash of our circulating libraries? It cannot be altogether denied, but still they are readers: if the load is so heavy upon them as they pretend it is, I will put them in the way of getting rid of it, by reviving the law of the ancient *Cercetæans*†, who obliged their artists to hawk about their several wares, carrying them on their backs, till they found purchasers to ease them of the burthen. Was this law put in force against authors, few of us, I doubt, would be found able to stand under the weight of our own unpurchased works.

"But whilst the public is contented with things as they are, where is the wonder if the reform is never made by us till they begin it in themselves? Let their taste lead the fashion, and our productions must accord to it. Whilst the Cookeries of Hannah Glasse outcirculate the Commentaries of Blackstone, authors will be found, who prefer the compilation of receipts to that of records, as the easier and more profitable task of the two. If puerilities are pleasing, men will write *ut pueris placeant*.

"When Demosthenes was engaged in the defence of a certain citizen of Athens, who was brought to trial upon a charge of a capital nature, neither the importance of the cause, nor the eloquence of the pleader, could fix the attention of the judges who were sitting on the trial: the orator, observing their levity, on a sudden stooped short in the midst of his harangue, and addressing himself to the court,—“Listen to me,” he cried, “ye venerable judges, for a few moments, and I will tell you a merry tale:—A certain young man, having occasion to take a journey from this city of our’s to Megara, hir’d an ass for the job; but being extremely incommoded on the way by a scorching sun, which smote him with intolerable heat at noon, he dismounted

\* We publish this censure without fear: ‘*Our withers are unwrung.*’

† *Cercetæans*, probably.

from his beast, and made free to take post under the shade of his carcase: upon this the ass-owner, who accompanied him, remonstrated with great vehemence, contending that his ass was let for the journey simply and precisely, and that the service now required of him was extra-conditional and illegal: the traveller with equal vehemence maintained, that he was warranted in the use he made of him, and that having hired the ass in substance, he was intitled to the benefit of his shadow into the bargain: the question was open to controversy, and the parties went to trial on the case,"—Here Demosthenes ceased, and taking up his brief, prepared to leave the court: the judges seeing this, called out to him to return and go on with his pleading.—“For shame, ye men of Athens,” cried the indignant orator, “ye can lend your ears to the story of an ass, but will not bestow your attention upon a trial that involves the life or death of a fellow-citizen.” Vol. III. p. 5.

The following observations on authors and critics deserve attention.

“In the degree of entertainment our productions may have the fortune to afford, our expectations may be pardonably mistaken; but in what offends good morals, or sins against the truth of nature, we err without excuse; self-love cannot blind us in these respects, because it is not a matter of talents, but of rectitude and common sense. We talk of critics as of men set apart for a purpose to annoy and censure us; whereas every reader is a critic, and publishes his opinion of us wherever he goes; we ourselves are critics in our turn, and what we complain of in our own persons we do to others; and though few think it worth their while to publish their criticisms, let it be remembered that some men’s voices circulate further than other men’s publications.

“Let us, therefore, who write, weigh well the duty of the task we engage in, and let the puerile practice of invoking the mercy of our readers be no more thought of, for, generally speaking, we are entitled to no more mercy than liberal-minded men will give us without our begging for it: I am aware of some exceptions, and am, I hope, as sensitive towards such cases as I ought to be; but I am now speaking generally of authors, who write for fame, and not for bread. If these had all the diffidence they affect to have, how came it not to stand in their way when they resorted to the press? And why this terror of the critics? An author cannot be harmed by a bad critic; and why should he be afraid of being benefitted by a good one?” P. 115.

Now for the narrative, in which the author is generally happy: perhaps, however, there are few parts more striking than that in which the hero is first introduced to the reader.

“One solitary youth, the refuse as it should seem, and outcast of the market, was standing in a corner of the square, where the conservators of the public peace had erected a whipping-post, embellished with figures in bas-relief, more to be admired for the moral of the design

design than for the gracefulness of its execution. Upon this instrument of correction the aforesaid youth was leaning in a most disconsolate posture, in the listless act of twirling the point of a hazle switch between the crevices of the pavement, and so intent was he upon the melancholy task, that Dr. Zachary Cawdle, the treading of whose palfrey was none of the nimblest or least noisy, had brought the head of old Betty nearly in contact with his breast, before he either raised his eyes from the ground, or stopt the circumrotatory operation of his hand.

"Zachary, who might well be credited for his skill in judging of the human form, having handed so many of his fellow-creatures into the world, and doubtless dispatched not a few out of it, had now, with the eye of a connoisseur, taken measure of the object who seemed so insensible to his scrutiny; and if the honest farmers had this day staid at home, and sent their dames on the errand, it is more than probable this unlucky candidate, now rejected on all hands, would not have been the last on the list; but different services require different qualifications, and he stands but a poor chance for his election into the offices of carter or ploughman, who has nothing to recommend him but the graces of his person and the harmony of his features.

"His apparel, though neither sumptuous nor superfluous, being nothing more than a short close waistcoat or doublet of blue cloth and breeches of white ticking, was such however as gave a fair display to the perfect symmetry of his form: an artist would have taken him in his present habit, in preference to the robes of the garter.

"Zachary, now raising himself on his stirrups, and leaning forward upon the neck of his palfrey, roared out with the voice of authority, "Hark-ye, fellow, can you chuse no better place to rest your back against than the whipping post? Gramercy, lad, you'll find him but a treacherous companion, if you trust your carcase to his keeping; he has made many a lazy back smart before parting, for hugging him so closely as you do."

"The youth, thus accosted, raised his eyes from the ground, and fixing them on the countenance of the speaker, seemed as if he would have said, "What is your pleasure, sir? I do not understand your raillery,"—at the same time he lifted from his head the scanty remnant of a hat, and presented to the eyes of Zachary a countenance, upon which nature had engrossed in her fairest and most legible characters—*Your jest is misapplied: let the bearer pass unsuspected!*

"It can hardly be supposed, that a person of Zachary's sagacity, and one withal who professed himself a physiognomist, could overlook or mistake what was so plain to be seen and understood. The many specimens he had met with of nature's hand-writing, before hypocrisy had marred the characters, could not but qualify him to read without error a text so fair as was now laid open to his view; and certain it is, he proceeded to question the youth in a milder tone, "Why he stood there idle, when the market-place was empty, and all business over?"—"Because no man had hired him, and he had no where to go," was the answer to this question. "Had he no parents?" the poor lad shook his head and was silent. The question was repeated: it produced nothing but the same silence, and the same melancholy action; he had again rivetted his eyes upon the ground, and was be-



ginning to renew the operation of the hazel twig, working it into the joints of the pavement; when Zachary, whose curiosity was now roused, muttered to himself, "There is a mystery in all this;" and then addressing himself to the lad, added, "Well, well! if you do not chuse to answer my question about your parents, I suppose you will not scruple to tell me whether you have been in service before, who was your last master, and what employment you are fit for?" To this the youth replied, "That he had been for a very short time in the family of a grazier, in a distant county; but as it was his first place, and his service in it so short, he could not say that he was expert in any menial employment, but he hoped upon a trial he should be found willing to learn."

"That is sincere at least," cried the doctor; "but as you say your late master dwells at a distance, and do not tell me his name, I shall hope you can produce a good testimony under his hand to your character."—"I am sorry to say I cannot," he replied. "How so, how so?" quoth Zachary; "hast left it behind thee, child? or would not he give thee any character?"—"Not so," answered the youth, "he is free enough to give me a character; but it is such an one as will never recommend me to another master."—"And do you confess it?" rejoined the other, somewhat petulantly; "if such be your character, no wonder you are out of place; nay, I should rather say you are in the only place proper for you; you are in the right to make friends with the whipping-post, for I perceive you are in fair train to find employment there, and no where else."—"I am in a likely train to be starved," cried the poor lad, with a sigh, "if my master's word is to be taken for truth; but I hope I shall not be corrected for what I never committed: 'tis punishment enough to be deprived of the means of earning my bread; 'twill be hard if I am to be flead into the bargain; but God's will be done! I am a helpless creature, and must submit to my hard fortune. I was born in misery, and in misery I must die."

"There is a voice, a look, a tone in truth and innocence, which holds a sympathy with the hearts of those, on whom their evidences light, irresistibly impressive: what honest Zachary wore in his bosom, under his left ribs, was fairly made by Nature of real flesh and blood, and not of flint or adamant, or any such impenetrable substance as she sometimes puts in the place of better workmanship and softer materials, whereby the owners become as it were casemated and bomb-proof against all besiegers, of which number pity and compassion, though in appearance the most gentle, are in fact amongst the most importunate and persevering; inasmuch that the said Zachary had no sooner heard these words, and reconnoitered the signs and symbols of truth and innocence, which accompanied them, then he felt something like a string or chord vibrating and tingling in the aforesaid region under his ribs, which running along the ducts and channels that communicated with his tongue, put that little member into motion, and produced the following words:" Vol. I. p. 9.

A writer so experienced as the author of *Henry* is not very likely to err in point of style; of this he manifests a proper confidence

confidence in the last prefatory chapter. "In point of style, he says, I flatter myself the critic will not find much to reprehend; but in that and every other particular I am fairly before him; let him strike with justice and I will not murmur at the stroke." If we have struck at all, we certainly intended to do it only with justice, and therefore we claim the benefit of this permission: protesting, however, against the insinuation in Chap. I. B. II. that we have pleasure in discovering faults, for there is a motive called the desire of doing good, which Mr. C. appears not to have recollected when he said, "surely if the discovery gave pain, no man would voluntarily engage in the search." Hardy as it may appear, after what has been said, we must object to one or two matters of style: as, "the person of Jeffery Gambado, of immortal memory, had not less resemblance to a light horse-man, than *what* honest Zachary now exhibited." Vol. I. p. 18. So also, "a better figure—than *what* Alexander now presented to the the sick man's view." These and some other similar *whats* are surely superfluous and inelegant, and they occur from time to time. In Vol. III. p. 200. we find "though his Lordship *was nothing less than an Adonis*." This is a Gallicism. The author means "was any thing rather than an Adonis," or something equivalent, but in English if we say, "the person who arrived was nothing less than a lord," we mean that he was a lord. We do not recollect many more such blemishes, but blemishes in style from Mr. Cumberland are phænomena. If we do not often give to a novel so extensive an examination, it is because we do not often meet with one from such a pen.

ART. VII. *A Treatise on Magnetism; with a Description and Explanation of a Meridional and Azimuth Compass for ascertaining the Quantity of Variation, without any Calculation whatever, at any Time of the Day. Also Improvements upon Compasses in general. With Tables of Variation for all Latitudes and Longitudes. By Rulph Walker, of Jamaica. 8vo. 5s. Elmsly. 1794.*

EVERY improvement in navigation is highly interesting to an Englishman, we are therefore happy to announce to our readers a treatise that describes the construction and explains the use of an essential improvement made on that valuable instrument the *Sea Compass*. Mr. Walker has not, however, confined himself merely to a description of his improvement

provement on the compass, but has also endeavoured to lay the foundation for a new theory of magnetism.

As our notions of magnetism are very imperfect, Mr. W. entitles the first part of his work, "*Conjectures on the Nature of Magnetism*:" and hopes he shall not be considered as assuming too much, in supposing that magnetism is occasioned by an elementary substance that pervades this globe, and probably, the whole universe, and that it does not course over land and sea merely to direct here and there a mariner's compass. He shows the affinity between natural electricity and magnetism, confirming his conjecture on this subject by a very curious circumstance that happened at his own house at Jamaica,—“when the scissars and needles that were in the pocket of a young woman, who had been close to another who received, and was killed by a stroke of lightning, were all rendered strongly magnetic.” Much of the reasoning on such subjects, must be founded on analogy:—that of Mr. W. seems in general to be pertinent and well applied; he finishes the first part with the following curious supposition:

“After what has been already said, I will venture a little further, and suppose the particles of magnetism small enough to pervade all other matter, and as every terrestrial and aerial substance is impregnated with ferrugineous matter, this magnetic fluid will so act upon these as to give them a polarity and range them so as to correspond with the magnetic meridians, and form a kind of magnetic atmosphere round our globe.”

Mr. Walker then endeavours to show, that it is the oblate spheroidical figure of the earth, which occasions the magnetic poles to differ from those of the earth; this does not appear an adequate cause, and we should have been glad to have seen stronger reasons for proving that the source of magnetism is seated in the atmosphere, and not in the earth, as it is an hypothesis free from numerous objections to which the old theory is exposed.

It is, however, more important to point out the course in which the magnetic poles successively move, and this Mr. W. has done, proving by a great collection of observations, made in various parts of the globe, that this *motion is towards the West*. He has also shown how the variation increases for a number of years, and then decreases to nothing, after which it changes from west to east; and that there are *two lines of no variation*, the one originating at the north magnetic pole, and proceeding towards the south; this line has west variation on the east side, and east variation on the west side. The other line of no variation originates at the south magnetic pole, and proceeds towards the north, till it is lost in the northern line. This line has

has west variation on the west, and east on the east side. Mr. Walker's description and remarks on the lines of no variation are entirely new to us, and enable him to trace with ease the progress of the magnetic poles from the east towards the west.

Mr. Walker has given tables of the variation for every second degree of latitude, and every degree of longitude, which will no doubt be of use to the sailor in hazy weather, when the variation cannot be obtained by observation, and still more so to those who cannot afford to purchase proper instruments. There is, however, no part of M. W.'s work that appears to us of so much importance as the description of his improvements on the mariner's compass, more particularly of that which is usually called the *Azimuth Compass*. We are persuaded that these will ultimately prove of great service to navigation, and lead the mariner's attention to a species of observation hitherto almost, if not entirely neglected.

By Mr. W.'s *Azimuth Compass* the quantity of magnetic variation may be discovered, when the sun is visible, in all latitudes and longitudes, without making use of the horizon or any calculation. It is also very useful for finding the latitude in hazy weather, which it does, either by giving the meridional altitude, or double altitudes: the apparent time by equal altitudes may be readily taken with it, and thus the longitude obtained with tolerable exactness, in such dark hazy weather as prevents other astronomical observations. It appears, from a certificate of Captain Penrose, of his Majesty's sloop *Lynx*, that, by comparison of the observations of apparent time found by the compass, and one of Arnold's watches, he was never mistaken in the longitude given by the compass, more than 30', though the instrument he used was not in its most improved state. From the testimonies of different Admirals and Captains of his Majesty's Navy, who have tried this instrument by order of the Lords of the Admiralty, it appears "that the compass has answered in every respect, and ascertains the variation with the greatest accuracy, and that it also discovers the errors to which the binnacle compass is liable."

In the Appendix are some useful hints to ship-builders and navigators with respect to keeping the compass at a distance from iron, and concerning the allowance for the increase of each variation in sailing to the westward from Jamaica. Had these been published sooner, many fatal accidents would probably have been prevented, among others "the loss of a frigate and nine loaded merchantmen upon the island of Grand Ceymanas." Lastly, Mr. Walker points out a method of adjusting the numerous disputes, and terminating the prodigious quantity of law-suits that are continually carrying on in Jamaica,

maica, in order to determine the boundaries of different estates; his method of surveying, which is capable of further improvement, is of the greatest consequence to the proprietors of landed property in America and the West-India islands.

Some faults might be pointed out in Mr. Walker's style, but he must be a very ill-natured critic who should notice a few blemishes in a work written principally for those whose minds are very little cultivated, and which conveys information of very general importance.

The following extract affords a specimen of the author's manner of reasoning on a very important part of his subject.

"If the magnetic poles changed their places from the west towards the east, the power called magnetism must evidently be possessed of a rotatory quality, as well as of a north and south polarity. But there is only one instance on which to ground such a supposition, namely, that the line of no variation appears to have been at London before it was at Paris, this must evidently be an error, because we find in the year 1600 the line of no variation (with east variation on the west side, and west variation on the east side) was at Cape Anguillas, and in the year 1638, at Constantinople, stretching towards the north-west, and passing through Vienna, all the west parts of Africa and Europe had east variation at that period.

"In the year 1657 Mr. Bond observed the true and magnetic meridian to coincide at London. It is therefore very obvious that the line of no variation could not have advanced westward from Vienna London, without being first at Paris; although by some observations, it was not at Paris until the year 1663, or by others not until 1666. One thing is certain, namely, that there has not been any line of no variation in Europe to the eastward of Paris since that time, which must have been the case, if the progression or change of place of the magnetic poles, with their lines of no variation had been from the west to the east. It is also certain that the line of no variation, which was at London and Paris in the years 1657 and 1663 was, not that line of no variation which is now to the westward of Van Diemen's land, stretching northward by Timor and China, because that line has east variation on the east side, and western variation on the west end."

ART. VIII. *Scottish Songs. In Two Volumes. crown 8vo.*  
10s. 6d. Johnson. 1794.

THIS Collection comes from Mr. Ritson, who has already distinguished himself by some former publications on similar subjects, namely, "*A Select Collection of English Songs, in 3 vol. 1783.*" and "*Ancient Songs from the Time of K. Henry III. to the Revolution. 1792.*" &c. and we are sorry to see the same

same acrimony, and the same overflow of abusive language pervade these volumes which disgraced those former publications. We should be glad to commend the diligence of his laborious researches in tracing the origin of Scottish\* songs, and for the recovery of every minute fragment which seems to relate to his subject, if we could at the same time give equal praise to his candour, or his taste.

To the first volume is prefixed an "HISTORICAL ESSAY ON SCOTTISH SONGS," in which is displayed some curious learning, especially towards the beginning, where the author combats the opinion of Mr. Pinkerton, who "in his very interesting *Enquiry into the History of Scotland, 1782*," contends, that the ancient Picts were not of Celtic, but of Gothic race. In refutation of whom, our essayist has advanced some shrewd arguments in p. xii. et seqq. which that ingenious and learned writer will find deserving his attention. He justly censures Mr. P. whom he allows to have "evinced uncommon industry and singular acuteness" in the above enquiry, for having admitted illiberal reflections, and even gross national prejudices into his works. But feeling strongly the impropriety of such a procedure, as he appears to have done, one cannot help being struck with surprise to see the essayist not only indulge himself in the most violent excesses of the same kind, but even outstrip his opponent in such gross abuse and personal insult as perhaps was never before exhibited in print.

We have heard of the fury with which the *Bellum Grammaticale* has been sometimes waged; the *Odium Theologicum* has been also noted in religious controversy; and the violent rage, with which political disputes have been conducted in the English Press, has been notorious. But what are all these compared with the furious hostility with which our essayist hath been contending on the important subject—of a few old songs. As it may divert the reader, and we hope will tend to shame such ribaldry out of practice, we shall cull some of the choice flowers, with which our elegant essayist has adorned his rhetoric.

In former publications of our editor, the late ingenious but negligent author of the "History of English Poetry," and the editor of the "Reliques of Ancient English Poetry," had the honour to be the subjects of his abuse, but now the afore said Mr. Pinkerton is the chief mark at

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\* This editor has a note (p. i.) in which he says *Scottish* is an improper orthography of *Scotish*. He is mistaken. When such a syllable is added, the consonant is usually and properly doubled, as *hot, hottish*; *bad, baddish*; *pet, pettish*, &c.

whom his shafts are levelled. He accordingly calls (in p. xx.) Mr. P's argument "ridiculous and absurd."—He says (p. xxii.) "most of (his) assertions want nothing but truth to support them."—He styles him in p. xxxvi.) "a voluminous writer, who deals pretty largely in premeditated falsehood, absurd opinions, and confident assertions,"—and because this unfortunate Mr. Pinkerton had the audacity not only to publish *Scottish Songs*, as well as our editor, but was even guilty of the still more heinous crime of attempting to write some himself; and because at first he concealed his said offence, and passed them for ancient, although he afterwards confessed his fault, and ingenuously disclosed the same to the public, yet nothing, it seems, can expiate his guilt: and he is for ever branded as a *FÖRGER*.—Thus, in p. xxxvj. "This ingenious romancer" has only "to add to his numerous *forgeries*." In p. cvij. he is a "prolific writer, whose confidence is more remarkable than his veracity."—In p. lxij. he is "the most ignorant and despicable of (the Scottish) impostors," and "universally held in detestation."—In p. lij. "so excessively ignorant as to explain in a contemptible glossary of a dozen pages"—one word (for only one is produced) wrongly, and because Mr. Pinkerton has attempted (though not very successfully) a Continuation, or Second Part of the *Ballad of Hardyknute*. He charges him with "studied and systematic forgery;" nay, degrades him from his rank in society (p. lxxvij. as a "man who is what the courtesy of the age calls a gentleman," and, yet, to use his own words, "if he had used the same freedom in a private business, which he has in poetry, he would have been set in the pillory;" and, in fact, "to call such an infamous impostor by his very worst, but true title were but justice to society\*."—But, what is most diverting, at the commencement of his career, our essayist cannot "refrain from lamenting that this kind of discussion, should be degraded by groundless assertion, absurd prejudice, and diabolical malignity." P. xv.

Notwithstanding all this curious display of caustic eloquence, it does not appear that the branded victim had ever given the least provocation, by any personal offence to Mr. Ritson, or by any attack on his writings. His warmth is of the most disinterested kind, excited by public motives; out of zeal for the Celtic nations, whom Mr. Pinkerton has degraded: or from indignation, at his having corrected or writ-

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\* If harsh language of this kind has been used by Mr. P. himself, as our essayist represents, the proper censure would have been to have shown a liberality of procedure directly opposite.

ten Scottish Songs, without having subscribed his name to every line.

But he is equally violent on every subject. We agree with this writer in p. xlviii. in deploring the fate of the lovely but unfortunate Mary, and in severely condemning her Royal persecutor for her conduct towards her, but in calling the latter "an envious, malicious, and treacherous hag" and "an execrable fiend," we should surely descend from the language of historical censure, to low scurrility: and partial, as every gallant or tender reader must be to the amiable and undeserving sufferer, we think few will concur with him in the following extravagant eulogy:—That her testament and letters will remain perpetual "monuments of a *head and heart*—of which *no other Queen in the world* was probably *ever* possessed." p. xlix.—He means, "*such as*," &c.

We are willing to attribute to his chivalrous attachment to this "beautiful, elegant, and accomplished Princess." p. xlviii. the strong bias which the editor manifests on all occasions towards her dethroned descendants; not only espousing their cause with a zeal, which in the last reign would probably have inrolled him among their martyrs\*; but inducing him to crowd his Third Class with every scrap of miserable trash written in their favour; the greatest part of his Jacobite songs, (for which he shows so great a partiality) being the very essence of insipidity and dulness. Nay, he goes so far as openly to insinuate, that the establishment of the House of Brunswick, had not been a question of RIGHT, but decided by the arbitration of the SWORD†. In his opinions on this subject, we are persuaded, very few Englishmen will now concur with him; or in another very singular sentiment, viz. (p. xviii. note) that, if in consequence of the Norman Conquest, the French should "have been at this moment the mother tongue of an Englishman," it, "to speak without prejudice, would be so far from being a subject of lamentation," that it would "have made some amends for the chicanery, barbarism, and tyranny, they" [the Norman Conquerors] "have introduced into a free and simple constitution." Reflecting, as it should seem, on our present mixed limited monarchy.

So much for the peculiarities of the "Historical Essay on Scottish Songs," which in other respects is not very interesting,

\* See p. lxix. compared with p. lix.

† Vide p. lix, lxviii. cvij, &c.



as it contains too many petty extracts from obscure books, in which the titles of old Scottish Songs happen to be mentioned : for these, breaking in upon the thread of the narration, had been better subjoined in the form of notes. It is also interrupted with minute discussions concerning the genuineness, merits, and authors, of some of the ballads in the subsequent series, which might have been more usefully prefixed to the respective poems themselves, and might, if necessary, have been referred to in this place. The dissertation concludes with an account of the Scottish music and musical instruments, the merit of which, as also of the tunes prefixed to the several songs, we must refer to the amateurs.

We come now to the collection itself, which is divided into **FOUR CLASSES**, viz. **I. LOVE SONGS. II. COMIC SONGS. III. HISTORICAL, POLITICAL, and MARTIAL SONGS, and IV. ROMANTIC and LEGENDARY SONGS or BALLADS.**

The value of a collection such as this must chiefly depend on the taste and judgment of the editor, in selecting the most beautiful and poetical songs, and in exhibiting them to the public with the greatest advantage. In making such a selection, any other standard but that of intrinsic excellence and genuine poetical merit, is totally inapplicable. These small lyric pieces are good for nothing, if they display no marks of real genius ; and in compositions of this light and simple kind, true genius is displayed in a beautiful simplicity, in sweet rural images, in soft and delicate addresses to the passions, in genuine humour, or in elegant terseness, in all the smaller pieces : and in natural description, affecting incidents, and an interesting display of characters and manners, chiefly of old times, in the narrative ballads.

But our editor seems to have prescribed for his guidance rules of a very different kind. The intrinsic merit of a poem seems to be no recommendation to him. The most eminent and choicest subjects of this kind having been scattered abroad by their heedless parents, and transmitted down to posterity, for the most part, by no safer conveyance than the imperfect memory of successive singers, or the careless transcripts of inattentive copyists, are seldom found fit for the press ; and require, therefore, a nice taste and delicate discernment, to emend what is faulty, to restore what is corrupted, and to supply what is wanting. In short, out of a mass of nonsense and corruption, with some delicate strokes that still remain of original excellence to extract and recover a beautiful composition, should be the constant aim of an editor who is fit for publications of this kind. Or if he be deprived by nature of the proper talents, and attempts himself, he should at least be able to appreciate

ciate them in others, to know how to discern merit, and to admire what he cannot attain : and if he avails himself of the labours of men of genius, he should treat them with due respect and esteem. But our editor seems to regard every corrupted or vulgar copy, which happens to fall into his own hands, with all the reverence of an autograph, and he treats with the grossest abuse any ingenious person, who has endeavoured to render it worth preserving. An author's own copy ought, we grant, to be religiously followed, and never to be departed from without proper notice and apology. But where a trivial song has, in the lapse of time, been grossly and evidently corrupted, he who obstinately retains the corruptions is the *faithless* editor, and not he, who, to the clearest conviction of every discerning reader, removes and corrects them : and an affected anxiety to retain or notice every minute particle of the old blundering readings, is perfectly ridiculous, and only deserves the palm from Midas. The pretensions of our editor to this unenvied distinction would have been quietly allowed him, had he not on all occasions persecuted with the most unrelenting rancour, and every species of personal insult, those who have, by their ingenious labours, attracted the public favour to this species of publication, if they happen to have formed a rule for their direction above the scanty limits of his own judgment ; the minuteness of which might have made him an useful copyist and painful editor of legal forms or ancient records, where minute diligence and laborious drudgery, are of real value, (such as a Supplement to Madox's *Formulare Anglicanum*, or a continuation of Rymer's *Fœdera*) rather than a publisher of elegant poetry.

Accordingly, we find in the present collection many songs admitted, that have not the slightest pretensions to poetical merit : and what is more remarkable, the most excellent pieces, which he has obtained from others, are the marked objects of his most violent censure. Such is the finest poem in his collection, the ballad of Hardyknute, which, because its admirable author chose to call it A FRAGMENT, and to conceal his name, this discerning critic, to the everlasting credit of his taste and judgment, styles " a palpable and *bungling* forgery, without the slightest resemblance of any thing ancient or original." (Essay, p. lxii.) and yet at the bottom of the page, he gives genuine ancient lines, as what are copied in it. Nor has he the credit of having discovered it to be *not ancient*, for this evidently appeared from the accounts given of it in Percy's *Reliques*, &c. v. ii. pp. 96. 111. and in *Ancient Scottish Poems*, v. i. p. cxxvii. both which he quotes.

The next poem in his collection, which follows Hardyknute, and is second to it perhaps in excellence, is the beautiful ballad  
of

of GIL MORRIS: his account of which, our editor introduces with this curious remark. (p. lxx.) "The History of Scottish Poetry exhibits a series of fraud, forgery and imposture, practised with impunity and success." Because this most interesting and affecting song had been published by a lady, as collected from the memory of old women and nurses, &c. who had from such materials formed this charming pathetic tale, and some additional stanzas having been afterwards added by another ingenious contributor, our editor thus mentions them.

"The original stanzas, even as the ballad is now printed, may be easily distinguished from the interpolations; great part of the latter being a more evident and pitiful forgery than *Hardyknute*, which, with another modern production, the interpolator has had the folly or impudence to imitate or transcribe."

What is most curious, our editor has transcribed these himself into his own collection, and that, without numbering the verses, by which the additions might be discovered, as had been done in the *Reliques*, &c. He then subjoins a list of passages from other poems, as imitated in this; but any one conversant with our old ballads knows that they had an appropriate language and many peculiar phrases common to all pieces of this kind; and in some of the others, the reader may judge of the resemblance from the following specimen.

"And like the mavis on the bush  
He gart the vallics ring."

*Gil Morris, st. 15.*

"I sang, my voice the woods returning."

*Braes of Yarrow.*

The poem, which is perhaps third in point of merit, though printed in a different part of his collection (Vol. II. p. 17.) is the beautiful ballad of EDMOND, or (as he more rightly entitles it) 'ADAM OF GORDON.' This ballad is a Scottish *Refatimento*, or popular alteration, of the old song entitled CAPTAIN CAR; of which the original, with the author's name, had been published from an ancient copy in the Cotton Library by Mr. Ritson himself, in his *Ancient Songs*, 1792.—The Scottish edition had been printed at Glasgow in 1755, as it was recovered from "the memory of a lady."

This ballad was republished in the "*Reliques*," &c. as "improved and enlarged with several fine stanzas, recovered from a fragment of the same ballad in the editor's folio MS:." In order to have a stroke at the editor of the *Reliques*, our Hypercritic charges him directly with having "interpolated and corrupted" this Scottish copy, by those insertions. And yet, reader, seven of these very inserted stanzas are confirmed

firmed by his own copy from the Cotton Library, and surely afford such proof of the existence of the said old folio MS. as ought to have prevented the absurd and injurious suspicions suggested in the introductory pages to his last mentioned work. Although thus confirmed by MS. authority, and extremely fine in themselves, our curious editor, to the credit of his taste, fastidiously rejects them, affecting to prefer the Glasgow edit. of 1755. Yet one of them in particular is the most beautiful and pathetic that is to be found in any poem, and as such we shall submit it to the reader. The lady and her children are on the point of perishing in the flames, the castle being on fire, when her youngest son, on the nurse's knee, cries to his "dear mother" to surrender, for that he is suffocated with the smoke. On which, in the *RELIQUES*, follows this natural and affecting sentiment :

" I wad gie a' my gowd, my childe,  
Sae wad I a' my fee,  
For ane blast o' the westlin wind,  
To blaw the reek frae thee."

And immediately after she lets down her daughter, to see if her children might hope to be spared, &c.

To this pathetic stanza, though confirmed by his own original copy, he prefers the following obdurate and churlish reply of the mother :

" I winnae gie up my house, my dear,  
To nae sic traitor as he;  
Cum well, cum wae, my jewels fair,  
Ye maun tak share wi me."

And yet, in immediate contradiction, she lets her daughter down, as aforementioned, who is received on the point of Gordon's Spear, &c.

To this specimen of our editor's taste and judgment, in making his option between the two copies which were equally before him, we shall add another instance in the choice he makes between the different conclusions of the two editions.

The lady's husband, returning too late to save his castle, and its dear inhabitants, from the flames, is thus represented in the *Reliques* :

" He wrang his hands, he rent his hair,  
And wept in teenefu' muid :  
O traitors for this cruel deid  
Ze fall weep tears o' bluid,

M m

" And

" And after the Gordon he is gane,  
 Sa fast as he might drie;  
 And soon in the Gordon's foul hartis bluid  
 He's wroken his dear ladie."

Surely this is natural, simple, and pathetic, and leaves the concluding impression consonant to the feelings excited by the preceding melancholy tale. But our editor thinks better, and prefers the following burlesque conclusion of the other copy, which turns the whole into farce; for thus it represents the husband:

" And round and round the waes he went,  
 Their ashes for to view;  
 At last into the flames he flew,  
 And bad the world adieu."

Such are the " interpolated and corrupted" stanzas, for which he arraigns *Bishop Percy*; whom he chuses for the greater effect, to censure under his episcopal title for offences committed in his youth and private life. Accordingly, in p. 71, he insinuates that " the learned *prelate*" had been satisfied of the authenticity of stanzas, in his edition of *Gil Morris*, which bear the strongest marks of illegitimacy. As if all this had been done since he was a bishop\*.

As a specimen of one among the very few songs which we have not seen in former collections†, we shall select the follow-

\* But this is gentle and delicate treatment, compared with the manner in which he handled that respectable and accomplished editor in another of his books. Forthere he plainly accused him, of availing himself of his present high rank in the church, to palm upon the world the impositions committed in his *RELIQUES*, &c. (which yet, we are persuaded, contain no impositions at all, and were published, we believe, near twenty years before he was a bishop.) It is in the preface to his " *Select Collection of English Songs*, 1783, 3. vol." where (in p. 10) our editor, Mr. R., urging in defence of his injurious treatment, that " the inaccurate and sophistiated manner in which every thing that had real pretensions to antiquity, had been printed by the RIGHT REVEREND EDITOR," &c. " would be a sufficient apology," &c. subjoins a long note, which he thus concludes: " Forgery and imposition of every kind, ought to be universally execrated, and never more than when they are employed by persons high in rank or character, and those very circumstances are made use of to sanctify the deceit." Mr. R. well knew he could safely commit this unprovoked and wanton outrage under the most perfect security that it would neither be returned, nor noticed by the insulted person.

† Mr. R. in his PREFACE, p. 4, tells us the following is from *Ancient and Modern Scotch Songs*, &c. 1769 and 1776. We have now before us the edition of 1769; but cannot find it in the INDEX.

ing from Vol. I. p. 231, and, with Mr. Ritson's leave, omitting (after the first stanza) the terrible botch, "quo he" and "quo she," which spoils the whole, shall print it thus:

(CLASS II.) SONG XXIII.

Our good man came hame at een,  
And hame came he;  
And then he saw a faddle horse,  
Where nae horse should be.  
O how came this horse here?  
How can this be?  
How came this horse here,  
Without leave o' me?  
A horse, quo he;  
Ay, a horse, quo she.  
Ye sould blind dotard carle,  
Blind mat ye be,  
'Tis naething but a milk cow  
My minny sent to me.  
A milk cow, quo he;  
Ay, a milk cow, quo she.  
Far hae I ridden,  
And meikle hae I seen,  
But a faddle on a cow's back  
Saw I never nane.

Our goodman came hame at e'en  
And hame came he;  
He spied a pair of jack boots,  
Where na boots should be.  
What's this now goodwife?  
What's this I see?  
How came these boots here,  
Without the leave of me.  
Shame fa' your cuckold face,  
And ill mat ye see;  
It's but a pair of water stoups  
The cooper sent to me:  
Far hae I ridden,  
And farer hae I gane;  
But filler spurs on water stoups  
Saw I never nane;

[Boots, &c.]

[Water stoups, &c.]

Our goodman came hame at een,  
And hame came he;  
And then he saw a sword\*,  
Where a sword should nae be.

\* We may appeal to any tolerable ear, whether this line wants any mending: yet Mr. R. has chosen to interpolate it with this curious addition—"he saw a [filler] sword."

What's this now, goodwife ?

What's this I see ?

O how came this sword here,

Without the leave o' me.

Shame fa' your cuckold face,

And ill mat ye see ;

It's but a parridge spurtle,

My minnie sent to me \*.

Weil far hae I ridden,

And muckle hae I seen ;

But filler handled spurdes†

Saw I never nane.

[A sword, &c.

Our good man came hame at een,

And hame came he ;

There he spy'd a powder'd wig,

Where nae wig should be.

What's this now, good wife ?

What's this I see ?

How came this wig here,

Without the leave o' me.

Shame fa' your cuckold face,

And ill mat you see,

Tis nothing but a clooken hen,

My minnie sent to me.

Far hae I ridden,

And muckle hae I seen ;

But powder on a clooken hen,

Saw I never nane.

[A wig, &c.

[A] clooken, &c.

Our good man came hame at e'en,

And hame came he ;

And there he saw a muckle coat,

Where nae coat shou'd be.

O how came this coat here

Without the leave of me ?

Ye auld blind dotard carle,

Blind mat ye be,

It's but a pair of blankets

My minnie sent to me.

Far hae I ridden,

And muckle hae I seen ;

But buttons upon blankets

Saw I never nane.

[A coat, &c.

[Blankets, &c.

\* Here the botch happened to be wanting, yet Mr. R. takes care to insert it : which is noticed, lest he should tax us with corrupting this part of his copy.

† Here again he shows the delicacy of his ear and taste, by an interpolation, which produces this curious line :

“ But filler handed [parridge] spurples.”

Ben \* went our good man,  
 And ben went he;  
 And there he spied a sturdy man,  
 Where nae man should be.  
 How came this man here  
 Without the leave of me?  
 Poor blind body,  
 And blinder mat ye be,  
 t's a new milking maid  
 My mither sent to me.  
 Far hae I ridden,  
 And muckle hae I seen;  
 But lang-bearded maidens  
 ' Saw I' never nane.

[A man, &c.

[A maid, &c.

Having thus examined our editor's plan, and the execution of his work, we could entertain no doubt of his correctness and fidelity in the publication. When looking into his note (p. cx) we made a discovery, which very much surprised us. Gentle reader, could you think it possible!—This severe, this inexorable judge;—sitting on his tribunal—in the very act of passing sentence—is convicted of the crime, for which he is himself inflicting punishment! Yet incredible as it may appear, it is even so. In this note, the more rudely to contradict Dr. Percy, and the more fully to gratify his pique against him, he FALSIFIES a quotation from HIS OWN edition. Let the reader judge.

The editor of the *Reliques*, in his “*Essay on the Minstrels*,” (Vol. I. p. xxxviii.) observing that the South of Scotland was peculiarly the nursery of Scottish minstrels, quotes the following line of an old song, wherein a piper is asked by way of distinction:

“Came ze frae the border?”

What authority he had for this reading we shall probably see in the new edition, which, we understand, will soon be published. But Mr. R. gives him a flat contradiction:

“The piper is not asked any such question, nor are there any such words in the song; nor, if there were, did the learned essayist ever meet with a copy either printed or manuscript, so antiquated as to have the *z* substituted for the *y*.”

Yet this has been commonly done in Scottish ballads ever since Allan Ramsay published his *EVERGREEN*, and is practised by our editor himself in Vol. II. p. 19. et seqq. in copying what he knows to be a modern publication. But this he calls, a “*Chattertonian manœuvre* (in the use or abuse of which

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\* i. e. Within.



Dr. P. is supposed not to have been very sparing.)" He then gives the line thus, in which indeed no question is asked :

" Ye live upo' the border."

But upon turning to the song itself, which Mr. R. has printed in Vol. I. p. 266, we find the piper is asked *some* such question as he has denied, though with a trifling difference from the reading of Dr. P. viz.

" Live you upo' the border?"

And here we must observe, that, as Mr. R. has no better authority for his edition of this song, than a common modern collection, out of which he copied it, this line can scarcely be right, for it is evidently not in the Scotch dialect, which we conceive, would be " Bide ye," or " Dwell ye." However, the fact is proved against him, that he hath altered the reading: if wilfully, for the blameable purpose of gratifying his spleen: if inadvertently, then it should teach him more candour to others. In either case, what becomes of his boasted integrity and unerring correctness?

To the second volume is subjoined what seems to be a good GLOSSARY of more than twenty-six pages, which is preceded by an INDEX to both the volumes, referring to each song by its first line, which we think should not have precluded a TABLE OF CONTENTS, for, not recollecting the first lines, but only the general subject, we have found it difficult to turn to some pieces we wanted.

ART. IX. *A general and connected View of the Prophecies relating to the Times of the Gentiles, delivered by our blessed Saviour, the Prophet Daniel, and the Apostles, Paul and John; with a brief Account of their Accomplishment to the present Age. Supported by the most unexceptionable Testimony of History. By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 12mo. 263 pp. 3s. Rivingtons. 1795.*

AT this time, when the distortion and misapplication of prophecies are daily employed to corrupt weak, and agitate restless minds, it is a design of peculiar utility, to undertake the clear and familiar exposition of the prophets, in a manner which may, as far as possible, be adapted to the capacities of all readers. In executing this task, Mr. Whitaker has struck out a method particularly convincing and complete.

complete, in making choice of Mr. Gibbon as the historian, from whose testimony he deduces uniformly the fulfilment of the prophecies. Of most other historians it might have been said that they wrote with the bias of Christianity upon their minds, and that, even though they did not point out the connection between the prediction and the event, they might have a secret view towards their accommodation. From this suspicion, Mr. Gibbon must be completely free. His testimony is that of an adversary, and one so inveterate that he certainly would have been much mortified, could he have supposed it possible for his history to be rendered, directly or indirectly, subservient to the support of Christianity.

Mr. Whitaker's interpretation agrees in general with that of Bishop Newton, and where he suggests any thing new or different, he clearly and distinctly gives his reasons. The most remarkable of these passages we shall here insert, because the idea of the author is supported with ingenuity, and is such as well deserves consideration. After stating that the fortunes of the church under the two Apostacies, that of Rome and that of Mahomet, are distinctly traced in the Revelation of St. John, Mr. W. gives it as his opinion, that the same distinction is made also in the prophecy of Daniel.

" Still the arrangement I have before stated, of two lines of prediction commencing from this period, seems not to be confined to the prophecies of the Apocalypse, but exists, as I conceive, in the book of Daniel; for though in his eleventh chapter, no such distinction is made, yet in his seventh there is evidently given the prediction of the man of sin, or the slavery of the Western empire; and in the eighth appears to be described the rise and progress of Mahomet, and his followers, or the subjugation of the Eastern. I here use the language of hesitation, not from doubt, but from a sincere desire to avoid any just imputation of arrogance, in bringing forward an interpretation in which I am not patronized by any preceding writer. Let however, only the latter part of the vision of the Ram and the Goat be seriously considered; and I think, the rise, the progress and the character of Mahomet will be fully manifest. The prophet's relation of this part of his vision runs thus, " And out of one of them (*see Dan. ch. 8. v. 9.*) came forth a little horn, which waxed exceeding great, towards the south, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea he magnified himself even to the prince of the host; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, and an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

" Now, as it is in itself improbable, that this should be a repeated account of the very same power, whose whole history, from its first appearance

appearance to its destruction, was given only in the chapter immediately preceding; so its rising out of the one of the four horns, by which the divisions of the Macedonian empire was prefigured, by no means corresponds with the springing up, as mentioned in the eighth chapter, among the ten horns. On the other hand, the declaration of the Angel in v. 19, that the prophecy relates to what shall be at the last end of the indignation, excludes all ground for applying it to Antiochus Epiphanes, no less than the relative situation of his country, which lies north of Judæa, and is in the 11th chapter of this prophet considered as so lying; and consequently he not being able to extend his conquests towards Judæa in any other than a south line, can never be the power here described as waxing exceeding great towards the *south*, and towards the *east* and towards the *pleasant land*. The same circumstance of situation too (had we not the exception to them before given) excludes the Romans from being intended in this prediction.—For in the sacred writings (one text only excepted) the four cardinal points of the compass alone being ever noticed, the mention of the south and of the east includes the intermediate point of the south east, and consequently no power from the north west, the direction in which Rome lay, could be characterized, by enlarging himself, not only towards the south east but towards the pleasant land, which was in the south east.—We are then restrained to look for the completion of this prophecy in some power by which the state of the Jews or the Christians, or both, hath been greatly affected, and which hath risen neither to the north nor to the west of Jerusalem, and yet within the precincts of the realms of Alexander's successors. Now what power has arisen that so well answers in these several particulars, or rather that does in fact include them all, but the Mahometan? This first arose within one of the divisions of the Macedonian Empire, and to the south of Judæa; it spread its conquests towards the south and towards the east, and towards the pleasant land, all in a straight line, it waxed great likewise towards the west, but it did this by a circuitous course. It came out first too as a *little horn*, a description not very applicable to the Romans, either in character or behaviour when they first set foot in Asia. And how far the other particulars of this prophecy were accomplished in Mahomet and his followers shall be shewn, after I have offered to the reader's notice a coincidence meriting observation in the several accounts, of this prophet, St. Paul, and St. John.—The first states the rise of Mahomet as to take place when the transgressors are come to the full: the second says, that the delusion of the man of sin shall be sent as a punishment, because men believed not the truth, but had pleasure in unrighteousness: where surely the same period (that in which the sins of the people call for judgement) is characterized for the rise of these two powers. Now St. John ascribes to each of them the same duration, and speaks of the time of their end as the same, and consequently in his account they must begin at the same time; in exact correspondence with each of the separate declarations of the two former writers. Such coincidences in prophecy, of which the holy pen-men themselves do not seem aware, prove, like the same in history, that the writers drew originally from the one source, with this only difference, that in the former case their information

information must have more than a human origin, even the operation of "that selfsame spirit, who divideth to every man severally as he will"

"Since on the first view it may perhaps appear to some readers, as an objection to my interpretation of the passage now under consideration, that in stating the kingdoms of the four Horns as extending to the rise of Mahomet, the body of the Macedonian Empire is considered as still distinct from that of the Roman; I must request that the 12th verse of the 7th chapter of this prophet may be referred to, where it will be found, that under the prevalence of the fourth great Empire, the others are considered as yet in existence; in exact correspondence with the language of the Apocalypse, in which the Roman Empire, as appears by several texts I have already had occasion to quote, is spoken of as only one third part of the world. This point explained, I now proceed to the historick testimony of the great prevalence of iniquity, at the season in which this scourge of Christendom appeared, preferring to that of others the evidence of my usual assistant." P. 91.

This writer is one of those who thinks that the prophetic periods may possibly be calculated *a priori*, from the words of the prophets: and, not deterred by the failure of so many who have attempted the same thing, whose periods are already past, he estimates the future duration of the world at little more than sixty years. "Of the 1260 years during which the outer court of the temple was to be abandoned to the Gentiles, nearly twelve centuries are already past." Mr. W., however, has too much good sense to be dogmatical or positive on this point: and his remarks, with the note subjoined, are well worthy of consideration. He concludes his note thus:

"All these coincidences in a number with which I was at first supplied by certain data from the vision itself, have, I confess, made an impression on my mind. If to the reader they should appear unworthy of attention, he will at least do me the justice to acknowledge, that my opinion has not been taken up entirely at random, but even on ground more evidently furnished by the text, than that on which my predecessors have proceeded." P. 276.

Mr. W. makes a very sufficient apology for the incorrectness of a country press, and his own inability to attend minutely to the task of correction; but we must give him a friendly warning about certain affectations of his own, in which he aims at being more correct than others, and thus writes, in those instances, a different language from that of his countrymen. Why should he be so rigorously analogous as to write *hisself* and *theirselves* when all the nation writes otherwise? why *daies* for days, and the almost obsolete *stricken* for struck? Let him recollect the decision of the judicious Johnson on such fancies, "Some ingenious men have endeavoured

voured to deserve well of their country, by writing *honour* and *labor*, for *honour* and *labour*, *red* for *read* in the preter-tense, *sais* for *says*, *repete* for *repeat*, *explane* for *explain*, or *declame* for *declaim*. Of these it may be said, that as they have done no good, they have done little harm; both because they have innovated little, and because few have followed them." *Authour* for *author* Mr. W. writes on the authority of Johnson himself, but here the world is against him, and even the great Lexicographer must yield to custom:

"Quem penes arbitrium est et jus et norma loquendi."

This publication is the more valuable for being of a portable and convenient size. It is such as may easily be read, as an antidote to modern whims, and being read, can hardly fail to produce a good effect.

ART. X. *A Narrative of the British Embassy to China in the Years 1792, 1793, and 1794; containing the various Circumstances of the Embassy, with Accounts of the Customs and Manners of the Chinese; and a Description of the Country, Towns, Cities, &c. &c. By Æneas Anderson, then in the Service of his Excellency Earl Macartney, K. B. Ambassador from the King of Great Britain to the Emperor of China.* 4to. 302 pp. 1l. 1s. Debrett. 1795.

NOTHING more strongly excites curiosity than concealment. It is the very nature of that passion, as well as of some others, to be inflamed by obstacles; and the more eagerly to seek gratification the more pertinaciously it is denied; nor will knowledge ever be despised among men, unless it should become, by any means, too generally obvious and attainable. The coy reserve of China respecting its customs and institutions, and its unwillingness to admit the intercourse of strangers, are exactly calculated to raise the enquiring minds of Europeans to the boiling point of ardour; and since the publication of Du Halde in 1735, nothing very important has been obtained for their satisfaction. It could not be doubted that an event so out of the common line of occurrences, and so exactly tending to this point, as an Embassy to China, would excite a most active curiosity, respecting the discoveries which this mission would produce; and any incidental delay of gratification would increase rather than suppress the desire. Thus calculated, without doubt, the framers of the present work: but when they imagined that informa-

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tion from the lowest quarter would be received as good and valuable, they surely calculated without their host, the public. Mr. Æneas (or, more properly, Angus) Anderson was, we understand, a livery servant in the suite of the Ambassador, and by no means in a confidential situation. Such a person, it is true, would have the use of eyes and ears; and all that such organs could report of a country, the language of which was totally unknown, might fairly be told by him, could we suppose in him the habit either of viewing accurately, or relating judiciously; but all beneath the surface, the causes of all procedures, the meaning of forms and customs, the transactions of any importance, between the principal men of the two nations, must be sought for in vain \* in a narrative thus originating. Accordingly, if we were to say that the work before us contains much information or entertainment, we should fail in our duty, and offer an insult to the judgement of the public. It seems, indeed, strange to us that advantage should by any one have been expected from a work so replete with absurdities, and gross mistakes, to detect which it is by no means necessary to visit China.

How such a publication is formed may be easily supposed.—Among the many individuals who in such a voyage keep memorandums of what happens, some one is found whose scruples, if he has any, may be vanquished by adequate considerations: a person versed in the art of writing is then employed to give a readable form to these crude materials, and if a sufficient quantity to make a book, with the assistance of broad margins and large spaces cannot be obtained, it must be eked out by common ship journals, or any other matter that may tolerably suit, at the discretion of the compiler. The person who executes this task ought, however, to do it with a constant recollection of the character under which he writes, that of the supposed author, which in this publication has not always been regarded. The prodigious pomp of the preface, particularly its exordium, is ill suited to the situation of Æneas; and though he there says what is true, he does not say it in a manner becoming such an author.

“Inde toro pater Æneas sic orsus ab alto.”

“It is not for me,” he says, “to examine those writers who have preceded me on the subject of China; it is not for me to point out their contradictions, or display their *fabulous interpolations* (bless us! what words!)—my only business is to relate what I saw in the course of this embassy, in every part of which *I had the honour to attend Lord Macartney, who*” &c. Many entertaining instances of this sublime style might

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\* This, indeed, is observed in the book itself, p. 173.

be produced. "In the course of my excursions through the city, I endeavoured to make myself acquainted with the *nature of its municipal Government*. Of this important subject it is not to be supposed that I could learn much: I was, however, in one way or other, made to understand," &c. p. 93. "The time is approaching when this stupendous monument of persevering labour (the Chinese wall) when this unparalleled effort of national policy, will become an enormous length of ruins, and an awful example of decay: many parts of it are already fallen down, and others threaten to encumber the plain they were reared to defend." p. 132. (Dr. Johnson in China.) "I must, however, acknowledge that, after all, this renowned barrier of China did not altogether satisfy my expectations." On the departure of the embassy he says, "But though *we* might, in the first moments of surprise, be disposed to feel something for *ourselves*, superior considerations soon succeeded, and we forgot the trifles of personal inconvenience, in the failures of a political measure, which had been pursued with so much labour, hazard, and perseverance." &c. p. 178.

"Quid domini facient, audent cum talia fures?"

But we shall proceed to give our readers some specimens of the accuracy of this narrator. In his confused account of an expedition to the Peak of Teneriffe, he says, "*the foot of the Peak* was entirely covered with snow six foot in depth, notwithstanding which we find that "a kind of rude pavilion was formed by a sail, which produced a comfortable apartment." The truth is that in the vale of Oratava, at *the foot of the Peak*, the thermometer has never been known to fall below 70°. In one place we find it 11 or 12 miles from Santa Cruz, and in the same page it is twenty miles. We do not remember to have heard of the Peak "disemboguing flames from a volcano," except in this publication, since the eruption by which the town and port of Carachica were destroyed. How "the natives of Cochin China," who were found on the small island of Pulo Condore, became acquainted with "the Tartar language," we are at a loss to conceive. The following account also is remarkable:

"We for the first time saw some plantations of the tea-tree, of a dwarf size, with a narrow leaf resembling myrtle. It was the season when these trees were in blossom, which the Chinese pluck and dry, and the younger the blossom is, when plucked, the higher the flavour of the tea is considered, with which it is mixed." P. 73.

We have always understood that the tea-plant grows about the centre of the Empire, and is never met with in the province of Pe-tche-li, and that, instead of the "blossoms of

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\* i. e. 38 degrees above the freezing point.

tea," the Chinese mix the flowers of the *Olea Odoratissima* with the tea to give it a fine flavour: and this we do, and shall continue firmly to believe, unless it should be contradicted by better authority than that of Mr. Anderfon.

We are told that Lord Macartney and his suite were lodged in a temple at Tong-tchew, whose altars and images are described, which afterwards turns out to be the "house of a timber-merchant." Pekin, it is said, is "twelve leagues," instead of twelve miles, in circumference. But we are totally at a loss to comprehend the following sentence: "There is a grand gate in the center of each *angle*, and as many lesser ones at each corner of the wall." p. 102.

"Tuesday, Oct. 22. The water-mills, of which we saw several at work, appear to be in a great measure the same as those used in Europe; they were corn-mills, as we were informed, and were situated in the midst of very extensive fields of *that grain*, which was almost ready for the sickle." p. 188.

By *that grain* the author evidently means corn, though it is awkwardly expressed; but we should conceive that the 22d of October would be a wonderfully late harvest for corn in the middle of China. As a specimen of the value of the Appendix we shall give the second article, which is like the greater part of the rest.

"Tuesday, 6. Ditto weather. Adam Bradshaw, a Light Dragoon, departed this life, and his body committed to the deep, A. M. Washed the lower and orlop decks, fumigated the ship with devils, washed the sides of the beams with vinegar."

After producing such proofs of the inaccuracy of this traveller, in matters which even he might have known better, we shall not think it necessary to give any specimens to our readers. There are very few things recorded here that are worthy of repetition, and even on those few we know not how to depend. But we are sorry to observe a disposition pervading the whole to represent the embassy as improperly treated, and as failing in all its objects, both of which representations we believe to be false. Ignorance of the customs of the country, and the want of judgement to expect differences from known customs, and to make allowances for them, might occasion a great part of this error; but it is evidently mixed with a malignity, which has appeared in many publications fabricated here. We are happy to see a work advertised, which will doubtless make us amends for our disappointment in this volume. Such a view of China as was taken by the principals in this voyage, has not before been in the power of Europeans; and though we cannot rest satisfied with accounts from the lowest retainers to the embassy, we shall hasten with avidity to those



those of such men as will then be the reporters of the narrative. One bad consequence of the present disgraceful publication may be the effect produced by it in China, whither it will probably find its way. Its contents being reported to the Emperor, who can have no notion of the licence of our press, it may appear to him, from its form and size, to be an authorized misrepresentation of the reception given to our Ambassadors, and a public calumny against him.

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**ART. XI.** *An Elegiac Poem, sacred to the Memory and Virtues of the Honourable Sir William Jones, one of the Judges of the Supreme Court of Judicature in Bengal; containing an Historical Retrospect of the Progress of Science and foreign Conquest in Asia. By the Author of Indian Antiquities.* 4to. 2s. 6d. Faldier. 1795.

**T**HE fame of Mr. Maurice as a Poet is not now to commence; his earliest juvenile productions were all of a poetical kind, at which time, Netherby, and several other poems, obtained a well-deserved applause, and denoted all those qualities of mind which the Muses delight to favour.—Immersed, since that period, in the most useful, but at the same time laborious studies and researches, he may be expected to have lost some part of his youthful fire, but we are happy to announce, that though the Parnassian, like other ladies, do not in general show themselves remarkably propitious to persons involved in antiquarian pursuits, they certainly have not discarded Mr. Maurice.

He writes, indeed, in his severer compositions with that energy and vivacity of style which mark a poetical genius; and even in the midst of his devotion to very different objects, cannot forget the lovely forms which originally captivated his youthful mind. Hence is it that, though in the garb of sorrow, he comes forward now with the splendour of poetical imagery, and strews over the grave of his departed friend the richest flowers of fancy.

Sir William Jones had too much merit of his own not to distinguish and esteem it in another, he had therefore stepped forward with zeal to befriend and patronize Mr. Maurice, and particularly favoured and espoused his great works, on the Antiquities and History of India. Under such circumstances, no more proper person could assume the task of recording the public regret on the death of so great a man, or of paying those honours

honours

nours which a poet only can pay to the memory of his merit and abilities. Aware that mere lamentation is, if not a barren, certainly a trite subject for composition, this author takes a wider range, and gives a dignified and historical character to his poem, by reciting in it the fortunes of that country, in which Sir W. Jones was so much distinguished, and in which he died. He gives it also the animation of the dramatic form by throwing the greatest part of it into a speech of the Genius of ancient Asia, who appears at the tomb of the deceased.

The plan of the poem will, however, be best understood from the argument prefixed, which we therefore insert.

#### ARGUMENT.

“ General introductory reflections suited to the subject : and considering DEATH, according to the Indian hypothesis, as only inducing a change of being, and opening new scenes for philosophical research into the ample volume of nature. Astronomical investigations, a favourite line of science with the deceased, specified as probably affording to the liberated soul the sublimest species of delight. Future felicity of this exalted nature to be looked to as the chief consolation and reward of toiling science and neglected genius, in an age in which preferment is obtained by mere weight of INTEREST.—The GENIUS of ANCIENT ASIA descends—the distinguishing features of her character—virtue, valour, generosity : contrasted with those of the GENIUS of MODERN ASIA—vice, cowardice, cruelty—the pronounces the eulogium of her favourite, and traces the progress of Eastern science, according to the arrangement of his own dissertations before the Asiatic Society. From Persia, as a centre, taking the term in an extended point of view, so as also to include the western parts of Mount Taurus, where the Noachidæ first settled, the arts were diffused through Assyria, Phœnicia, India, Egypt, Carthage, Greece, and the Roman empire.—The horrors of the Mohammedan Irruption in the seventh century depicted, and the character of the first propagators of Islamism in Asia, described as fatal to the sciences ; afterwards, relaxing from their sanguinary fury, their descendants became, throughout the East, the patrons and promoters of the arts—the particular and successive invaders of India enumerated, and their respective characters delineated—Mahmud of Gazna—Gengis—Timur—Shahrock—Uleg Beg—Baber—the Mogul dynasty of India—Akber—Aurungzebe—The decline of that dynasty. The irruption of Nadir Shah—of Abdallah—the subversion of the Mogul empire—the horrid excesses and barbarity of the succeeding period—Freedom and science revive at Benares, under the auspices of the English. India principally indebted for the regeneration of the latter to the spirited and extensive plans of Sir William Jones, to promote and diffuse it—his character and accomplishments as a man, and as a scholar—as a man, distinguished by active piety, and an ardent love of liberty—as a scholar, more particularly eminent for his attainments in  
Astronomy,

astronomy, chronology, antiquities, languages, music, botany. The GENIUS of ANCIENT ASIA having finished her eulogium at the tomb of Genius, disappears—The Dii Minores, or inferior genii of India, now arise, and pay their devoirs at that tomb—the beam of Aurora appearing, they chant the Mithriac hymn, and are finally absorbed into the beams of the SUN, the fruitful parent of Asiatic superstition.”

From the Poem itself it would be easy for us to extract large specimens in proof of its poetical and scientific merit. We shall give just sufficient to remove any possibility of doubt on those subjects from the minds of our readers. The excellence of the following stanzas is of a kind which every lover of poetry will strongly feel.

“ Wide as those countless orbs diffuse their blaze,  
Boundless as space extends, or being flows,  
No spot so dear applauding Heaven surveys,  
As where the wise and virtuous dead repose.

Unfading laurels o’er their sacred urn  
Aloft their ever-verdant foliage spread,  
The Muses there eternal incense burn;  
And rolling spheres their kindest influence shed,

On their lov’d bier, the Morn’s refulgent star  
Enamour’d, loves to dart its earliest beam;  
There passing Phœbus checks his rapid car,  
And lingering Cynthia sheds her latest gleam.

The loveliest roses of the breathing spring  
Delight around the hallow’d sod to grow;  
Bright seraphs hover near with guardian wing;  
Light fall the dews, and soft the zephyrs blow.” P. 4.

The description of the Genius of Asia is animated in a high degree.

“ A flood of glory from the expanding skies,  
Full on the tomb of shrouded Genius play’d;  
And, floating in the blaze, my raptur’d eyes  
A form immortal and sublime survey’d.

The jewell’d chaplet that adorns her brow,  
Her spear, resplendent as the solar flame,  
Her cheek, that shames the morning’s purple glow,  
The sovereign GENIUS OF THE EAST proclaim. P. 10.

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“ I know her by her lofty ostrich plume,  
That dreadful waved on Lydia’s wealthy plain,  
When Tyranny at Sardis found a tomb,  
And haughty Babel wept her myriads slain.

I know

I know her, by her rich emblazon'd shield,  
Round whose vast orb the radiant signs are roll'd.  
Here Mithra's LION spurns the blazing field;  
There raging TAURUS flames in sculptured gold.

In all the charms of martial beauty bright,  
But still with brighter bays by Science crown'd,  
The goddess bends to earth her rapid flight,  
And consecrates to Fame the hallow'd ground." P. 12.

As a specimen of the historical part, we shall give the account of Timur Bec, with the author's satisfactory note, in which he assigns his reason for the portrait he has drawn.

" The blood of Gengis glowing in his veins,  
And bearing still a more terrific lance,  
The imperial savage\* of the Sogdian plains  
Now bids his squadrons to the field advance.

Like Nimrod, skill'd to guide the bloody chase,  
His ravening lust unbounded carnage feeds;  
By thousands fall the hapless sylvan race;  
By myriads, Man, his nobler victim, bleeds.

\* Timur Bec. There are two very celebrated, and very different histories, in the Oriental languages, of this renowned warrior, who was born at CASH, in the beautiful valley or plain of Sogd, the ancient Sogdiana. The one is in Persian, and was composed under the inspection of Timur himself, by the Mullah Sheriffedin Ali, a native of Yezd in Persia, whence he is frequently denominated Ali Yezdi. The other is in Arabic, and was compiled by Ahmed Ebn Arabshah, a native of Syria, and a determined enemy of the hero, whose exploits he recorded. Both of them are written with all the pomp and elegance of which their respective languages are capable, and take their complexion from the temper of the writers, and the circumstances under which they were compiled. " In the first," says Sir William Jones, " the Tartarian conqueror is represented as a liberal, benevolent, and illustrious prince; in the second, as deformed and impious, of a low birth, and detestable principles." Preface to Nadir Shah, p. 22. I have both these histories in my possession. That of Ebn Arabshah edited by Manger, Arabic and Latin, in three volumes quarto, was imported by myself for the intended history of the Mohammedan sovereigns of Hindostan. From these two histories, compared throughout with Timur's Institutes, edited by Dr. White and Major Davy, I have endeavoured to draw the true portrait of that ferocious hero; for whatever might have been his own *liberality* to the fawning sycophants of his court, and however *illustrious* he might have been in arms, not all the laboured encomiums of the Persian historian shall ever convince me, that the monster, who could order 100,000 captive Hindoos to be massacred in cold blood, under the walls of Delhi, and insist upon his orders being rigorously executed, could ever possess one spark of *benevolence*.

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Frantic

Frantic through Asia's ravaged vales they fly,  
 And wrap her towering capitals in fire!  
 Beneath their spears the flower of Persia die,  
 While age and beauty crowd the funeral pyre.

But chief on India bursts the o'erwhelming tide,  
 India still doom'd to feel the oppressor's rage;  
 Through seas of blood his crimson'd squadrons ride,  
 'Midst hecatombs of gasping slain engage.

With you deep groan uncounted myriads fell!—  
 And now the flames from burning Delhi rise;  
 Loud and more loud resounds the deepening yell;  
 And vengeance, vengeance! echoes to the skies. P. 22.

An important circumstance respecting Sir William Jones, appears in a note on the opening of the poem, with which, as it is highly pleasing in itself, and as we have strong reasons, from other testimony, to believe it strictly true, we shall conclude our account of this publication. The last hour of the life of Sir William, Mr. Maurice relates, was marked by a solemn act of devotion. Finding his dissolution rapidly approaching, he desired his attendants to carry him into an inner apartment, where, at his desire also, they left him. Returning after a short interval, they found him in a kneeling posture, with his hands clasped, and his eyes fixed towards heaven. As they were removing him he died.

ART. XII. *Thirty Letters on various Subjects. By William Jackson. Third Edition, with considerable Additions. 8vo. pp. 236. 5s. Cadell, 1795.*

THOUGH these letters are not new to the public, the present edition contains so many alterations and additions that we cannot suffer it to pass unnoticed. We have always been pleased with the originality of thought, which characterizes these productions of an ingenious writer, who expresses his ideas with freedom and elegance. On musical subjects, however, we are particularly glad to hear him; and in his attack upon that barbarous, unmusical, and offensive composition the *Catch*, (Letter X.) we join with him most heartily. In a note, which is new in this edition, Mr. J. makes a proper reserve in favour of *gl'es*, and other vocal pieces in parts: (except canons) some persons having absurdly supposed that these were included in the other censure. But, as he asks himself, "can it be supposed that the author, who has published so many compositions

compositions for two, three, and four voices, would endeavour to establish principles to prevent their being performed, and make his own works the object of his satire?" The twenty-third of these letters, on taste, is quite new, and demands, therefore, particular notice. It evinces great ingenuity and acuteness; and, though we think the author has mistaken his term, and uses the word *taste* when he should have used *refinement*, we grant that his observations, as he intends them, are very just. His principle, if admitted in its full extent, would allow no such quality as natural taste, of which such abundant proofs appear in the poetry of Shakspeare and other early writers. Milton also had a taste cultivated by the purest models of antiquity, which he was truly capable of imitating. But if we substitute the word *refinement*, which the author himself is obliged sometimes to do, the following passage will be unexceptionable. It should be observed, that we mean the refinement arising from high polish of manners, which, in many instances, might properly be called false refinement or vicious fastidiousness.

"Shakspear and Milton had not taste (refinement)—the finest passages of these great poets are very superior to any that the writers of a polished age *can* produce; but they are such as no writer of a polished age *would* produce: for taste (refinement) equally tends to abate extreme beauties and great faults." P. 168.

The following remarks, with the same restriction, have great merit and propriety, and may be very useful in the decision of contested questions about writings offered as ancient.

"When writers of a refined age affect the style of barbarous antiquity, they should first divest themselves of taste (refinement). The impossibility of doing this, instantly discovers the cheat. If this principle had been considered, a dispute which some time since much engaged the public attention, would soon have been ended; for an affectation of ancient orthography, and a few old words with new applications would never have weighed a moment against modern phraseology, modern manners, and modern facts. What has existed may be imitated, but nothing less than the gift of prescience can dive into futurity. If it be improbable that an uneducated lad should be able to produce what are called Rowley's poems, it is impossible that Rowley could write with taste, and allude to facts of after times." P. 171.

The observations on painting, in Letters V. VI. and XXI, show that the bond of union between the polite arts is not an imaginary one, and that the acknowledged excellence of Mr. Jackson in musical composition, is accompanied by a critical judgment in congenial pursuits. We cannot dismiss this amusing miscellany without a short remark on the paradoxical system brought forward in Letter XXIV. where the sponta-

neous production of animals is defended. However ingeniously this is done, we conceive the following passage towards the end of the letter to be a conclusive answer to all his preceding arguments. Mr. Jackson says, perhaps we "shall find that self production shocks the imagination more or less according to the size of the thing produced. Who would not rather believe that cheese breeds mites, than that desarts produce elephants?" That is in fact allowing, that in the smaller animals, whose modes of generation escape our observation, we may fancy self-production: but in all the larger ones, we are convinced by experience that no such mode of generation has ever existed. The author does not notice *A short Essay on the Propagation and Dispersion of Animals and Vegetables*, written in answer to this very letter, and published for Wilkie in 1786, which contains a full and satisfactory confutation of this very unphilosophical fancy, and is in all respects a valuable tract. We are also a little surprised that, in the interval between his last edition and this, no friend should have pointed out to Mr. J. his errors about the word *untented*, in Lear. (P. 162.) It is the reading of both the folios, and is a very regular and Shakspearian word.

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### ART. XIII. Scott's\* Translation of Ferishta.

(Concluded from p. 218.)

WE are now to enter on the history of the Beejapoor, Ahmednuggur, and Golconda Sovereignities, which forms the second part of Ferishta's Account of the Deccan Kingdoms. At the very commencement of the life of Eusuff Adil Shah, the first sultan, we find a melancholy proof of our former assertions, in regard to the inhuman treatment in Asia of the younger princes of the blood. That his elder and only brother, one of the Othman Emperors, might more securely enjoy his hereditary throne, Eusuff was at seven years of age doomed to the bow-string; but an affectionate and politic mother snatched him from death, by substituting in his place a young Circassian slave; and Eusuff, after experiencing various fortunes in his youth, was appointed governor of Beeja-

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\* Captain Scott we understand to be a brother of Major John Scott, so honourably known for his unshaken attachment to Mr. Hastings.

poore, a province at that time subject, as the reader was informed at the close of our last review of this article, to the sultans of Deccan. Born to empire, no honours, short of regal, could satisfy the dauntless, aspiring soul of the exiled Othman prince. With the other vice-roys of that falling kingdom, he seized upon the government over which he had been appointed only a subordinate ruler; and in 1489, exalted over his head the "usurped umbrella of royalty." He used wisely and moderately the power which he thus boldly assumed, success constantly attended his arms in the field, where all the young heroes of the Othman race, in that part of Asia, flocked to his standard; his court was the most splendid of the Deccan sovereignties, crouded with men of genius and learning; and in himself were united all the accomplishments necessary to a great statesman, and ornamental to the votary of the muses; for we are told, "he was both eloquent of speech, and elegant in composition." (P. 226.) His son and successor, Ismael, was also learned himself, and the munificent rewarder of learned men, as the reader will find by the following curious anecdote of this generous sultan, and an avaricious poet grown old in his court. At the taking of Ahmedabad, and the plunder of the treasury of the Bhamencee sultans, Ismael, we are told, desired

"Molana Shied Koommi to go to the treasury and take as much gold as he could lift; but the poet, who was very ill and infirm, observing, that when he first came to his court he was as strong again as at present, the sultan desired him to take as much as he could carry away at two attempts, laughing at his ready invention: and the poet still desiring to wait till he should recover, before he made the effort, the sultan repeated the following verse; "There is danger in delay, and it hurts the petitioner." The poet made shift to lift at twice as many bags as contained twenty-five thousand oons; and the sultan being told the amount by his treasurer, replied, The molana spoke truth in complaining of his weakness." P. 251.

Neither the sovereign, however, nor the poet, seem at all to have considered, at the moment while the former was so liberally bestowing, and the latter so unconscionably receiving benefits, that these accumulated treasures had been wrung from the poor plundered Hindoo; compelled to toil for foreign lords in the mine, and till for others the ungrateful soil: a reflection which, during this historical survey, can never fail to excite compassion and indignation.

Concerning the four following reigns, there is no occasion that we should prolong these strictures with any particular account; the events detailed in them are such as usually occur in the page of Asiatic History; tyrannic measures on the one  
part



part to support usurpation, and artful stratagems on the one to undermine it. The sabre, the empoisoned bowl, and the bow-string, alternately prevail through the tragic scene; we are at one time dazzled with the display of extorted wealth and affected splendour, in the vain and criminal pageant of royalty, and at other times disgusted with its avarice and baseness. The long and illustrious reign of sultan Ibrahim, however, opens scenes for admiration and instruction to the general reader. In his reign and in his court, flourished Ferishta himself, the accomplished author of this history: he bore a high office in that court, and what he saw he doubtless recorded with fidelity. The history of this particular reign will, therefore, throw great light upon many obscure portions of that of the Delhi kings, who began, about this period, to extend their views and conquests towards Deccan. Dissentions, rising to a great height in the neighbouring kingdom of Ahmednagar, or Ahmednuggur (as Captain Scott writes the word) afforded an opportunity for the entrance into the peninsula of the Mogul armies, at first, unsuccessfully, under sultan Morauli, son of the emperor Akber; but, finally, with triumphant banners, under the warlike Aurungzebe, who, in 1685, added the sovereignty of Beejapore to the vast empire of Hindostan Proper.

The history of Ahmednuggur itself, and its sovereigns now demands our attention. The first of these was Ahmed Nizam Shah, the son of a brahmin, who, having in his youth been taken prisoner by one of the Bhamenee emperors, was compelled to turn mussulman, and was educated as such. This peculiar dynasty, therefore, may be considered almost as a race of native princes, restored to the honours of royal distinction in their own country. Ahmed revolted from the Deccan sovereigns, and founded this new dynasty in 1489; but the princes of it seem by no means to have been animated with the mild benevolence of Brahma: on the contrary, with the mussulman habit, they invested themselves with all the vindictive fury which in so high a degree distinguishes that bigotted race. Even Ahmed himself, though on some occasions not destitute of virtue of a very exalted kind, instituted a gladiatorial system of combat that deluged his capital with the blood of its bravest youth. The account of this institution, as given by Ferishta, is not a little curious; and, since it conveys a general character of the Deccanees, who are the subject of this history, we shall insert it for the entertainment of our readers, for *sabre-fighting* is at least as respectable a science as the Broughtonian, so renowned in these degenerate days.

“ The custom of yulleek, or single combat, in Dekkan, is also a memorial of this prince, who was well skilled in the sword, and delighted

lighted much in the science. Accordingly, as is ever the custom, the people being eager to copy the prince, both high and low devoted themselves to it; and instead of colleges, customary in the cities of Islaam, schools for sword-playing were established in all quarters of Ahmednuggur, and nothing was talked of but defence in every assembly. As is the effect of the strife-breeding climate of Dekkan, every person opened his mouth in vaunting over his fellow, and many contentions occurred between rash young men, who brought them for decision before the sultan. He gave orders for them to fight with sabres in his own presence, deciding in favour of him who first wounded his adversary. In consequence of this encouragement, a crowd of young men every day attended in the hall of audience, to contend before the king; and, by degrees, this extravagance rose to such a height, that every day two or three of the combatants were killed. At length, the sultan taking a disgust at such tragedies, commanded that no trials of skill should be made in his presence; but on the plain before the fort, claimants might decide their pretensions, and that their friends should not interfere. He also commanded, that if either of the duellists was slain in conflict, retaliation, or punishment for his death, should not be demanded. This evil custom proving agreeable to the mussulmauns of Dekkan, spread from Ahmednuggur into every city; and its abomination was so far forgotten, that to this day even the learned and venerable sages, and the princes and the nobles of the land, practise duelling, and esteem it a great accomplishment; so that if their children do not court it, they do not number them among the valiant, but reprove them. The writer of these sheets, Mahumud Casim Ferishta, saw the following occurrence in the streets of Beejapore. Syed Mortiza and Syed Houssun, two white-bearded brothers, who were in great esteem with Ibrahim Adil Shaw, and regarded by all as respectable in Dekkan, had a dispute about a very trifling matter with three Dekkanees, also brothers, white-haired, and known to the king. First, the son of Syed Mortiza, a youth of twenty, engaged a Dekkanee, and was killed; upon which his father singled out another, and, like the son, resigned himself to death. Syed Houssun next fought the third Dekkanee, and scattered the dust of annihilation upon his own countenance. The three bodies were not yet removed from the street, when the Dekkanees, who had received mortal wounds from the slaughtered, gave up their lives to the keeper of souls: and thus, in an instant, without any former enmity to each other, six respectable persons were destroyed. The mussulmauns of Dekkan are certainly unequalled in the management of the sabre, and in single combat, and no one can face them, who has not learned the science; but as most of them practise on foot, and are ignorant of horsemanship and throwing the lance, before an army, especially of Dekkanee cavalry, they are much inferior; but for private quarrels and street contentions, they are as tearing lions." P. 357.

The longest reign, the most important, and the most replete with incident, of the dynasty under consideration, is that of sultan Boorahan Shah, and the reign most stained with sanguinary barbarity, is that of sultan Meeraun. The latter, indeed, exhibits

exhibits a dreadful proof of human profligacy, for it was the custom of this monster to ride, intoxicated, through the city of Ahmednuggur, and with a number of drunken associates promiscuously to butcher whomsoever they met, and, to ensure the safety of his unmerited throne, no less than fifteen males of the royal family were massacred in one day. He was finally deposed, and put to death by his minister Mirza Khan; and, having risen to empire by the murder of his father, the history of his life concludes with the following remark: "The reign of Meeraun Houslein was only two months and three days. Among those princes recorded in history as murderers of their fathers, we find none whose reigns extended beyond one year: and a poet observes: "Royalty befits not the destroyer of a parent, nor will the reign of such a wretch be long." (P. 395.) The sovereignty of Ahmednuggur, about the year 1626, became subject to the same power which had previously bent to its yoke the three kingdoms, the history of which has been already detailed.

The original dynasty of Bhamenee sultans of Deccan seems to have been the root whence all the branches of the peninsular inferior dynasties sprang. A slave insulted, an officer disgraced, gave birth to rebellion and a new line of assumed sovereignty. Kooli Kootub Shah, the founder of the kingdom of Golconda, was originally a Turkish adventurer, who, like many others of his rank, came into Deccan with a view to advance his fortune, and entered into the service of Mohammed Shah Bhamenee. On the decline of his master's authority he burst the fetters of dependence, and, in the year 1512, proclaimed himself sultan of Tellingana. We are informed he was a chief of distinguished abilities; but, after a reign of thirty-nine years, met the not unusual fate of the Deccan monarchs: he was assassinated, as is supposed, by his son and successor Jumsheed. The dynasty under consideration seems to have been less harassed by foreign wars, and less subject to the ill effects of internal cabal than any of the preceding. Neither distinguished laurels, nor marked disgrace, attend them in the fields; the maxims of their cabinet were not wildly desultory, or cruelly tyrannical, like those of many of their neighbours; and the whole of the Kootub dynasty comprehends but six monarchs. The unhappy fate of the last of those princes, whose immense riches had invited thither the merciless plunderer Aurungzebe, has been given from Thevenot in a former review, and, on the whole, as Thevenot was upon the spot in 1666, and obtained his information at the fountain head of intelligence, which Ferishta did not, we are inclined to give the preference to the  
account

account of the French writer ; and indeed that of Ferishta is, in this part, very short and defective. With the imprisonment for life of that monarch, Golconda ceased to be an independent sovereignty ; and with the relation of the extinction of this last dynasty, the first volume, and the second part of Ferishta's History of Deccan terminates.

The second volume commences with a very extended and interesting account, from a native writer of credit, of Aurungzebe's operations in Deccan, which engrosses the whole of the third part of Mr. Scott's publication, and who must himself be considered as the historian throughout the remainder of the volume. The limits within which it is necessary to confine ourselves, prevents our extracting from it various passages in the history of that conquerors exploits, highly descriptive of, oriental manners, and pointedly illustrative of his own very singular character, which exhibits to us a strange compound of ambition, cruelty, and the grossest superstition. The fourth part consists of a republication of the memoirs of Eradut Khan, a nobleman of high rank in the Mogul court, and who was himself a witness to many of the facts which his pen describes. Those memoirs were first printed in 1780, as a specimen of this general design. Captain Scott has formed of them his fourth part, which very connectedly follows in this place; although the pages of the volume are broken by the insertion, for which our author apologizes, as many copies remained, and the expence of reprinting them must have been considerable. We readily admit the apology, for, in our opinion, whatever can mitigate to a writer of such merit, learning, and industry, as Mr. Scott, the heavy charges which attend bringing before the public eye the original productions of Asia, ought to be candidly excused. Our wonder is, that any copies of memoirs so valuable to the investigator of Asiatic history, should have remained unfold. They contain the detail of events that took place immediately after the death of Aurungzebe, events of the utmost consequence to be faithfully detailed, since they are pregnant with the seeds of dissolution to a mighty empire ; an empire which, at the death of that monarch, was one of the most extensive, wealthy, and powerful the sun ever beheld, but which, from the vices and pusillanimity of his descendants in half a century was annihilated. Sanguinary and bigotted, as Aurungzebe was, he yet possessed fortitude in the field, and energy in the council. His comprehensive mind was able to rule with vigour and wisdom the vast domains, and the various nations which his numerous armies had subjugated. The last fifty years of his life were entirely consumed,

not in courts and harems, but on the embattled plain. Mark ! reader, the conduct of his enervated successor, Jehaunder, and wonder not that an empire, governed by such a head, rushed rapidly to destruction.

“ When Jehaunder Shaw, by the intrigues and support of the ameer al amra Zoolfeccar Khan, had triumphed over his three brothers, and ascended the throne of empire without the fear or dread of a competitor, all the customs of time were changed. He was in himself a weak man, effeminately careful of his person, fond of ease, indolent, and totally ignorant of the arts of government. He had also blemishes and low vices unworthy of royalty, and unknown among his illustrious ancestors. He made the vast empire of Hindostan an offering to the foolish whims of a public courtesan, which tortured the minds of worthy subjects loyal to his family. The relations, friends and minions of the mistress, usurped absolute authority in the state ; and high offices, great titles, and unreasonable grants from the Imperial domains, were showered profusely on beggarly musicians. Two \* corores of rupees annually were settled for the household expences of the mistress only, exclusive of her cloaths and jewels. The emperor frequently rode with her in a chariot through the markets, where they purchased agreeable to whim, sometimes jewels, gold, silks, and fine linen ; at others, greens, fruits, and the most trifling articles. A woman named Zohera †, keeper of a green stall, one of Lall Koor's particular friends, was promoted to a high rank, with a suitable jaghire, and her relations exalted to the emperors favour, which they used to promote the interests of the courtiers, for large bribes : nor did the nobility decline their patronage, but forgetting their honour, and sacrificing decency to the present advantage, eagerly flocked to pay adoration to the royal idols, whose gates were more crowded with equipages in general than those of the Imperial palace, so that to pass through the street where they resided was a matter of difficulty, by reason of the throng. To do them justice, many of them had generous minds, and performed various good actions in the use of their influence at court. The ridiculous jaunts of the emperor and his mistress at last grew to such a pitch, that on a certain night, after spending the day in debauchery, and visiting different gardens near the city, in company with Zohera the herb-woman, they retired to the house of one of her acquaintance who sold spirits, with which they all became intoxicated.

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\* About two millions sterling.

“ † The celebrated Nizam al Mulluk, who at this time lived a very retired life at Dhely, was one day passing in a pallekee, with only a few attendants, when, in a narrow street, he was met by Zohera, who was riding on an elephant, with a great train of servants. The nizam endeavoured to get out of the way ; but, notwithstanding this, Zohera's servants were insolent to his attendants, and, as she passed by, she exclaimed, “ Are you the son of the blind man ? ” This enraged

toxicated. After rewarding the woman with a large sum, and the grant of a village, they returned in a drunken plight to the palace, and all three fell asleep on the road. On their arrival, Lal Koor was taken out by her women; but the emperor remained sleeping in the chariot, and the driver, who had shared in the jollity of his royal master, without examining the machine, carried it to the stables. The officers of the palace, after waiting till near morning for his arrival, on finding that the mistress had entered her apartments without the emperor, were alarmed for his safety, and sent to her to enquire concerning his situation. She desired them immediately to examine the coach, where they found the wretched prince fast asleep in the arms of Zohera, at the distance of nearly two miles from the palace. This scandalous event afforded matter of offence to all good subjects, but of mirth and laughter to the weak Jehaunder and his abandoned favourites. He after this still more exposed his vices to the public, often, as he passed through the streets, seizing the wives and daughters of the lower tradesmen. Once a week, according to the vulgar superstition, he bathed with Lal Koor, concealed only by a single cloth, in the fountain of the Lamp\* of Dhely, in hopes that this ceremony would promote pregnancy. Happy was the day in which he was bathed in his own blood! The mistress had the insolence to abuse the prince's Zebe† al Nissa daughter of the emperor Aulumgeer, and aunt to Jehaundar Shaw, with expressions so vile as were unbecoming the meanest person. This prince's had neglected to pay compliments to

enraged the nizam, who commanded his people to pull her from her elephant; which they did, with rudeness. She complained to the mistress, who prevailed on the weak Jehaundar to take notice of it, and command Zoolfeccar Khan to punish the nizam. The nizam had suspected this to happen, and had informed the minister of the affair. When Jehaunder Shaw spoke to him, he was answered, that, to punish the nizam for having corrected an insolent upstart, would enrage all the nobility, who would consider the honour of the order as hurt by any affront to the nizam. Jehaundar, upon this, did not enforce his commands.

Upon Jehaundar Shaw's promoting one of his mistress's relations, a musician, to a high rank, Zoolfeccar Khan, ameer al amra, out of sneer, demanded of the new-made lord, as a fee for putting his seal of office to the patent, one thousand small tabors. The musician complained to Lal Koor, his patroness, of the indignity offered him; and she told the emperor, insisting that he should reprimand the ameer al amra. Jehaundar Shaw accordingly reproached the minister, who ironically replied, that, as music was the best recommendation with his majesty for promotion, he had asked the tabors to deliver out to persons of family, that they might, by practising upon them, qualify themselves for high office, and succeed as well as their inferiors, the musicians. Jehaundar Shaw felt the force of the satire, and, being afraid of his minister, withdrew the patent.

\* A celebrated fakeer so entitled.

† Anglice, Ornament of the sex.

her, which she received from other ladies of rank, and Lal Koor, enraged at this, seized the emperor to reprove his aunt, and oblige her to shew attention towards her: but all was vain. However, he so far complied with her unreasonable entreaties, that he left off visiting the princess, and declined going to an entertainment she had prepared for him, without inviting Lal Koor. How shall I relate all his follies? The abovementioned are sufficient to shew the sad changes of affairs, public and private. His other indecencies are too unworthy of record to relate." P. 80.

The fifth part is a continuation of the history of this worthless race of sovereigns, down to that momentous period in the Indian annals, when "the sun of Timur set for ever!" The account of the plunder of the palace of Delhi, by the savage Rohilla general, Gholaum Kandir, and his brutal treatment of the last miserable monarch of India, Shah Aulum, forms one of the most affecting narratives we ever remember to have read; but we must refer our readers to the work itself for the very interesting particulars. The sixth and concluding part contains the history of Bengal, from the accession of Aliverdee Khan, down to the year 1780, and is extremely valuable, because entirely taken from the native writers of Hindostan; the only genuine source of information amidst the contending factions and jarring interests that have, of recent years, convulsed that populous and wealthy region.

On the whole, we may with safety pronounce this publication to be one of the greatest acquisitions with which the admirers of Asiatic literature, or those who study Asiatic history, have for a long time been favoured. The character for eminence as a Persian scholar, which Captain Scott enjoys, leaves us not the least doubt in regard to the scrupulous fidelity of every part to the various originals: and we sincerely wish that the printing of these fragments of the Mogul history, during periods hitherto involved in much obscurity, may so well answer to the editor, as to induce him, when opportunity may offer, to indulge the readers of Eastern history, which begin now to form a numerous class of individuals, with additional favours of the same kind, from the rich stores in the possession of Mr. R. Johnson, and the other gentlemen enumerated in these volumes, as the encouragers of his efforts. His present work, he may be well assured, must speedily find its way into every collection that deserves the name of a library.

We promised, in the course of our review, to offer some concise strictures on Captain Scott's general orthography, which, we believe, from an inspection of Major Davy's *Institutes of Timur*, is intended to be conformable to the rules laid down by that gentleman, to which, however, Sir William Jones, the best Persian scholar and general linguist perhaps that ever lived, had

had strong objections; as may be seen in the first article of the first volume of Asiatic Researches, expressly on this subject. It is in conformity to Mr. Sale's mode of orthography, that we altered *Mahummud* to *Mohammed*, for both that gentleman, and Mr. Gagnier, the editor of Abulfeda's life of that impostor, uniformly thus write the word in Roman characters, and their knowledge and correctness will scarcely be disputed. Ahmednagur, the usual mode of writing the word by Orme and other historians, we think preferable to Ahmednuggur, and this change of the vowel is expressly condemned by Sir William, who writes *Charasrn* where Major Davy and Mr. Scott write *Khauruzm*; *Samarcand*, where they write *Summurkund*; as Mr. Scott also writes *Khan* and not *Cawn*, and we think he should have written *Shah*, and not *Shaw*. All these deviations from the general orthography, where at least the point is disputable, only tend to perplex the reader, already sufficiently disgusted with the frequent recurrence of uncouth names of men and places in Eastern productions.

ART. XIV. *A Sermon preached before the Association for discountenancing Vice, and promoting the Practice of Virtue and Religion; in St. Peter's Church, on Friday April 25, 1794: By the Rev. Richard Graves, B. D. F. T. C. D. pp. 81. 8vo. Dublin: Printed for W. Watson and Son, Printers to the Association, No. 7, Capel-street, 1794.*

THE length, and the excellence of this Discourse, might claim a conspicuous place in our Review; but we have an additional reason for thus distinguishing it, as it is so extremely scarce in this country, that we are solely indebted to the kindness of a friend, for obtaining a sight of it.

The learned and pious Author of the Sermon, sets out by investigating the intimate connection which subsists between public Virtue and public Happiness. The influence of Religion, and particularly the Christian Religion, upon the habits and actions of society at large, is forcibly shown by deductions, both from Reason and Experience; the utility of every scheme which promotes and extends that influence, is clearly pointed out; we are thence led to a vindication and eulogium of all Associations for the promotion of Religion and Virtue, and particularly that with which the Author is connected; the specific objects of that Institution are then explained;



plained; and the whole concludes with an animated and pathetic address to the several descriptions of men\*, who compose this well-intended and well-directed Association, the Wealthy, the Magistrates, and the Clergy.

Such is the plan of this admirable Sermon; of the manner in which it is executed, our readers will be enabled to judge by the extract we propose to make from it. This passage we shall notice, not as boasting superior excellence, but as being more independent of the context, and capable of being taken out with little detriment to its force and meaning.—This is Mr. G's defence of Institutions, similar to that which produced this excellent Sermon, which we think eminently appropriate and judicious.

“ The very existence of an Association, whose avowed object it is to discountenance vice, and maintain the reverence due to religion, by combining the friends of virtue, tends to increase their influence, and to counteract that perpetual conspiracy, in which the irreligious and the profligate are linked together, against every thing praiseworthy and venerable. For whence is it that the friends of piety and rectitude, are not uniformly more successful in disseminating the opinions, and recommending the practices they approve, than those who support opinions and practices, hostile to the interests of Society, and the Majesty of God ?

“ This undoubtedly is principally to be attributed to the force of corrupt passions, procuring a ready assent to whatever facilitates their indulgence, and conceals from notice the mischiefs they produce ; but it is also to be imputed, in a considerable degree, to the want of union and activity amongst the pious and good, who too often conceal their sentiments, lest their avowal should seem ostentatious or hypocritical. Thus they mix in the world, undistinguished from other men ; they remain ignorant of each others characters and views, and oppose vice, each single and unaided, and therefore all feebly and ineffectually. The vicious and profane, on the contrary, are anxious to make proselytes to their opinions, because the suffrage of others shelters their absurdity ; and labour to multiply the associates in their crimes, because, by degrading the virtuous, they seem to exalt themselves. The features of their characters are prominent and decisive ; they immediately discover each other, and as readily combine ; and conscious that their practices are condemned by human laws, and the Divine command, they resort to a third rule of conduct, even the law of reputation, which it is in a certain degree in their power to controul and to corrupt.”

Mr. Graves then inveighs in a strain of honest indignation, against the evils resulting from the law of Honor—Duelling—

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\* A list of the very respectable Members, as well as an account of their Expenditures is annexed to the Sermon.

Gambling—Seduction—Adultery, and proceeds afterwards to enlarge fully and earnestly upon the objects of the Association, which are “To diffuse religious Knowledge—to restore the observance of the Sabbath—to promote religious Education, and especially to reform the criminal Poor.”

Upon the subject of religious Education, we meet with some most admirable remarks, which deserve to be deeply engraven “on the heart of every parent.”

One plan pursued by this Association we cannot forbear to mention with peculiar approbation.

“It has from its own precarious fund formed a *Garrison School*, for the *Children of Soldiers*, who, as they devote their time, and hazard their lives for the defence of the State, surely well deserve that the public should provide for the instruction of their offspring, which they are compelled to neglect.” P. 57.

The duty we owe to other writers, will not allow us to give any further extracts from a work, which from the subject, and from the execution, we warmly recommend and applaud. We trust, indeed, that what we have said will have its influence in promoting the circulation of this, among other excellent productions of our Sister Kingdom.

The style of this Sermon throughout is manly and energetic; and it is evidently the offspring of a fervid and well-cultivated mind. We should guess that Mr. Graves has hitherto been more accustomed to think than to write. If this be a fault, it is undoubtedly on the right side, and we cannot but express our hope, that he will correct it, by giving to the world other specimens of his powers as a writer, and his feelings as a man.

ART. XV. *The Appeal of John Whalley Master, B. A. of Brazen-Nose College, to the Archbishop of Canterbury, Visitor and Interpreter of the Statutes of All-Souls College, Oxford, against the Warden and Fellows thereof, relative to his right of admission to a Fellowship in All-Souls College, as Founder's Kin. Heard in Doctors Commons, July 1792, before the Archbishop of Canterbury. Lord Chief Baron Eyre, and Sir W. Wynne, sitting as his Assessors. Counsel for the Appellant, Sir John Scott, Sir William Scott, Dr. Nicholls. Counsel for the Respondents, Sir A. Macdonald, Dr. Lawrence, Dr. Swabey. 8vo. pp. 238. Price 3s. Stuart. 1794.*

THE doubts concerning the extent of the claim of Founder's Kin, in this College, being known to most academical men, and the question being interesting to a great number

number of families ; we conceive that an account, somewhat extended, of this publication, may be generally acceptable.

We collect, from a prefatory " Address to the Public," that the editor of this Appeal is the Appellant himself. And, therefore, without imputing to him any wilful " misconstructions or misrepresentations," we may read it with caution, and with some grains of allowance ; especially since this Report is confessedly inaccurate, as to the speeches of Counsel ; and since it is manifest, in the preface, that passion is brought to the aid of argument. To a man, denied what he conceives to be his right, some degree of irritability may fairly be allowed. But in some parts of the preface, there is certainly much petulance, and probably much injustice ; we say, *probably*, because all the parties are personally unknown to us ; and because it seems to us unlikely, that so heavy a charge as is there brought should justly lie against such men, as the society of All-Souls College is reputed to consist of.

*The Appeal* shews, that in 1437, Henry Chichele, Archbishop of Canterbury, founded All-Souls College, for a Warden and 40 Fellows, and gave statutes for its perpetual government. In these statutes it is directed, that in the election of Fellows, the Candidates of the Founder's blood should *principally*, and *before all others*, be preferred, being eligible in all other respects ; and should be admitted *actual Fellows*, *immediately* ; others being admitted Scholars only, *ad annum probationis* : That the Appellant is of the blood of the Founder : That three Fellowships being vacant, the Appellant was a candidate, with ten others : That Mr. Dawkins and Mr. Cooper, being Founder's Kin, were elected Fellows ; and Mr. Newbolt, not being so, was elected Scholar ; in preference to the Appellant, who had performed all the usual exercises.

*The Answer of the College* admits all the above facts ; but denies that the statutes have been violated ; in as much as the College has *other laws*, besides those of Chichele, and of *equal authority* ; which have been submitted to for three centuries ; namely, Injunctions and Ordinances by divers Archbishops of Canterbury, as *Co-founders* and *Visitors* ; constituted such by the charter of foundation from Hen. VI. and by the statutes of Chichele ; some of those injunctions, explanatory only of former laws ; others, *equitably extending or limiting* the provisions of them : That in 1777, Archbishop Cornwallis made an injunction, which states, that the said Co-founders have power to make Ordinances, *Statutes*, and Interpretation of Statutes : That it never was the intention of the Kings, who granted the charter, and endowed the College with possessions,

sessions, (to which others have been added by persons not of the Founder's blood,) nor of the Parliament, Hen. VII. which confirmed the charters and estates, nor of Chichele, that the College should be totally filled by one family; which has been nearly the case, and daily becomes more certain; 24 out of 41, being then Founder's Kin; and 31 out of 43 Fellows, elected within the last fifteen years, being so likewise. That a precedent for this injunction may be found in a decision made by Cooper, Bishop of Winchester, and Visitor of New College, Oxford, and of its Sister College near Winchester; who, about 1589, to remedy the inconvenience of a similar statute, ordained, that not more than 18 Kinsmen, out of 140, should be at one time in both Colleges.

Archbishop Cornwallis then enjoins; that the College of All-Souls shall not be *compelled* to have more than 10 Founder's Kinsmen Fellows, but *may have* any greater number; conceiving the Founder would have so ordered, if he had foreseen the consequences of the generality of his own expressions, at the distance of 300 years.

*The Reply of the Appellant* admits, that Injunctions and Ordinances have been given by the Visitors, and have become laws to the College, *being conformable to the statutes of the Founder*; but not any *being repugnant thereto*, except that of Archbishop Cornwallis; which, being so repugnant, is said to be ineffective in law.

We designed to give an abstract of the arguments of Counsel. But, finding that this would carry us too far, and considering that the arguments are inaccurately reported; we refer such of our readers, as are interested in this question, to the book itself, and to future more accurate reports, if any such shall appear. The arguments even thus reported, exhibit much eloquence, learning, and ingenuity. The chief weight of the business seems to have rested on the shoulders of Dr. Lawrence; who sustained it with vigour and ability.

The Archbishop decided in favour of the Respondents. Finding, that, by the charter, power is given to the successors of Archbishop Chichele, to make statutes, not repugnant to his statutes, but, *secundum ordinationum seriem*, to enforce, explain, and adapt them to the circumstances produced by a flux of time, materially affecting the general scope of them, &c. and judging the injunction of Archbishop Cornwallis, to be a necessary provision, in respect of the rapid increase of Founder's Kin, having a direct tendency to exclude the order of *Scholars* from the foundation, and consequently *all probation* of Fellows, contrary to the plain intent of Archbishop Chichele; he, therefore, approved of, and confirmed,

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the said injunction; and confirmed the election already made by the Warden and Fellows.

After so many learned and ingenious men, who have given a close attention to the subject, we, with great diffidence, propose a *conjecture*, which the argument of Dr. Lawrence suggested; (p. 152,) and which, if well-founded, appears to be decisive, even of the whole question of this Appeal. This conjecture, those who are concerned, may easily verify or refute, by referring to the statute. It is this: That the essence of what in common language, though not in that of the statute, is called *the election*, is—*the nomination*. In this nomination, the Warden and Fellows have an equal share. This is the first step; and so far, *no preference* is given to Founder's Kin; they have not yet been *mentioned*. Neither does the oath of the Warden, nor that of the Fellows, p. 78, at all relate to the nomination. The persons so nominated become *the successful candidates*. The next step is, *election*, or *assumption*; which is an *official act of the Warden alone*. And here only the preference *begins*. Founder's Kin *being nominated*, are to be *elected*, and also admitted actual Fellows immediately: the rest are to be elected Scholars, and to remain so a year, by way of probation. "In omni electione Scholarium prædictorum," p. 73, seems to mean; In every election (*by the Warden*) of Scholars nominated as aforesaid. The words "*principaliter, et ante omnes alios*," may perhaps be rendered—first and foremost—that is, in respect of *precedence*. By the words "*quibus deficientibus*," we understand, in default of Founder's Kin *nominated*.

For, besides the preference to *Founder's Kin*, there is in the Statute another, *of the same kind*, differing only in *degree*, to persons from places, or parishes, in which the College has possessions, &c. "*præ ceteris eligantur*:" And then to men of the Diocese of Canterbury, and of the counties of Oxford, Sussex, &c. "*seriatim*." By which we understand, not that a man of the Diocese of Canterbury is to be *nominated* in preference to the rest; for here is not a word about nomination; but that amongst the persons nominated, he is to be first *elected*, or assumed a Scholar, and to have *precedence* in the College.

If we have rightly understood this statute, the *election* (as it is commonly called,) or rather the nomination will be perfectly free and open, "*de melioribus, habilitioribusque, &c.*": and will be worthy of the Founder's justice, and of his regard for the general interests of religion and learning; consistently with which, he might give to his own Kin the honourable distinction of being first received into the College, and exempted from any further probation.

**ART. XVI.** *An Enquiry into the Causes which have most commonly prevented success in the Operation of Extracting the Cataract; with an Account of the Means by which they may either be avoided or rectified. To which are added, Observations on the Dissipation of the Cataract, and on the Cure of the Gutta Serena. Also additional Remarks on the Epiphora, or Watery Eye. The whole illustrated with a Variety of Cases. By James Ware, Surgeon. 8vo. 172 pp. 3s. Dilly. 1795.*

**T**HIS work is divided into four distinct parts, treating of subjects perfectly unconnected with each other.

The first contains many useful practical remarks, upon the operation for extracting the crystalline lens, and as they are written by the translator of Baron Wenzel's Work upon that subject, there can be no doubt that the author has paid particular attention to it. His directions respecting the proper size of the aperture necessary for extracting the cataract, appear judicious, and the result of experience: and, when it is too small, the scissars are certainly much better fitted to enlarge it, than a knife; which has been recommended and used for that purpose. The author mentions, but does not appear to us to dwell sufficiently upon, the knife not passing directly through the cornea, but cutting it obliquely, as a frequent cause of the aperture being too small.

We cannot follow Mr. Ware through his different remarks and directions, in the various parts of the operation; but as they contain the principal improvements which have been made upon the mode of performing this operation, they well deserve to be read by those who are desirous of informing themselves upon the subject.

The remarks upon the dissipation of the cataract have been some time in the hands of the public; they must be considered more as cases which sometimes occur, than as ordinary cases: and indeed the author sees them in that view, and deserves credit for his endeavours to imitate by art, what has been produced by accident.

The cases of Gutta Serena, cured by electricity and mercurial snuffs, are very much in favor of these modes of practice being tried in such cases, although we are much afraid that, in many of them, they will fall short of success. This, however, is by no means an objection to a practice so simple, and which does not appear to be capable of doing any injury. Mr. W. seems to consider electricity as laid aside; we beg to assure him that this is by no means the fact: it is still recommended

commended in many cases, both of physic and surgery, by practitioners of the highest reputation, and is found from its effects to deserve their support; though now confined within very narrow limits, compared with the general use which was made of it, when first applied to the cure of diseases.

The observations upon the Epiphora we consider as the least important of these tracts, since they only tend to palliate a disease, not to cure it, and that in its incipient state. When the obstruction in the nasal duct is so slight as to be removed by injecting water, passing a gold wire a few times, or applying a leech to the skin over the lacrimal sac, Mr. Blizard's mode of injecting mercury is, in many respects, a preferable practice. But all these modes, which are certainly troublesome, succeed too seldom to admit their coming into general use, since, after they are left off, the same causes too often produce the same effects. The author dwells much upon the valvular structure of the orifice of the nasal duct, where it terminates in the nose, and quotes ancient anatomists against those that are more modern, to strengthen his opinion. After all, it does not appear material to the subject; for, supposing it to be more valvular in its structure than any anatomist will admit, the author neither will nor does consider it as an absolute cause of the Epiphora, but says it may be one cause; and yet none of his modes of treatment are applicable to it. Were there indeed no other cause, we are much disposed to believe the disease would never exist.

When we consider the whole of the work before us, we feel it our duty to say that it contains many important facts and useful observations, and, being written by a person who is in daily practice of attending to the diseases of which he treats, his observations ought to have their due weight with the public. It is from practical works of this kind that the advancement of science must be expected; and we have no doubt that this will meet with support and protection.

ART. XVII. *Grove Hill; an Horticultural Sketch.* London. 1794.

THIS elegant tract has never been published, but as by the liberality of the author a copy has fallen into our hands, we think it a proper compliment to him, and to our readers, to insert a sketch in our Review. It is well known that the possessor of Grove Hill is Dr. Lettsom, who informs us in the introduction to this work, that about three years since, a survey of

of the Road from London to Brighton was made, in which a description of the gentlemen's seats in the vicinity was inserted. It contained, among others, an account of Grove Hill, which being copied into various publications, caused applications to be made to the Doctor from foreigners of taste and curiosity, for this part of the above work, distinct from the rest. To gratify this request, a few impressions are now separately printed, at the Doctor's private expence, and by him are given to his friends.

The author presents his description of Grove Hill as a model of convenient horticultural arrangement, and that the reader may the more easily comprehend it, a very correct and elegant plan is annexed.

The tract contains also different views of the house and its embellishments, with an agreeable description of the particular manner in which the ground is cultivated, the apartments disposed, and the library fitted up. The arrangement of the whole indicates much judgment and taste: and if every gentleman of fortune were thus to present to the public through the medium of his friends, the advantages and improvements which his diligence has sought, and his experiments accomplished, the benefit would undoubtedly be very great and extensive.

The late Mr. Scott, whose poetical talents have been a frequent subject of praise with many readers, paid a becoming tribute of respect to the possessor of Grove Hill in some verses which are inserted in this sketch, and from which we extract the following stanzas.

“ But O ! to alleviate human woes,  
To banish sickness, banish pain ;  
To give the sleepless eye repose,  
The nerveless arm its strength again.  
From parents' eyes to dry the tear,  
The wife's distressful thought to cheer,  
And end the husband's and the lover's fear :

When want fits pining, faint and ill,  
To lend thy kind, unpurchas'd aid,  
And hear th' exertions of thy skill  
With many a grateful blessing paid ;  
'Tis luxury to the feeling heart,  
Beyond what social hours impart,

Or nature's beautiful scenes, or curious works of art.”

Dr. Lettsom has added some notes at the conclusion, as illustrative of the whole. A curious account is introduced from “ The Environs of London,” by (not Dr.) Mr. Lysons, of the persons who were touched for the King's Evil. The notes also contain



contain some candid observations on the means by which small pleasure and kitchen gardens may be rendered more agreeable as well as more useful, and perhaps this part of the horticultural sketch is the most interesting from its good sense, and most important in its tendency. We thank, however, Dr. L. for the whole, which we think highly reputable to him both in its design and execution.

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**ART. XVIII.** *The Repertory of Arts and Manufactures; consisting of original Communications, Specifications of Patent Inventions, and Selections of useful practical Papers, from the Transactions of the Philosophical Societies of all Nations, &c. &c. Vol. I. 440 pp. 9s. Wilkie, &c. 1794.*

**T**O all who are for any reason desirous to know the progress of invention and improvement, in our own and other countries, this publication must be highly acceptable: and we are happy to learn that the conduct of it is entrusted to so very respectable hands, that there cannot be a doubt of its being carried on in such a manner, as fully to gratify the expectations excited by its title. The present volume, which includes six numbers of the work, contains 63 articles, of which twenty-two are specifications of new Patents. Eight are taken from the Transactions of the Society of Arts, Manufactures, &c. Six from the *Annales de Chimie*. Five from the American Transactions. Four from those of Manchester, the same number from those of Turin. Two from the Irish Transactions. Two from the *Memoirs of the Academy of Sciences at Paris*. One from the *Philosophical Transactions of London*. With four extracted from *Agricultural Reports in this island*, and five original communications. Most of these are upon subjects important to arts and commerce, which it is pleasing as well as convenient to have thus brought together in one point of view. All those articles that require it are illustrated by plates. The original communications are xxviii. *An Idea of a simple Instrument for measuring Distances from one Station only; invented by James Peacock, Esq. of Finsbury-square, Architect.* xxix. *On a Method of ascertaining an universal and invariable Standard of Measure.* By Mr. Robert Leslie, Watchmaker, of London, lvii. *On the Means of saving a Portion of the Water commonly expended in Canal Lockage, by side Ponds; in a Letter from William Pitt, Esq. Surveyor to the Wyrley and Essington Canal Company.*

pany. lviii. *Description of a Nocturnal or Diurnal Telegraph, invented and communicated by T. N. Esq.* lix. *Description of a Tide-Wheel, to be used for any kind of Mill or Machine. By Mr. Robert Leslie, Watchmaker, of London.* The Telegraph is proposed to be made, for nocturnal use, by four large patent reflectors (i. e. lamps and reflectors) which, being capable of elevation and depression to a certain extent, by their relative position, are to express different letters. For diurnal use, gilt balls, or any other conspicuous bodies, are to be substituted for the lights and reflectors. The Tide-wheel appears to us a contrivance of remarkable neatness and ingenuity. Without the aid of a plate we cannot undertake to make its construction intelligible, otherwise than by saying, that the tide, in each way of its current, opens two doors, which act as valves, and shuts two others, so situated as to make the water pass over the wheel at all times in the same direction. Its advantages are thus stated ;

“ 1. If intended for mills, it is more uniform in velocity (than others) as there is always the same quantity of water acting on it.

“ 2. It is made to turn the same way with both tides, in a much more simple manner than any other.

“ It turns horizontally, which is much easier for all heavy wheels than vertically ; and the perpendicular shaft may be carried to such a height as to admit the spur wheel, or whatever else may be wanted, to be entirely above the water.

“ 4. Its velocity in proportion to that of the tide, will be greater than that of any other, and do away the necessity of large and small wheels to produce a quick motion, and consequently the friction of such large and small wheels.

“ 5. It is, perhaps, cheaper than any other.”

We understand that the public has already declared its approbation of the plan and execution of this publication, by receiving it into very extensive circulation.

## BRITISH CATALOGUE.

## POETRY.

- ART. 19. *Verses on the late unanimous Resolutions to support the Constitution. To which are added some other Poems. By Samuel Egerton Brydges, Esq. of Denton, in Kent.* 4to. pp. 25. 1s. Canterbury. 1794.

This is evidently the production of a man of taste and feeling, the truth of which remark, the following sonnet will sufficiently evince.

## SONNET,

WRITTEN AT WOOTTON, IN KENT.

While I re-wander o'er this wood-crown'd steep,  
Yon sheep-clad lawn, and this secluded dell;  
Yon mansion, and yon holy tow'r, that peep  
From the thick trees, where in their silent cell,  
The hallow'd relics of my father sleep;  
I strive in vain the tumults to repel,  
That force mine eyes with sad regret to weep,  
Since my sweet childhood's lost delights they tell.  
Here my lov'd parent pass'd his happy days,  
In rural peace, with every virtue warm'd,  
While the wide country round, that rung his praise,  
His sense directed and his goodness charm'd.  
But I, alas! to genuine pleasures blind,  
Toft on the world's wide waves no quiet find.

- ART. 20. *Poems and Miscellaneous Pieces. By Sarah Spence.* 12mo. 4s. 6d. pp. 130. Johnson. 1795.

The advertisement to this volume informs the reader, that it was published to "regain the esteem of a very near relation, who has suffered himself to indulge some ill grounded animosity and dislike, before it was possible for him to be acquainted with the author's true character." This involves an ambiguity, with which, as Critics, we have nothing to do. The publication is patronized by a very numerous and respectable list of subscribers; and the poems have a certain portion both of ease and elegance.

- ART. 21. *Llangunnor Hill. A Geo-descriptive Poem, with Notes. Humbly dedicated by the Author to the Public at large.* 8vo. 2s. Daniel, Carmarthen. W. White, London.

This Poem opens with a compliment to Mr. Dyer, on his Gron-gar Hill, which unfortunately brings to our recollection, something which in the comparison greatly sinks the work before us. The compliment is, however, honestly paid, and the author must console himself with (what has administered consolation to many an honest and unfortunate man before himself,) the remembrance that "honesty is the best policy".

ART. 22. *The Restoration of the Jews. A Poem. By the Rev. Francis Wrangham, M. A. Member of Trinity-Hall, Cambridge, and Curate of Cobham, Surry.* 4to. 1s. 6d. Edwards. 1795.

Among the Seaton prize Poems, there are not a great many which rank very high in the catalogue of English Poetry. Mr. Wrangham's muse is certainly not destitute of vigour, as the following specimen proves.

Great Babylon is fallen—amid the dust,  
Idly inquisitive the traveller pries,  
With patient scrutiny exploring still,  
And still, in vain, where Syrian Belus rear'd,  
In proud magnificence his idol form.  
No traces guide around the shapeless mass,  
His doubtful step; no friendly accent cheers,  
Th' unbroken solitude: haply the hiss  
Of serpent rustling thro' the desert waste,  
Or din of dragons, parch'd by tropic fire,  
As flash their livid eye-balls, shakes his soul  
With horrid fear: haply the bittern mourns,  
In hollow sounding note; or the lone owl  
Dusky and slow, with inauspicious shriek,  
Saddens the gloom.

The conclusion is somewhat abrupt, and yet we hardly know how the subject would admit of a description more circumstantial. Difficult, indeed, must it be, for the limited faculties of any human mind, to contrive by what means the will of Providence shall hereafter complete its scheme, as far as it involves the Restoration of the Jews.

ART. 23. *The Retired Penitent. A Poem. By Ursula Ivison.* 8vo. 1s. Rivingtons. 1794.

The author of this little Poem, candidly acknowledges in the preface, that it is a sort of Paraphrase of Young's "Centaur not fabulous" It is evidently the production of an unexperienced writer, but on the whole, there is great room for commendation. The lines are neither destitute of pathos nor harmony, but the writer has not been sufficiently attentive to her rhymes.

ART. 24. *The Adventures of Timothy Twigg, Esq. in a Series of Poetical Epistles; in 2 Vols. By Joseph Moser.* 5s. Williams, 1795.

We certainly cannot refuse Mr. Moser the modest request he makes in the last page of his preface.

"If I have been foiled in the arduous attempt, To catch the manners living as they rise, to blend mirth with morality, to paint with the pen, and produce a Poetical Novel, I hope, when they consider the difficulty of the design, they will pardon any trifling failure in the execution, and receive this attempt to steal an hour from the turbulence of the times, and amuse the mind without in-

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flaming the passions, with the favour which they have already shown to the other productions of THE AUTHOR." P. xi.

Mr. Moser is manifestly an imitator of the author of the *Barth Guide*; and he will probably not be angry with us, if we discover more poetical humour in the original than in the copy. The following extract will, however, show that Mr. Moser is not altogether destitute of those talents which are requisite to furnish a laughable and characteristic description.

" And here, my dear, I'll try to guess,  
 Oh, Plutus! lend thy aid;  
 Say, why to Kitty they address,  
 Vows at thy altar made?  
 The Peer begins, " a dev'lish run;  
 Hey, Charles! no luck in life,  
 I'm blown at Brook's, and quite undone,  
 Without a City wife."  
 Sir Charles replies, " my point's the same,  
 Oh, Fortune, curse upon her!  
 I'll pledge (all I have left) my name,  
 To cancel debts of honour."  
 " All hands aloft, my lads, a prize,  
 A galeon, full of dollars,  
 Pour a broadside," the Captain cries,  
 " I'll make her strike her colours."  
 Sweet Tommy says, " her father's rich,  
 I'd like to pick a bit.  
 No doubt I shall the girl bewitch,  
 She'll soon be Mistress Tit."  
 " Yoicks!" bawls the Squire, " I'll win the plate,  
 No standing shally, shilly,  
 Ware posts, your reins keep tight and strait,  
 Well run my little filley."  
 " To wed," (cries Shadrack) " I believe  
 Dares few wou'd ron de risk ont,  
 At prompt, I'll cash and girl reschieve,  
 But can't allow a dishcount." P. 100.

ART. 25. *Songs for the Year 1795. Sacred to Truth, Liberty, and Peace, inscribed to the Sovereign People; with a congratulatory Address to Thomas Hardy.* 12mo. 1s. 6d. or 2s. 6d. hot pressed, &c. Jordan.

Of the peaceable tendency which marks this publication, the reader will be able to form a just opinion, by perusing the first page of it, which contains an advertisement, stating, " that several of the following poems have suffered much, through omissions and alterations, which the fear of *persecution* induced the Printer to make, though contrary to the Author's wishes." What this Author intended his work *should be*, we cannot judge; what it is, we can; and are not surprised that it should have come forth, *contrary to his wishes*, an epitome of methodistical cant, spleenetic dulness, and prosaic metre.

ART.

## DRAMATIC.

ART. 26. *The Rage, a Comedy, as it is performed at the Theatre Royal, Covent Garden. By Frederic Reynolds. Second Edition. 8vo. 1s. 6d. Longman, 1795.*

This comedy has a great deal both of vivacity and genuine humour. The character of Gingham seems very happily adapted to Mr. Lewis, who so well understands how to blend wit with feeling, and fashionable folly with genuine benevolence and plain honesty. Lady Sarah Savage is remarkably well drawn; and it might be wished that ladies addicted to masculine amusements would for a moment consider to how much greater advantage they appear, the more they resemble the amiable Mrs. Darnley. The scenes between Mr. and Mrs. Darnley are natural and affecting; but, for the sake of mankind in general, we hope there are few such friends as Sir George Gauntlet.

ART. 27. *Netley Abbey, an Operatic Farce in Two Acts, as performed at the Theatre Royal, Covent Garden. By Mr. Pearce, Author of Hartford Bridge and the Midnight Wanderers. 8vo. 35 pp. 1s. Longman. 1794.*

We expect only a trifle under such a title, yet a lively and ingenious trifle is something, and this author is not one who produces such as are dull. His praise of Mr. Richards for his beautiful scene of Nettley Abbey is, we doubt, not the very voice of the public echoed by an individual.

ART. 28. *Arrived at Portsmouth! an Operatical Drama, in two Acts, performed at the Theatre Royal Covent-Garden. Written by the Author of Hartford Bridge, Netley Abbey, the Midnight Wanderers, &c. 8vo. 43 pp. 1s. Longman. 1794.*

A spirited though a brief performance, distinguished by some elegantly written songs, and a lively dialogue. It relates to our great naval victory on the first of June, and is at once a proof of the author's patriotism and his talents. He is known to most persons, by the pieces mentioned in the title, to be Mr. Pearce.

ART. 29. *Rule Britannia, a loyal Sketch, as performed with universal applause at the Theatre Royal, Hay-Market. Written by James Roberts. 8vo. 39 pp. 1s. Hookham. 1794.*

A piece in the composition of which Loyalty seems to have pre-ferred more absolutely than Aristotle. Produced without effort, to answer the purpose of a moment, and likely to perish when that moment expired.

ART. 30. *The fall of Robespierre. An Historic Drama. By B. S. T. Coleridge, of Jesus College, Cambridge. 8vo. 37 pp. 1s. Lunn, Cambridge. 1794.*

Mr. Coleridge has aimed at giving a dramatic air to a detail of Conventional speeches, which they were scarcely capable of receiving. The sentiments, however, in many instances are naturally, though boldly conceived, and expressed in language, which gives us reason to think the Author might, after some probation, become no unsuccessful wooer of the tragic muse.

ART. 31. *The Crimps; or the Death of poor Howe. A Tragedy, in one Act; as lately performed at an House of ill Fame, or what is called a Recruiting Office, in London, with universal Execration. Written by Henry Martin Saunders. 8vo. 6d. Eaton. 1795.*

The author of this Drama we presume has assumed a fictitious name; and we think he has therein acted prudently, since the intention of his publication is, to show that England is not, (what the publication itself proves it is,) the Land of Liberty. The fiction of the poet, and the language of his characters prove more strongly the malignity, than the wit of the author.

## NOVELS.

ART. 32. *Caroline de Montmorenci. A Tale founded in fact. By La Marquise de \* \* \* \*. 12mo. pp. 195. 3s. Longman, 1794.*

A pathetic tale told in elegant language. We think the catastrophe rather perplexed in its circumstances, but as a whole, it is far superior to most publications of the kind.

ART. 33. *The Offspring of Ruffell. A Novel, in two Volumes. 12mo. 6s. Lane. 1794.*

We cannot extol this work on the score of style, delineation of character, well-contrived plot, probable incidents, or some other particulars which go towards the making of a good novel. But since a valuable point is gained, if books of this kind have no *bad* tendency, we are glad to say that *the Offspring of Ruffell*, will afford very innocent, though certainly not exquisite entertainment.

ART. 34. *Amantus and Elmira: or, Ingratitude, exemplified in the Character of Ingratus. By George Hutton. 8vo. pp. 174. 3s. Crosby. 1794.*

We can safely praise the good intention of this writer; for it is evident throughout his book: but we cannot, with any regard to truth, extend our commendation further. The title of the work should have held forth, not the character, but the birth, parentage, education, life, and death of *Ingratus*; whose name, (by the way) is not well chosen. *Ingratitude exemplified by Ingratus*, is like the unfortunate mode of logical proof, called, *idem per idem*.

The book is a tissue of Adventures, much more wonderful than probable, related in a style neither perspicuous nor correct. The specimens of poetry, at p. 107, 119, 174, are rather below the prose. But the principal defect is; that the author, being young, and evidently

dently not conversant in the delineation of characters, has here painted, not a *man*, but a *monster*. The example, therefore, which he sets before us, loses all its effect; because it is out of nature.

If, however, we cannot, as Critics, give this youthful author our applause; yet we can, very conscientiously, console him with our assurance, that he appears to be a very zealous friend to virtue, and to the peace and happiness of mankind; which is a species of applause that will be highly valued by him, when that which criticism can bestow will become an empty sound.

## DIVINITY.

ART. 35. *A Sermon preached before the Honourable Society of Lincoln's Inn, on Wednesday, February 25, 1795: Being the Day appointed by his Majesty's Proclamation for a General Fast. By William Jackson. B. D. Student of Christ Church, Oxford, and Preacher to the Society.* 4to. 20 pp. 1s. Elmſly, 1795.

In the character of this sermon there is something peculiarly solemn and impressive. Its object is to prove, (according to the text, Ezek. xxxviii. 23.) that the dispensations of providence are so ordered as to produce, upon the whole, an evidence of the infinite-power, goodness, and wisdom, by which they are directed. This consideration is made the foundation of a hope, that, in the present contest, the end may not be such as the temporary success, and presumptuous daring of the enemy may lead them to expect. Yet we are warned to cherish this hope with holy fear, and without any arrogance of our own; and it is ably explained how much rebuke and chastisement there has been to us, even in the events that have already past; and how great is the necessity for national repentance and amendment. The manner in which these topics are handled, is such as honourably distinguishes this discourse from the mass of those that such an occasion produces. We will give a specimen. In speaking of the origin of the war, Mr. Jackson thus notices the eagerness of the French to disturb the happiness of other nations:

“ With the anarchy and confusion which had dissolved all the bonds of civil society among themselves, and with the unheard of ferocity of oppression, which left no place for the charities of life, or even for the secure interchange of the ordinary offices of humanity, the frantic malignity also against other communities rose to its utmost height. No country, where the order of civil polity, or the blessings of a well-regulated government prevailed, was left unattacked by arms, or uninvited by menaces. And the chastisement threatened to this land, was nothing less than that we should be made like unto them, who had among themselves no civil polity, competent to the right ends of government—no administration of justice to protect the injured—no habits of mutual faith and confidence to invigorate industry, or to sustain the common intercourse of life. Nay, the evil meditated had, in the circumstances of it, what was more dreadful even, and more intolerable—that the people of this nation should be brought to consent with, or if not, should be vanquished by them, who had no trust



trust in a Redeemer, through whose name and merits intercession might be made at the throne of grace, who served not even a God with worship and holy reverence, before whose altar the vow might be performed in the day of trouble." P. 6.

ART. 36. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 16, 1793. By the Rev. Griffith Griffith, M. A. Rector of St. Mary-le-bon, London; and Domestic Chaplain to his Grace the Archbishop of Canterbury. To which are added Lists of the Nobility, Clergy, and Gentry, who have been Stewards for the Feasts of the Sons of the Clergy, together with the Names of the Preachers, and the Sums collected at the Anniversary Meetings, since the Year 1721.* 4to. 43. pp. 18. Rivingtons.

For unadorned elegance of style, and clearness of philosophical deduction, this discourse will not often be surpassed. The author states the general nature of benevolence, its influence in society, and connection with religion; and concludes by pleading judiciously and eloquently for the charity in behalf of which he preached. Speaking of the different institutions for the aid of the poorer clergy and their families, he asserts, in this animated manner, the just praise of our country. "The first part is supplied from the rents of estates, from the interest of money, and from legacies and benefactions: the two latter, principally, and almost entirely, from a fund scarcely less to be depended upon, the *benevolence and generosity of the British Nation.*" This he adds, "may be deemed strong language; but it is authorized by stronger testimonies;" and he proceeds to touch upon some of the proofs, which are stated in language equally dignified and energetic. Whoever shall peruse this sermon out of curiosity, will, we think, procure it from a higher motive,

ART. 37. *Plain and practical Lectures on each Chapter of the Gospels, partly selected from Authors, but chiefly Original, delivered to the Children of a Sunday School. By a Country Clergyman.* 12mo. 2s. 6d. bound. Bath, Crutwell. London, Rivingtons, &c.

It would perhaps be sufficient praise for any manual of practical divinity to say, what we understand to be the case with this, that it is admitted among the books which are distributed by the Society for Promoting Christian Knowledge. The plan of this is such as, at first sight, will strike every reader as judicious and useful. It consists of short and general admonitions on the subject of each chapter in the Gospels, in their proper order: forming thus an easy comment on the second lesson for the day, if taken from any part of those books. We are inclined to suggest to the worthy author (Mr. Watts of Uffington, Berks) whom, though unknown to us, we respect for this proof of his abilities and piety, that it might be an useful extension of his plan to apply it to the lessons for Sundays throughout the year; in order that, after having had the chapter read, the congregation might know where to resort for general instruction on it.

ART. 38. "*Religious fear of God, and faithful Allegiance to our King, recommended and enforced, from the Precepts and Example of our Saviour and his Apostles. A Sermon preached at several Places in July 1794, and published at the Request of some who heard it. By the Rev. Richard Weaver, Master of Chippenham Academy, Author of an Exposition of the Church Catechism, &c. &c.* 8vo. pp. 23. 6d. Coombs, Chippenham. Bronke and Macklin, London. 1794."

Loyal and well intended, but declamatory and feeble.

ART. 39. *A Sermon preached before the honourable House of Commons, at the Church of St. Margaret, Westminster, on Wednesday, Feb. 25, 1795: Being the Day appointed by his Majesty's Royal Proclamation, to be observed as a Day of solemn Fasting and Humiliation. By the Reverend Samuel Goodenough, L. L. D. F. R. S. Rector of Broughton Pogges, Oxfordshire.* 4to. 30 pp. 1s. Rivingtons.

What is most remarkable in this discourse is, the judicious comparison made between recent circumstances, and the dispensations of providence recorded in the scriptures. The text is of this kind. It is Psalm xvii. 13. and contains the prayer of David for protection against an ungodly but powerful adversary, which our situation furnishes occasion to repeat. The following passage contains a reflection which is most strikingly justified by the events of these extraordinary times; and cannot be too much attended to. After allowing that, as the sword of God's vengeance, the wicked may for a time prevail, the preacher tells us to "ask whether success has so attended our enemies, as to induce one rational person to be persuaded that God has blessed any of those, who have rioted in their violence and impiety. They have stricken down others it is true; but they have stricken, more sorely stricken one another; and of the succession of these devourers of each other, how can we better speak than in the emphatic language of the prophet, *Where are they?*" Zach. i. 5. A more important lesson than this, especially to those who may meditate similar designs, has not been furnished by this tremendous revolution.

ART. 40. *A Sermon preached at Stockton-upon-Tees, on Wednesday, February 25, 1795. Being the Day appointed for a General Fast. By the Rev. Samuel Clapham, M. A.* 4to. 15 pp. 1s. Binns, Leeds. Johnson, &c. London. 1795.

We have lately had frequent occasion to commend the exertions of this preacher, in the cause of religion and good order. The chief part of the present discourse is employed in censures on such practice or negligences as the preacher deems most necessary to be corrected, in order to obtain the blessing of heaven. The text is, Jer. xviii. 11. and the comment on it evinces much sincerity of zeal.

ART. 41. *Sermon Pour le Jeune, célébré le 28 Février, 1794, par Ordre de sa Majesté. Prêché à la Chapelle Royale Française, et à la Chapelle de Crown-street, Soho. A Londres.* 8vo. 1s. Elmsly, 1794.

This

This discourse is distinguished by much vigour of style and piety of sentiment. The text is, Psalm 99. 1. which obviously divides itself into two branches, both of which the preacher has handled well.

ART. 42. *A Course of Prayer, for each Day in the Week, suitable to every Christian Family. Printed from the Manuscripts of the late Rev. Augustus Toplady, Vicar of Broad Hembury, Devon. 8vo. 34 pp. 6d. Row, 1794.*

Devotional forms, whether public or private, seem to be of three classes or characters. One is pious, fervent, and rapturous; but in its language familiar, abrupt, and desultory; in this class we place the work before us. Another is almost *merely rational*, cold, and un-affecting; in this class, several of the forms used by Dissenters, and particularly by Socinians, must be arranged. Of a third character is the Liturgy of the Church of England; in which the piety is rational and evangelical; fervent, but profoundly humble. The Deity is here addressed, sometimes by the Minister, for himself and the people; sometimes by the people, *after* the Minister, in the *same words*; again, by the Minister and the people alternately, in short, connected petitions; and lastly, by both together: with an interchange of prayer and praise, admirably adapted to raise the heart, without too violent an agitation of it, towards the great object of all devotion and adoration. It is unnecessary to say which species we prefer.

ART. 43. *The Psalms of David. A new and improved Version. 8vo. 342 pp. 5s. Mathews, 1794.*

This is a version from a version. It is said to be taken exactly from that of the learned *John Adam Tingstadius*, D. D. and Professor of Oriental Languages in the University of Upsal. We have not had the opportunity of comparing it with the Swedish original. From the English Versions it differs very considerably, but as the learned professor has undertaken to publish the philological arguments upon which he grounds the difference of his version, we think it right to decline all contest concerning the propriety of his interpretations of the Hebrew, till we have those documents before us. Tingstadius is an eminent man, and has published before a metrical Swedish Version, of some of the poetical passages, included in the historical books of Scripture, which is in high estimation.

ART. 44. *A Discourse on the Wisdom and Goodness of God, in the Formation of Man. Preached in a Country Parish. 12mo. pp. 37. 6d. Dilly. 1794.*

This is a very useful, plain, and practical discourse, on a subject not often handled in the pulpit, though very worthy to be so. The text is, Psalm 139, ver. 14. "I will praise thee; for I am fearfully and wonderfully made." The wisdom and goodness of God are strongly evinced, from a consideration of the make and frame of the human body, and an examination of its principal parts, and of their several uses and designs. The concluding exhortation is remarkably just and forcible, p. 36. We recommend this little performance, as equally curious and instructive,

ART,

- ART. 45. *The Loss of the Righteous lamented and improved. A Sermon preached August the 10th, 1794, to a Congregation of Protestant Dissenters, at Ebenezer Chapel, Leeds, on the Death of the Rev. William Price, their late Minister. By Edward Parsons.* 8vo. pp. 29. 6d. Binns, Leeds; Matthews, &c. London. 1794.

Though there are a few peculiarities in this Discourse, and though it is somewhat too rhetorical, yet, upon the whole, it contains an animated, and probably a just tribute of respect to the memory of the deceased; and some wholesome admonitions to the hearers concerning the appointment of a successor. Some of the evils attending a popular choice of ministers, are justly pointed out, p. 20.

## POLITICS.

- ART. 46. *La Révolution Française à Genève; Tableau Historique et Politique de la Conduite de la France envers les Genevois, depuis le Mois d'Octobre, 1792, au Mois d'Octobre, 1794.* 8vo. 75 pp. Elmsly, &c.

- ART. 47. *A short Account of the late Revolution in Geneva; and of the Conduct of France towards that Republic, from October 1792 to October 1794. In a Series of Letters to an American. By Francis D'Ivernois, Esq. Translated and Enlarged from La Révolution Française à Genève.* 8vo. 77 pp. 2s. 6d. Elmsly, &c. 1795.

Were not the nature of French fraternity already very generally understood, these important tracts, one of which is a translation of the other, with considerable additions in the notes, and even in the text, might serve completely to illustrate it. After introducing every species of enormity into the unfortunate and ruined city of Geneva, the French refuse to interfere, even to recommend that system of moderation which has lately in some degree alleviated their own miseries, pretending a sacred respect for the law of nations. The picture of the revolutionary tribunal at Geneva is altogether as diabolical as that of Paris; but amidst the horrors it displays, we are filled with melancholy delight at the heroic manner in which its illustrious victims met their fate. The high spirit of Naville Gallatin, formerly a magistrate, a man of great talents, whose eloquence staggered even his barbarous judges, has something in it peculiarly striking. "When I die," said this undaunted magistrate to the wretch who condemned him, "*the state will lose a great citizen.*" "And now," continued he, when sentence of death was passed on him, "now mark the fate which awaits you and your accomplices; for you must not hope that guilt like yours can go unpunished. You will find that all the ties of social order, which you have broken to attain your ends, will again be broken by those who succeed you in your crimes, and in your power: new factions will be formed against you, out of your own; and, as you have united like wild beasts, in pursuing your prey, so like wild beasts you will tear each other to pieces in dividing it. You will thus avenge the cause of those who have fallen, and are yet to fall sacrifices to your avarice and ambition. To them, as well as to me,

me, the prospect of approaching immortality robs death of all its terrors; but to you the last moments of life will be embittered by reflections more poignant than any tortures you can suffer. The innocent blood you have shed will be heard against you, and you will die without daring to implore the pardon of heaven." P. 34. We strongly recommend these tracts, particularly the translation, to the attention of our readers.

ART. 48. *An authentic Narrative of Facts relative to the late Disfranchisement of Poland. Second Edition.* 8vo. 1s. 6d. Owen. 1795.

This is a very sensible and well written pamphlet, and evidently the performance of a person well informed. The tendency of the publication is to show what few we believe are inclined to dispute, the ambition of some powers, the perfidy of others, and the virtue and talents of the late unfortunate Monarch of Poland.

ART. 49. *Letters which passed between General Dumourier, and Pacbe, Minister at War, to the French Republic, during the Campaign in the Netherlands in 1792; translated from the Original French.* By Robert Heron. 12mo. pp. 230. 3s. Perth. Morison. 1794.

The editor of this volume justifies its translation from the French, as it tends to prove, that "intrigue and dishonest ambition have been from the first prevalent in the Councils of the French Republic and not less than in the Courts and Cabinets of Kings." The letters do indeed prove this; and they prove also, that Dumourier was harassed by the envy, and thwarted in his designs by the jealousy, of his competitors for power and popularity.

ART. 50. *A Political Dictionary: explaining the true meaning of Words; illustrated and exemplified in the Lives, Morals, Character, and Conduct of the following most illustrious Personages, among many others. The King, Queen, Prince of Wales, Duke of York, Pope Pius VI. Emperor, King of Prussia, the Czar of Russia. Dukes of Brunswick, Portland, Richmond, Newcastle, Leeds. Earls Chatham, Fitzwilliam, Darlington, Spencer, Howe, Chesterfield. Lords Grenville. Mornington, Moira, Mountmorris, Mulgrave, Fitzgerald, Harvey. Judges. Kenyon, and Loughborough, Hon. Frank North. Sirs George Saville, Gilbert Elliot, Francis Molyneux, Watkin Lewes, Roger Curtis, Sydney Smythe, Francis Sykes, Richard Hill. Landgraves of Hesse, Cassel, Madam Schwellenberg. Messrs. Pitt, Fox, Burke, Dumourier, Warren Hastings, Wyndham, Powis, Dundas, Thornton, Wilberforce, Reeves, Arthur Young, George Hanger, Charles Jenkinson, Colonel Tarleton, Brook Watson. Aldermen, Curtis, Anderson, Le Mesurier, Saunderson. Bishops and Clergy. Charles I. and Louis XVI. By the late Charles Pigott, Esq. Author of the Jockey Club, &c.* 8vo. 175 p. 3s. Eaton. 1795.

While the words in our Law Dictionary retained their proper and constitutional sense, this would have been called a libel upon all or most of the personages here mentioned. The shop of D. J. Eaton, who

who styles himself *Printer and Bookseller to the Supreme Majesty of the people*, furnishes ample supplies of the same kind, which in the present *oppressed* state of the liberty of the press, are suffered to circulate uncensured. Whether the deceased Charles Pigott, was the author of this tract or not, it is worthy of his turpitude, and as he is out of the reach of prosecution, his name is convenient. A specimen of this work will tend at least to create abhorrence of it: and all the persons named, will, we trust, feel that it is an honour to be abused in the shop of Eaton, and in company with our beloved and excellent Sovereign.

*"Nefasti dies"*—Those days wherein it is not allowed to administer justice. This has been the case ever since Kenyon presided in the Court of King's Bench."

*Reeves*—Every thing that is corrupt, flagitious, depraved, and abandoned, associated into one human form; in competition for villainy with Loughborough, and Justice Clerk."

*"Royalty"*—The curse of God Almighty in his wrath to man: Where this office exists, the country is pale, sickly, and unfruitful. The poor luckless inhabitants miserable, melancholy, and almost mad with despair. Emaciated through hunger, spiritless through subjection, and depraved to the utmost possible by mimicking the abandoned profligacy of the Court.—*See England.*

*Majesty*—This word once signified greatness of mind, but since it has been used as a title for Kings, it has of course acquired a contrary interpretation. It is indiscriminately applied to a Trajan, and a Louis; a Harry the Fourth of France, and a George the Third of England."

Many periodical publications are daily issued at the same *Officina Seditiosis*, at a cheap price, which, from their nature, do not rise to the dignity of being noticed here. But, since they cannot, as it seems, be suppressed by law, we are very glad to find that a plan for counteracting them, by publishing cheap tracts, of a good tendency, has been set on foot by the excellent Mrs. Hannah Moore, and is much patronized, at Mr. R. White's, in Piccadilly, and in other places.

ART. 51. *The Effence of the calm Observer, on the Subjects of the Concert of Princes, the dismemberment of Poland, and the War with France, (first published in the Morning Chronicle, between July 20, 1792; and June 25, 1793.) The Second Edition.* 8vo. 75 pp. 1s. 6d. Symonds. 1793.

"Effence of Egg-shell, Tincture of Tinder, Balsam of Broom-stick." *Foot's Devil on two Sticks.*

ART. 52. *A Letter to the Right Honourable Charles James Fox. From a Westminster Elector.* 8vo. 19 pp. 6d. Eaton, 1794.

Though this elector cannot spell, he can *rant*, and that, in the very jargon of the French Convention: and, by the use of a modern rhetorical figure called the Hibernicism, he says, "*I dare not make my complaints*," while he is making his complaints. Even the ingenuity of Mr. Fox might be puzzled to reply to this simple elector.

ART.

ART. 53. *A Hint to supply Resources for the War without additional Taxation.* 8vo. 16 pp. 6d. Stockdale.

The observations of a thinking man (Thomas Law, Esq.) urged modestly, and worthy at least of attention. They turn chiefly upon the nature and efficacy of bounties, and drawbacks allowed upon exported goods.

ART. 54. *The Grounds of Alderman Wilkes and Boydell's proposed Petitions for Peace, examined and refuted.* By J. Reeves, Esq. 8vo. 27 pp. 1s. Printed for Walter Downes, near Fleet Street, 1795.

A forgery both of the author's name and the bookseller's, for the sake of circulating, if possible, a few copies of a coarse and awkward attempt at wit against the war. So low is malignity fallen!

ART. 55. *Treason triumphant over Law and Constitution! addressed to both Houses of Parliament.* 8vo. 64 pp. 2s. Downes, 1795.

"The following address was written for the consideration of parliament on the first day of this session. The subjects it chiefly endeavours to embrace, are—the truth of the conspiracy—the criminality of those acquitted—the necessity of an alteration of the statute of Edward III. as applicable to Republican treasons," &c. Preface. It is certainly written with spirit, and without any apparent dread of offending the parties attacked. In one place the author quotes Sir John Fenwick's expression, the truth of which, we fear, was but too fully proved on the occasion here alluded to, "that as the law of treason stood, he was but a sorry politician, that could not ruin the government, and yet elude the statute of treason." P. 35. We are inclined, however, to hope that the extremity is not so urgent, as this writer, in many passages of his tract, represents it.

ART. 56. *Thoughts on the present War with France: addressed to all Ranks of People in Great Britain.* 8vo. 19 pp. 6d. Faulder, 1794.

A dispassionate and sensible discussion of a popular topic, replete with arguments tending to soothe the mind to patience, under the calamities of a necessary war.

ART. 57. *A short Review of the principal Events of the Campaign, 1793.* 8vo. 34 pp. 1s. Owen, 1794.

The contents of this pamphlet exactly tally with its title, and it has the appearance of an accurate journal of events, as they took place in the year 1793. But it is a mere list of dates, without detail or narrative annexed.

ART. 58. *Original Correspondence between Generals Dumourier, Miranda, Pache, and Beurnonville, Ministers of War, since January 1793. Including the Orders of General Dumourier to General Miranda, from the Invasion of Holland to the Overthrow of the French after the Battle of Nerwinden. Translated from the French, published by General Miranda.* 8vo. 136 pp. 2s. 6d. Owen, 1794.

From this correspondence we trace the conduct and motives of Dumourier to a certain point, perhaps more clearly than from his own memoirs. The sanguine hopes, the blind temerity of that commander discovered in his letters to Miranda sufficiently mark the gasconading invader of Holland. But we find in this collection a confidential letter from Miranda to Dumourier, and, twelve days after that, one from the same General to Petion, intimating suspicions with regard to Dumourier, for which no just grounds appear. We do not mean to say that this distrust was unreasonable, but that the correspondence throws no light upon that particular part of Dumourier's conduct, on which the world looks most eagerly for information.

ART. 59. *Good Sense: addressed to the British Nation, as their pre-eminent and peculiar Characteristic, in the present awful Crisis of War, of social Existence, exhibiting the actual and eventful State of various Nations. By John Stewart the Traveller.* 8vo. 124 pp. 2s. 6d. Owen, 1794.

Mr. Stewart's *Good Sense* is known so exceedingly to resemble the nonsense of other people, that it will not be very necessary for us to give a specimen of it. Yet, if the reader would know to what his efforts tend, let him take it in the words which conclude the preface: "The philantopist moving progressively on the scale of good sense to the index of self-knowledge or manhood, makes the end of the philosopher his mean to procure universal good, or universal truth, to all existence, in unity of co-eternal essence, co-eternal energy, and co-eternal interest." Though we are inclined to say that Mr. S. means well, we might be much puzzled by the awkward question, what does he mean?

ART. 60. *Better late than Never! an impartial Review of Mr. Pitt's Administration, on the Ground of Responsibility, during the present War. To which are added, Cursory Remarks on the two last Campaigns, the whole being a full Elucidation of Mr. Pitt's new Way to conquer by Degrees. By An Enemy to the War on its original partial Principles, but a sincere Well-wisher to the King and Constitution of Great Britain. Addressed to the Hon. Charles Jenkinson.* 8vo. 70 pp. 1s. 6d. Johnson. 1794.

"Woeful would be the hour (says this author p. 18) should circumstances so combine, as to render the influx of stock commodity superior to the means of liquidation. Nor is an event, so truly fatal to the credit of the nation, impossible or unlikely." &c. It is in such prophetic strains as these, that this and many other of our most exalted patriots, our most sincere well-wishers to the King and Constitution of Great Britain, delight to cheer their countrymen, at a season which they are pleased to say is calamitous beyond example, and threatened with the visitation of increasing disasters. So dearly as their country must be beloved, by those who with such tenderness and anxiety brood over her impending ruin, we cannot but compassionate the pangs which they must feel, who, through a publication of  
seventy



seventy pages have been found to deny themselves the gratification of paying her one compliment, but who have been compelled to devote every line to the recapitulation of past, or the anticipation of future evils. As we know, that in their patriotism, they have exaggerated their recapitulations, so we trust they may, through their solicitude, have been unfounded in their anticipation. The author of the pamphlet before us is a patriot of this severe and disinterested cast ; so that, devoted to his country alone, he comes like Brutus, to contemplate with calmness the execution of vengeance upon objects which must naturally be most dear to him. But let him remember, that what in Brutus was not universally called Roman virtue, will certainly not in these days be universally considered as British patriotism.

ART. 61. *Hints to Opposition, in a Letter to the Right Hon. C. J. Fox.* 8vo. 1s. Pridden. 1795.

This writer questions the motives of the Opposition, of which Mr. Fox is the ostensible head ; and particularly reprobates the treatment which the Attorney and Solicitor Generals received, in consequence of their conduct in the late State Trials.

ART. 62. *Memoirs of M. Danton, late Minister of Justice to the National Convention, who suffered by the Guillotine, Saturday, April 5, 1794. To which are added, Genuine Anecdotes of M. Robespierre, late Leader of the Revolutionists in France, who was guillotined July 28, 1794.* 8vo. 50 pp. 1s. Allen and West. 1794.

The gleanings of newspaper information, which will probably bring but little disappointment on the reader, as they will excite in him but little expectation.

ART. 63. *Speech of William Adam, Esq. in the House of Commons, March 10, 1794, on moving for the production of certain Records, and for an Address to the King, to interpose the royal Justice and Clemency in behalf of Thomas Muir, Esq. and the Rev. Thomas Fyfe Palmer.* 8vo. pp. 117. 2s. 6d. Debrett. 1794.

Throughout this Speech there is an appearance of much learning, and there is certainly much eloquence and ingenuity.—But though Mr. Adam affirms, in p. 99, that he had shown or proved all the points he undertook to argue, yet he failed to convince the House that he had done so ; for all his motions, except one, were negatived, and that without a division. He is certainly however entitled to the praise which he claims, of having preserved a calm and dispassionate temper of mind ; and they who were not convinced, had yet no cause to be offended, either by his arguments or his language.

In the conclusion of his Speech, Mr. Adam explains, in a very unexceptionable manner, his motives for bringing this question before the House. Among other things, he says, it was not “ from a desire of promoting a reform in the representation of the people in parliament. My opinion in opposition to such a plan (notwithstanding my attachment to the respectable friends around me who support it) has been uniformly the same. It rests in a firm persuasion of the danger and  
inefficacy

*inefficacy* of such a measure." p. 101. We rather wonder that a Senator who thinks so temperately, should judge it right to make a kind of appeal, from the house to the public, by printing his Speech.

ART. 64. *Æsop an Alarmist.* 8vo. 90 pp. 2s. Stockdale. 1794.

An application of fables to political purposes. Thus, "*Jupiter's altar robbed.* A Thief kindled a torch at Jupiter's altar, and then robbed the temple by the light of it, &c." There is nothing that cuts religion like religion itself; and there is no weapon so fatal against liberty as the language of liberty. Thus our Constitution has afforded to some men a text which has helped them to gloss over their seditious designs. That sacred lambent flame which blazes on the altar of our freedom, is sometimes abused to the purposes of the robber, and lights men to the plunder of its inestimable treasures. When the State is in danger from a levelling spirit, the cant of liberty is the common place of hypocrisy, and a design to disarm the Constitution against traitors, often lurks under a false zeal for its rights and privileges." In this manner is each fable followed, by an application which makes it subservient to the communication of political warnings suited to this period. The collection is concluded by an allegory, in which intemperance is made the prime minister of Death. It is a long amplification of Gay's 47th Fable, Part I.

## LAW.

ART. 65. *Hamilton's Juryman's Guide; or the Englishman's Right. Containing the Antiquity, Use, Duty, and Just Privileges of Juries, by the Law of England. With necessary Instructions for Jurymen to make proper Minutes on Trials, so as to have at one View a clear State of the Proceedings.* 8vo. 1s. Second Edition. Hamilton and Co. Crosby and Jordan, London. J. Simpson, Edinburgh. J. Archer, Dublin. 1794.

This is a republication of a well known pamphlet originally published in 1680, and attributed to Sir John Hawkes, afterwards Solicitor General to King William and Queen Anne. The only thing new in the present pamphlet, is the instructions to Jurymen, the design of which is fully explained by the title page. We see nothing in the model of taking notes, prescribed here superior to what every sensible juror would invent for himself.

ART. 66. *Observations on the Rights and Duties of Jurors in Cases of Libel, occasioned by some late Verdicts. By a Barrister at Law.* 8vo. 1s. G. G. and J. Robinson, 1794.

We cannot but be of opinion that these few sheets were written with the view of persuading juries that it is their duty in finding a verdict, in cases of libel, rather to listen to the voice of public prejudice, than to the salutary admonitions of the judge, who sits to advise them. The pamphlet,

pamphlet, however, is not ill written, and, although we do not agree with the author in all his conclusions, we have found several of his observations acute, pertinent, and worthy of attention.

ART. 67. *The Law of Treason. A concise and comprehensive View of the Power and Duty of Grand Juries in Criminal Cases, to which is added an Abridgement of Lord Coke's Commentary on the Law of Treason.* 8vo. 1s. Crosby, 1794.

A vile and weak attempt to corrupt the sources of justice, in favour of the persons lately under confinement for treason.

## BOTANY.

ART. 68. *A Botanical Nomenclator; containing a systematical Arrangement of the Classes, Orders, Genera, and Species of Plants, as described in the new Edition of Linnæus's Systema Naturæ, by Dr. Gmelin of Gottingen. To which are added, Alphabetical Indexes of the Latin and English Names of the Plants, together with the Names of the Countries of which they are Natives; also the Number of British Species. By William Forsyth, Junior.* 8vo, 6s. Cadell, 1794.

In this work, which seems intended as a mere scientific index of the genera and species of plants, from the enlarged edition of the *Systema Naturæ*, by Professor Gmelin, Mr. Forsyth has, in compliance with that author, made some considerable alterations, with respect to the arrangement of particular vegetables. Some of the Linnæan classes and orders are discarded, to promote what has been supposed a clearer, and more ready plan of arrangement. For the satisfaction, however, of those who may still prefer the original, those genera which come under the heads of the abolished orders are marked with the designation which points out their former situation. We can by no means express any approbation of this mode of mangling the Linnæan System; and, though we grant that the Classes Polygamia and Gynandria might admit of being incorporated with some of the others, this surely ought not to be extended to the Classes Icosandria and Polyandria, which Mr. Forsyth has thrown together. The distinction between these is perfectly clear, and well explained by Linnæus, and we do not conceive that any possible advantage can arise from incorporating them. In the index to this publication the English names of the genera are given, as well as the Latin, and the native regions where they are principally found are added. The whole is concluded by an index merely English; which, in a work of this kind, must be allowed to be of considerable utility.

## MISCELLANIES.

ART. 69. *Rural Walks, in Dialogues, intended for the Use of young Persons. By Charlotte Smith. In Two Volumes.* 12mo. 6s. Cadell and Davies. 1795.

This

This entertaining author has now directed her active imagination towards the entertainment and improvement of rational children; and has attempted, with success "to unite," as she expresses herself, "the interest of the novel with the instruction of the school-book." The rising generation ought, indeed, much to exceed their ancestors in the practice of every grace and virtue, since their libraries (formerly only furnished with the Adventures of Woblog the great Giant, and the Tales of Mother Goose), may now boast of being supplied by the didactic pens of Berquin, Barbauld, Smith, and other writers above the common rank.

In the work before us, we find some tales so interesting (particularly that of Mrs. Widdrington in the 12th dialogue) that we regret the short and passing anecdote, and wish it lengthened into the more permanent form of a novel. Distress in common life can hardly be pictured more feelingly than in the extract which follows. Eupheme, on her journey to London from the North, with her sick mother, on a melancholy and pressing occasion, had been benighted, in a deep snow, and with difficulty had obtained entrance into a low mansion, supposed by her driver to be haunted. The Ladies had been admitted by a lean, wretched old man, into a gloomy hall; he had shown them the remains of a wood fire, had left them a morsel of candle, and had locked them in, protesting that he could afford them no other succour. The mother seemed to be perishing with fatigue and inanition. "The terror of her daughter redoubled, when she perceived that her mother did not answer her, but seemed insensible to her tears and caresses. It was now her turn to exert herself; she seized the lanthorn in which the candle was expiring, and examined the room in hopes of the knew not what, but from a confused idea of obtaining some assistance for her mother. A door on one side was not locked, though the old man had appeared to lock it. Eupheme opened it; a violent gust of wind rushed into the room, but all was darkness beyond. She ventured in a step or two; and by the dull and wavering light she held, thought she saw three or four tall figures in black, stand against the opposite wall of the high and spacious chamber; she even fancied that they moved; and, terrified, she retreated hastily, and shut the door, which she endeavoured in vain to lock." The *dénouement* of the tale is well managed. The wretched host is only an old miser, and not a sorcerer, the spectres are large bundles of vegetables covered with rugs, and set against the wall to dry: and all ends well.

We will only add, that the extracts of poetry interspersed through the work are chosen with judgment, and that in the second volume there is (at p. 134) a pleasing original sonnet by our author; and in the next page an elegant, plaintive effusion of a mother's feelings, written by her highly accomplished friend the Hon. Mrs. O'Neil.

ART. 70. *The Tineum; containing Estianomy, or the Art of stirring a Fire: the Iccad, a Mock-heroic Poem. An Imitation of Horace, Ep. I. Lib. I. Epigrams. A Fragment, &c. By C. F. Le Grice, of Trinity College, Cambridge.* 12mo. 1s. Deighton, &c. London. 1794.

Qq

This

BRIT. CRIT. VOL. V. MAY, 1795.

This is one of the smallest books we have yet had to review, but by no means the most destitute of amusement. The mock dignity of the author's directions on the important and much-contested subject of stirring a fire, illustrated as it is by a diagram, and the mathematical pomp of A B C, &c. entertained us a good deal. The author is aware of one inconvenience which his rules may produce: Every object," he says, "has its dark side; the good man has his faults, and the rose has its thorns. In the same manner, I am fearful, lest the introduction of a general knowledge of the art of stirring a fire will (should) promote such a jealousy of rivalry as will degenerate from emulation to envy, and from envy to open war. Debate after debate will ensue, poker after poker will be thrust into the fire, and amidst the efforts to revive it to the summit of perfection, the fire will be poked out."

The author's poetical effusions are not either so humorous or so correct as this little essay. Why he calls his *bookling* *Tineum* we have not guessed, unless he means it for a Latinization of *Thy own*.

ART. 91. *Miscellanies*. By the Rev. William Hett, A. M. and Parson of Lincoln. Small 8vo. pp. 217. 3s. Crowder, London; Brooks, Lincoln. 1794.

*Miscellanies*, indeed! political, poetical, and theological. The first piece is, *The genuine Tree of Liberty, or, The Royal Oak of Great Britain*; read at a meeting of loyal subjects, at the Guild-hall, Lincoln, Dec. 19, 1792. To which are added, *general Reflexions*.

So far, we find a great deal of loyalty; with many plain truths, enforced by arguments rather just than new, and with a vehemence somewhat declamatory. We view, however, performances of this kind, in a favorable light. Effusions, like this, of real patriotism, and of attachment to our existing Constitution, are now very seasonable, and will be heard and read with indulgence by all true friends of the people. The authors of them may do much good within their several spheres, though not very far extended; and they who affect to despise humble endeavours of this kind, would do well to give proof of greater abilities in the service of their country.

The poetical part of this book is small, comprehending only four original stanzas, added to the two first stanzas of the popular song, "Rule Britannia, &c." We hope the author can sing, with more life and spirit than he writes a song.

The theological part, which is the bulk of this work, contains a sermon, and some letters and admonitions, against Antinomian doctrines, and the teachers of them. The honest zeal, which the author discovers for the spiritual welfare of his parishioners, has our approbation; but we have found many occasions for lamenting that the zeal is carried beyond due bounds. It betrays the author into the temperate vehemence of style, which is unacceptable to us on all subjects, and particularly theological, p. 147. Neither do we find ourselves gratified on these subjects, by a perpetual affectation of a redundancy of coarse sarcasm. We cannot perceive any tendency these have, either towards softening the heart, or clearing the understanding of an adversary.

ART. 72. *The Age of Prophecy! or further Testimony of the Mission of Richard Brothers. By a Convert.* 8vo. 46 pp. 1s. Parsons, &c. 1795.

Irony; but paltry enough. In one respect, the author seems to have hit the truth. "It is the desire" he says "of violent, and ill-principled men, to create distrust, disorder, and anarchy: and for that purpose a more proper instrument could not be found than Mr. Brothers; and I really think he is that passive tool of some men of the above description, who would "ride in the whirlwind, and direct the storm," p. 39. The truth is, that in almost every instance, we see democracy, and the real or pretended belief in this creature united. The shops that sell the pamphlets of Eaton, deal also in the prophecies of Brothers. In many cases it appears, that the contagion of insanity has actually caught the friends of anarchy: how else has it happened, that a very eminent engraver, whose political principles are but too notorious, has executed a fine print of Brothers? The inscription of the print strongly justifies the conjecture. It is this, "Firmly believing this to be the Man appointed by God, I engrave his likeness."

ART. 73. *A Ramble through Holland, France, and Italy; in four Volumes.* 12mo. 8s. Cadell; for the Author. 1793 and 1794.

No publications are more heartily welcomed by the world, than those which present the lively and sentimental lucubrations of an ingenious traveller: and though the number of these productions has multiplied to a considerable degree within the last twenty years; yet the great diversity of incident, occurrences, and reflection, attending a tour through different countries, render it still possible for a spirited observer of men and manners, to bring, from this beaten round, something new and diverting to the public. Such was the impression under which we took up the volumes before us; and though the character of a *Rambler* is not always as moral as it was tendered by Johnson, we indulged a hope, that this *Ramble*, where least correct, would yet be found innocent. We are, however, compelled to remark, that our expectations are by no means well-founded; for a more loose and vulgar sagrago has not often been imposed upon the public. What were the merits of the author, in the eye of his subscribers, we pretend not to decide. They probably yielded to some cogent plea, which has often been urged in similar cases, &c. We doubt, however, whether they will feel themselves perfectly contented, when they see their names employed to cover a production, which contains many outrages upon probability, and by no means scrupulously observes a regard to decorum and morals.

ART. 74. *An Agricultural Dictionary, consisting of Extracts from the most celebrated Authors and Papers. By John Monk, late of the 10th Dragoons of Bear's Combe, near Kingsbridge, Devon.* 3 vols. 8vo. 1l. 1s. White, 1794.

The term dictionary does not appear to be properly applied to Mr. Monk's publication. It certainly is not complete as to the terms of husbandry and utensils employed, but consists of partial extracts on the subject. It may also be objected, that among these extracts, there is much heterogeneous matter; and the report of the Lincolnshire husbandry, written by the editor, and certainly very creditable to him, has still less to do in the place where it is inserted. Mr. Monk should have given the extracts from the reports of other countries, to have explained their different systems, to have made his work consistent and complete. Mr. Monk's publication will not be without its use; but greater care and pains would have made it much more valuable.

ART. 75. *An Easy, Short, and Systematical Introduction to the English Grammar, for the Use of Schools. By a Schoolmaster.* 16mo. 9d. Boosey. 1794.

The author of this Grammar will, we doubt not, be very well satisfied if we say that his book deserves the title which he has given it. We really think that it does—it is easy, short, and systematical.

ART. 76. *Plan for the Establishment of a Marine Academy in the Islands of Bermuda.* 12mo. Printed by Joseph Stockdale, Bermuda. 1794. Edwards, Pall-mall.

This account of a happily imagined, and well-digested plan; for making the Bermuda Islands a nursery for British seamen, proceeds from their benevolent and excellent Governor (Gov. Hamilton). The general reasons stated in favour of the plan are, 1. The acknowledged salubrity of these islands. 2. Their various creeks, bays, &c. favourable to the practice of intricate navigation. 3. The important position of the islands for cruizers from our American and West-Indian settlements, 4. The convenience to those settlements, of sending their children to so contiguous and so uncorrupted a place of instruction, where almost every species of dissipation is unknown. 5. The want of such an establishment somewhere among those Colonies. The plan is then detailed, subject to the suggestions of intelligent persons in all parts of the Empire; but wanting support from the benevolence and patriotism of the mother country. We heartily wish success to so judicious an institution, and with great pleasure lend our aid to make known the design.

## FOREIGN CATALOGUE.

## HOLLAND.

ART. 77. Theophanis Nonni *Epitome de Curatione Morborum. Græce et Latine. Ope codicum MSS. recensuit notasque adjecit* Jo. Steph. Bernard. Amsterdam, 1794. 463 pp. in large 8vo.

This is unquestionably one of the most perfect specimens of Dutch criticism and philology that have for sometime come into our hands, bestowed on an author too, who in point of medical knowledge appears to be little inferior to any of those who have written on that subject in the Greek language. Even those who read this book with merely a philological view cannot fail to be much pleased with the many ingenious explanations, and emendations of different classical writers, with which it is interspersed. Such are, for example, the following corrections; of the text of *Antonin. Liberalis*, c. 6. where, for *ἀπὸ τοῦ ἰοῦς αὐτοῦ ἐτιμα*, he substitutes *ἐκὶ περισσῶς*; in the Hymn to Apollo (48) where, instead of

— — — οὐδὲ τις ἴτλη  
φοιβὸν δαξασθαι καὶ πιόσθαι περ ἑσσυ,

he reads καὶ πινύσθαι περ ἑσσυ; and in Tryphiodorus, (149) where, in the place of

— — — ἰὼν κλεῖος ᾧ καὶ κεκαστος,

he proposes ᾧ καὶ κεκαστος. So again, p. 135, we meet with a capital emendation of Aretæus, where Mr. B. changes *ἀρῆξαι ἐς μ. ἀμυς* into *αἰ ρίζαι ἐς μεγάλους ἀχμυς*.

We are informed by the editor in his preface, that he has discovered from a MS. at Vienna, that the name of the author, who had hitherto been known under that of *Nonus* only, is properly *Theophanes Nonnus*. From the author's own introduction to his work, we learn also, that he drew up this epitome at the command of the Emperor Constantinus Porphyrogenetus, perhaps the famous Constantine IX, and, of course, in the tenth century. It consists chiefly of extracts from the more ancient medical writers, particularly Alexander Trallianus, Aëtius, and Paulus Ægineta; though it is evident from a comparison of the MSS. that the entire chapters from Alexander, which are to be found in it, were inserted by another hand. Mr. B. has, by collating Galen and the other ancient medical writers, as well as by means of four MSS. belonging to the library at Vienna, and one still bearing the name of that of St. Germain, discovered a great number of various readings, by which, together with his own conjectures, the text has been materially improved.



As the learned editor did not himself live to see the publication of this work, we are not surprised to find it disfigured by numerous errors of the press; particularly in the Greek accents. Fortunately, the indexes were already prepared by Mr. B. himself, and will be annexed to the second volume.

*Geett. Ann.*

ART. 78. *Beschryving van der Archipel, tot nut van der Krygsmān, Zeevaarnden en Handeldryvenden, Volgens de nieuwste Waarneemingen opgesteld door den R. v. K. (Kinsbergen), &c.—Description of the Archipelago, intended for the Use of Soldiers, Sailors, and Merchants; drawn up from the latest Observations, by the Chev. De Kinsbergen. Amsterdam, 1793. 198 pp. in large 8vo. With a chart.*

The Chev. v. K. gives us in this work a full and entertaining description of the once free and flourishing islands in the Archipelago, now groaning under the oppression of Turkish despotism, and reduced to the lowest ebb of wretchedness. He begins the first part with the island of *Candia*, describes the European coast, and the islands which are reckoned to belong to it, as *Cerigo*, *Milo*, *Themia*, *Andro*, the city and gulf of *Athens*, *Negroponte*, the coasts of *Thrace* and *Macedonia*, the gulf of *Saloniki*, *Lernnos*, together with its haven and fort. Being now arrived at the Straights of the *Dardanelles*, he quits *Europe*, and gives an account of the islands lying on the coast of *Asia*, as *Tenedos*, *Metelin*, the small island of *Porto Seguri*, the gulf of *Smirna*, the islands *Samos*, *Nicaria*, *Tino*, *Micony*, *Paros*, and its haven *Naussa*; concluding this first part with a description of the islands of *Naxia*, or *Naxos*, and *Nio*, from whence he returns to *Candia*. In the second part the Chevalier proceeds from the *Dardanelles* on the European coast through the Sea of *Marmara*, by *Constantinople*, into the Black Sea; then along the coast of *Asia* back to the *Dardanelles*; describing, on this occasion, first the new forts of *Europe*, and that of the *Dardanelles*, with the *Dardanelles* themselves, the islands of *Marmara*, and the city of *Constantinople*, as also the surrounding district and faubourgs lying both on the coast of *Europe* and on that of *Asia*; terminating this part with—1. Some observations respecting the land and sea-forces of the Turks, antecedently to the last war; 2. With remarks on the means of defence of the straights of the *Black Sea*, and of the coasts of *Europe* and *Asia*, situate on it; followed by an account of the soundings on the European and Asiatic coast, on the western coast of the *Morea* and some notices concerning the havens, &c. of *Navarino*, *Corron*, and *Modon*, calculated more immediately for the use of mariners.

## GERMANY.

ART. 79. Theod. Fred. Stange, *Prof. Halens. Anticritica in locis quosdam Psalmorum, à Criticis sollicitatos.* Leipzig, 250 pp. in 8vo.

As the collation of MSS. has clearly shown that the Masorethic text of the Bible is by no means so defective as some persons have been disposed to consider it, we cannot but approve of any attempts to restore that text in passages where critics, fond of innovation, and  
often

often very superficially acquainted with the Hebrew language, had wished to substitute in its stead their own conjectural alterations, which, in the instances adduced by Mr. H. in the Psalms, he has proved to be, for the most part, unnecessary, and not unfrequently incompatible with the idiom of that language; as for example, in Ps. I. 6; II. 7; IV. 5; V. 4, 10; VII. 7; X. 12; XXXII. 1; XLII. 3; LV. 5; LXVI. 6; LXXII. 17, &c. *Ibid.*

ART. 80. *S. Optati Afri, Milleritan. Episcopi, de Schismate Donatistarum libri VII. aliaque hac pertinentia vetera monumenta. Recudi curavit D. Franciscanus Oberthür. Tom. I. 64 and 615 pp. Tom II. 88 and 219 pp. in 8vo. Wirtzburg.*

In the collection of the *Latin Fathers* now publishing by Dr. Oberthür, these works of *S. Optatus*, form the 12 and 13 volumes; the first containing the text of the author, and the second the notes, together with the various readings, both copied in a great measure from the edition of Dupin. To each Dr. Oberthür has prefixed a *Dedication*, as it is here called, which form, in our judgement, the most entertaining parts of the whole, and in which he gives his friends, Mr. Henke and Mr. Bönicke, an account of his journey to and return from Helmstädt, where he had been to pay them a visit, written in a style sufficiently pure, and replete with good sense. The author concludes the former of these letters thus: *Ægre ferent Theologi immisceri patristicæ bibliothecæ tam alienum ab hoc instituto argumentum. Quauquam si penitus inspiciant, non tam alienum existimabunt ab hoc loco, quo de rebus altercantium ecclesiarum et Catholicæ agitur, tale amicitia mutue quæ nunc, seculo post Christum decimo octavo ad finem vergente, se invicem duarum dissidentium ecclesiarum Doctores Theologi polemices ambo Professores, Henke et Oberthür, complectuntur, monumentum.* *Ibid.*

ART. 81. *Geschichte der merkwürdigsten Reisen, welche seit dem XII. ten Jahrhundert zu Wasser und zu Land unternommen worden sind. Von Theoph. Fried. Ehrman.—History of the most remarkable Voyages and Travels which have been undertaken since the 12th Century; by T. F. Ehrman, VI. Vol. 1792, 374 pp. VII. Vol. 1793, 372 pp. VIII. Vol. 1793, 334 pp. IX. Vol. 1793, 392 pp. in 8vo. Frankfurt on the Mayn.*

In the sixth volume, which terminates the account of Senegambia, we have a description of the inhabitants, with their moral character, mode of living, customs, and opinions, followed by a short view of the commerce of the Europeans in that country. With the seventh volume begins the third part, which is concluded in the ninth volume, and contains the History of the Voyages to the Coast of Guinea, together with a geographical view of the whole coast, a particular description of that of Sierra Leona, and some notices respecting the trade carried on there. This is succeeded by an History of the Voyages to the Coast of Guinea, from the year 1553 to 1564. In the

the eighth volume we meet with the continuation of these Voyages from 1667 to 1727, which are concluded, in the ninth, with that of Father Loyer to Iffini. *Ibid.*

ART, 82. Olai Gerhardi Tychsen, LL. OO. in Acad. Rostock. P. P. O. etc. *Introductio in rem Numariam Muhammedanorum subjunctis sex tabulis aere expressis.* Rostock, 1794. 246 pp. in 8vo.

We are here presented with a very learned and comprehensive introduction to the knowledge of Mohammedan coins, in general, and not to those only which are more properly denominated ancient Arabic or Cufic coins. In the first part the author communicates the requisite historical information drawn from different Arabic writers on the subject of the origin of Arabic coins, particularly on the changes that have taken place in, and the weight of those introduced by Abdolmalek. In his description of these he conforms to the account given of them by *Macrizi*, either entirely rejecting those of *Elmacin*, *Ketbaiba*, and *Sajutbi*, or, at least, considering them as very superficial and defective; in which, as to what regards their weights and metals, his statements are confirmed by an examination of the originals themselves, which are still preserved. As therefore so much depends on these preliminary notices, for which Mr. T. is indebted partly to the accounts of them transmitted to us by Arabic writers, and partly to his own examination of the coins themselves, he has extracted what was most to his purpose from a MS. which had already been described in the *Biblioth. Arab. Hisp. Escurial.* of the celebrated *Casiri*, which may likewise be compared with the *Repert. für Morgenl. u. Bibl. Lit. IX. f. 211.* In order to facilitate the decyphering of such coins, the author recommends it to his readers first to discover the year in which any particular coin was struck; after which, with the aid of history, it will be easy to find out the names of the chalifs, vezirs, and vassals, together with their titles. To render this still more generally practicable, Mr. T. has here added the complete series of the chalifs, both of the race of the Omniadae and Abbasidae, with their Arabic names and the epochs of their accession to the government; as also the names of the Regents or Dynasts, who, since the close of the third century of the Hegira, have divided among them the heretofore unwieldy empire of the chalifs, and who, on the numerous coins which they caused to be struck, have at one time placed the name of the chalif before their own, whilst at another they have arrogated to themselves the title of chalif; then the names of the vezirs, governors of towns, and superintendants of the mint, which sometimes appear on the coins, and which may often lead to a discovery of the otherwise illegible date, or of the name of the chalif; lastly, an alphabetical index of the different towns, the names of which are to be met with on Cufic coins, pointing out the places where they were struck. The author has likewise presented his readers with methods for reducing the Mohammedan to the Christian era, and *vice versa*. To discover the year of our Lord corresponding with any given one of the Hegira, we are to multiply the latter by

by 354 (the number of days forming a lunar year), then to divide the product by 365 (that of the days in a solar year), without paying any attention to the remainder; and, lastly, to add to this quotient the 622 years which preceded the commencement of the Mohammedan era. On the contrary, to find out the year of the Hegira answering to any given year of Christ, we are to subtract 621 from that of our Lord, and then with the remaining number to proceed according to the rule of three, in the following manner: 131 Christian are equal to 135 Turkish years; how many of the latter therefore (if the year 1794 be assumed as the example, and 621 be subtracted from it) do 1173 Christian years make? This number 1173 multiplied by 135 produces 158355, which being divided by 131, leaves 1208 as the year of the Hegira. The remaining days are then reckoned as a year, so that 1794 will be found to coincide with the 1209 year of the Hegira. But much of this trouble may be spared by resorting to the tables in *Ulug Beig's Epochæ celestium*, Oxon, 1650, published by *Grave*, or the introduction to *Desguignes' Histoire des Huns*, as translated into the German language by *Dähnert*, where these calculations are made for a thousand years. The author then gives an account of the different works that have been written on the subject of Mohammedan coins, among which those by *Reiske*, *Kebrn*, and *Adler* are the most distinguished; as also an entire chapter on the several public and private collections of them, as far as they are known to him. After these introductory notices, Mr. T. proceeds to the explanation of the different inscriptions on the coins themselves; first, of those of the chalifs, both of the race of the Ommyadæ and of the Abbassidæ, then of the Dynasts who acknowledged the latter to be the lawful successors of Mohammed; next come the Mogul coins, which are followed by those of the western chalifs; the last place being reserved for those Cufic coins that have been struck by Christians.

In the third part are comprized the comparatively modern coins, such as those of the Scherifs of Morocco, the Turkish, Tataric, Yemenic, Persian, Mogul, and Christian coins, arranged according to the succession of the princes by whom, and the towns in which they were struck. The whole is interspersed with a variety of ingenious remarks, some of which we do not recollect to have met with in any former writer on the subject of Arabic Numismatology, but on which, as they might not be generally interesting to our readers, we shall not enlarge.

Besides the *Addenda* and *Corrigenda* this work is likewise furnished with three indexes, the first being that of the coins specified and illustrated in it, the second that of the writers, and the last that of the most remarkable circumstances and events mentioned in the book.

*Ibid.*

ART. 83. *Cursæ novissimæ in M. T. Ciceronis Tusculanas Quaestiones auctore* H. T. Nissen, XVI. and 120 pp. in large 8vo. Altonæ.

In the year 1791 the author of the work now before us published his Observations on the book of Cicero *De Finibus*, to the manner adopted

adopted in which he has likewise conformed in the present work. The notes consist of short Scholia on, together with some very judicious emendations of, difficult passages which occur in the Tusculan Dissertations, partly selected from other expositions, and partly resulting from Mr. N's own particular attention to this valuable work of the Roman Orator and Philosopher. At the time of the publication of these remarks the edition of the Tusculan Questions by Wolf had not yet appeared. *Ibid.*

ART. 84. ΚΑ. Ἀλιανὸς σοφιστῶν πολλῶν ἰσογίας βιβλία 14. Cl. *Æliani Sophistæ variae Historiæ, Libri XIV.* Halle 1723. 216 pp. in 8vo.

A cheap, but incorrect, re-impression of the edition by Kühn, with the differences in that of Gronovius placed under the text, but without either translation or index. *Ibid.*

ART. 85. Ξενοφῶντος ἀμνημονευμάτων Σωκράτους βιβλία 4. Xenophontis *memorabilium Socratis discipulorum atque factorum libri IV. recensuit* Christ. Godofr. Schütz. Editio secunda auctior et emendatior. Halle, 1793. 198 pp. 8vo.

Since the first appearance, in the year 1780, of this edition, which was alike distinguished by the merit of the critical observations with which it was accompanied, and by the accuracy of the impression, the means for improving the text of the *Memorabilia* have, by the labours of different learned men, been greatly increased. Immediately in the following year it was succeeded by that of Zenns, who not only enriched his edition with the various readings found in that printed at Paris in 1541, and now first collated for this purpose, but likewise with many valuable conjectural emendations and explanations of his own. Much has also been contributed towards the perfection of this celebrated book by the successive exertions of Edwards and Owen, in the edition of it begun by the former, and published by the latter at Oxford in 1785, in which are inserted the *Variantes* of several Paris, Florentine, and Roman MSS., of which Prof. Schneider afterwards availed himself in that printed by him at Leipzig, in the year 1790, and illustrated with his own excellent notes. With the assistance of these the present eminent philological scholar has, as might naturally be expected, greatly improved his own edition of this work, having not only removed the few trifling typographical errors which he had discovered in it, but likewise admitted a considerable number of new readings into the text. Of many of these he had indeed before expressed his approbation; as, for instance, of the change of *σιόχης* into *σιόγης*, proposed by *Ruhnkenius* and soon after of *χρησιόσαι*, recommended by *Valckenær* instead of *χρησιόσαι*. Several of the former conjectural alterations are also now honoured with a place in the text, inasmuch as they have been found to be confirmed by the authority of MSS. lately collated, or because they have been pronounced genuine by the united judgement of different learned men. To the former class belong III. 6, 11. *κλιπτεσθαι* suggested by *Valckenær* for *κλινοσθαι*, and now shown to be the reading of a MS.

MS. in the Vatican library; the rejection in III. 12, 2. by *Rubricatus*, of the words *ἐν τῷ τύχῳ* found also to be omitted in *Cod. Bessarionis*; II. 1, 12. *ἀξιώσεις* and *διεσπώσεις* proposed by *Schneider*, and required by the analogy of Grammar; as is also II. 6, 31. *φύγῃς* instead of *φύγῃν*; and II. 1, 24. *δὲ ἰσὶν* substituted by *Budæus* for *σκοπεῖν μόνον δεύου*, to which the author had objected in his former edition. Among the emendations now first introduced by Mr. Sch. into the text of his edition, on the authority of MSS, *Stobæus*, *Suidas*, &c. we may specify the following, as on the first page *διώρη*, restored by *Zenne*, from *Gregor. Cor.* in the room of *πὸν*; I. 1, 6. *μαντεύσονται*, a conjecture of *Reiske* confirmed by *Cod. Paris.* I. 2, 30. *οἱ ὕμνῳ* from *Suidas*, and *προσκήσασθαι* likewise from *Suidas* and a MS; I. 2, 37, *τῶν ἄλλων τοῖσιν* in the place of *δικαίῳ*, from a *Cod. Paris*; I. III. 30. *βιβουκιδύου* from a *Cod. Meerm.*; I. V. 2. *ἡγεσται* instead of *ἡγεσται* from *Stobæus*; II. 45. *ἡ ἀδία* from a *Cod. Paris*, for *ἐλάνη*; II. 1, 19. *πῶς ἐκ οἴσθαι χερ* in the room of *πῶς ἐκ οἴσθαι ὡς χερ* from a MS. of *Stobæus*; II. 2, 5. *τὰ κεχειρημένα*, and afterwards, *τί δαι* in the place of *τί δ'*, from the same.

In most of these emendations the present editor agrees with *Schneider*, whom he does not, however, constantly follow. Thus, I. 1. 14. he retains the usual reading *τὰ τυχόντα κ' ὄρη* (See *Euseb. Præp. Evang.* XV, 62) whereas, *Schneider* had adopted from a MS. in the library at Florence *κ' τὰ τυχόντα ὄρη*; and, § 19. *Σουκράτης δὲ πάντα μὴ ἡγῆτο*, which *Schneider* had transposed; as he also objects, with *Ernesti*, IV; 7. 4. to the change of *ὡκλίνεον* into *ὡκλίνων* recommended by *Schneider*. *Ibid.*

ART. 86. *Handbuch der alten Erdbeschreibung nach Anleitung der Danville'schen Landcharten; des Zweyten Theils erste Abtheilung oder Asien (Asien) Fünftes und sechstes Kapitel, oder Phönizien, Cölesyrien, und Palästina, mit einer Landkarte, von D. Paul. Jak. Bruns, Professor und Bibliothekar in Helmstädt. Zweyte verbesserte und vermehrte Ausgabe.—Manual of ancient Geography, after Danville's Maps; first Part of Vol. Second, being the Fifth and Sixth Chapters of Asia; or Phœnicia, Cœlesyria, and Palestine, with a Map. By Prof. Bruns. Nürnberg, 1794. VII. and CXII. pp. in 8vo*

The first edition of this work consisted of no more than LXXX. pages, so! that the additions made to it in this republication are as considerable as they are, in our judgement, important, both to the biblical scholar, and to geographical students in general.

In p. II, the author deduces the name of *Phœnicians* from *Enakim*, with the Egyptian article *pi* prefixed. This commercial nation having heard themselves so called in Egypt during their voyages, might, perhaps, afterwards assume that name in Greece. We think it the more probable that this name may have been derived from Egypt, because the Canaanites, or Phœnicians were originally on the Red Sea the neighbours of the Egyptians (See *Michaelis Spicil. Geogr. ext. Hebr.* p. 168.) At any rate, it seems not to have been introduced into Greece by the Tyrians or Sidonians, since they still retained the appellation of Canaan among themselves, (*ibid.* p. 167,) nor does

any trace exist among them of that of Phœnicians. Might not, however, the Greeks have learnt it from the Egyptians themselves? The *Gabalites* (Mountaineers) 1 Kings, v. 32. were, according to our author, p. X. by the LXX. denominated Βυβλαιοι, which may possibly have arisen from the mistaken emendation of some ignorant copyist, who might be thinking of the neighbouring Βυβλος, so that the word, therefore, should perhaps be read Γιβλαιοι. *Byblus* and *Gibla* we conceive to have been entirely different places. In the name of *Eubydra* given to *Sarepta* Plin. H. N. V. 19, 17. there is probably an allusion to the aqueducts of *Sarpat*.—Perhaps that of the place *Marala* (*Margela*) Josh. xix. 11. may likewise have originated in an error of the transcriber; and should be מרגל instead of מרגל, upwards, toward the land, as it must otherwise in that passage have required the local *He*, and have been written מרגל. The testimony of Eusebius and St. Jerom, who might themselves have misunderstood this only place in which the word occurs, is here of little weight. *Capharcotia* appears to us to have been compounded of the two words כפר כחא, *Village of the Cuthæans*, from כחא 2 Kings, xvii. 30., corrupted afterwards by the Greeks into Σαυδοπολις.—Compare the Alexand. Vers. Judg. I. 27., and Josephus *Archæolog.* XII. 8. 5. *Ibid.*

## DENMARK.

**ART. 87.** *Reise-Fagttagelser i Nogle af de Nordiske Lande, med Hensægt til Folkene og Landenes Kundskab af M. Jacob Nicolai Wilse, Fr. Th. extra Sognepræst til Edstierg.—Observations made in Travels into certain Northern Countries. By J. N. Wilse. Vol. IV. 393 pp. in 8vo. besides the dedication to the Society of Sciences at Göttingen. Copenhagen. 1793.*

In this new volume Mr. W. gives an account of his journey from Hamburg to Berlin in the year 1776. The time employed in it being so short, inasmuch as he set out from the former place on the 19th of July, and left the latter on the 1st of August, and as he had taken no steps to provide himself with letters of introduction, we cannot expect to derive much information from this work. On his entrance into the Marquisate of Brandenburg, he presents us with some general statistical and æconomical remarks, compiled in a great measure from other modern travels, chiefly from Büsching's *Journey to Kœnigs*, on which we shall not allow ourselves to dwell, judging it unnecessary that our readers should be told, what number of sheep, pigs, or geese are kept in this or that particular town or village. Of Berlin we meet here with a circumstantial and more interesting account, for much of which, however, we observe that he has been indebted to the well-known description of this town by *Nicolai*. In Berlin there are 12 engravers on copper-plate, and 36 statuarics: in Norway scarcely one. On the contrary, in Berlin there is only one Tinman, whereas in Norway there are upwards of 20. We find likewise in the former, what could hardly be expected in such a town, 85 husbandmen, 365 gardeners, and 353 herdsmen. Since the year

1734 the most important articles of life are become three times more expensive than they were before that period. The mean temperature in Berlin is  $7\frac{1}{2}$  degrees, in Petersburg 3, in Stockholm  $4\frac{1}{2}$ , in Mannheim 8, in Paris  $8\frac{1}{2}$ . From some observations made on the climate of Spydeberg in Norway, nearly under the same latitude with Stockholm and Petersburg, it appears that in the month of June, 1779, the temperature at Berlin, Spydeberg, and Carlsruhe was the same, and that at Berlin, the number of rainy days was nearly double what it was at Spydeberg; namely, in the former place 129, and in the latter 65. The area of Berlin contains 931,935 square rods. In the year 1786 were reckoned in 6500 houses 145,000 inhabitants, in Paris only 78,000; whereas, in Vienna there were found in 4653 houses 210,000 inhabitants. In the year 1775 all the houses in Berlin, excepting only the churches and the Royal Palace, were insured for the sum of 15,840,000 rixdollars.

*Kiøbenhavn. lård. Efter.*

ART. 88. *Statens Ven. I. Bend. om den private Lykkeligbed af Johannes Boye.*—*The Friend of the State.* Vol. I. *On private Happiness.* By J. Boye. Copenhagen, 24, XVI, and 214 pp. in 8vo.

The first volume of this popular, though often eccentric, work consists of six chapters. In the first the author treats of the nature of pleasure. Happiness is the common end of all human actions and endeavours. Of happiness pleasure may be regarded as the essence.—There is a sensual and a spiritual pleasure. The latter is either the pleasure of the imagination, or what may properly be denominated mental or moral pleasure. Each of these different species depends on the gratification of the incessant efforts of the soul to think; this effort, this exertion is therefore the most general, and the first impulse of the human soul. The doctrine of original sin cannot, according to our author, be accounted for on philosophical grounds; nor does he allow sympathy to be a distinct affection.

In the second chapter the author endeavours to ascertain the degrees, as he does in the 3d, the value of pleasure. There are violent and tranquil; short-lived and permanent pleasures. Those of a sober and durable kind are, in their own nature, to be preferred, and, by consequence, sensual pleasures are, in point of value, inferior to the mental.

In the 4th chapter Mr. B. delineates what is by him termed negative virtue. Virtue, or an inclination to perform actions which may tend to promote the well-being of our fellow-creatures, originates only in our desire of happiness; there are, of course, no absolute duties. All duties are therefore voluntary. The natural man is neither virtuous nor vicious. He only who has had the advantage of superior information is virtuous. To him virtue is indispensably necessary as a mental pleasure, particularly of that kind which depends on conscience and an internal feeling. (To the opinion maintained in this part of the work we cannot, indeed, well subscribe. The opposite philosophical tenet of an absolute virtue, founded in the deductions of human reason, and the general moral laws resulting from it,



appears to us to be infinitely more worthy of man, and of the Deity. If the author should think himself justified in rejecting this doctrine, it is at least incumbent on him to endeavour to invalidate the grounds by which it is supported, which he has, however, not condescended to do.)

In the 5th chapter is considered the nature of positive, or the higher species of virtue. It consists in the sacrifices which we are ready to make for others, and is likewise to be referred to that selfish for mental pleasure which it is so admirably calculated to produce. No other mean can therefore be suggested by which we may attain to the highest degree of happiness, than the most pure and disinterested virtue.—It is necessary to the happiness of the virtuous that he should be convinced of the existence of a superintending Providence, and of the immortality of the soul; but virtue may, notwithstanding, (according to our author, whose conclusions, however, his premises will by no means be found to authorize) subsist independently of a positive religion.

In the 6th and last chapter Mr. B. undertakes to point out the importance of civilization. Virtue cannot, he asserts, exist without it. To promote the unrestrained cultivation of our mental powers should therefore be the main object of the exertions both of individuals and of the state. Even the history of Europe sufficiently proves, by an uniform resemblance in the events which similar causes have produced in it, that vice is invariably connected with ignorance and prejudice, as virtue will, on the contrary, appear to have increased with increasing knowledge. *Ibid.*

*List of German Scientific Publications; continued from our last, p. 448.*

**Art. 89.** *Fauna Insectorum Germanicae initia. Deutschlands Insekten, herausgegeben von Dr. G. W. F. Panzer, IV. V. VI. Heft. The Insects of Germany, 4, 5, and 6 numbers; each containing 24 pp. of illuminated figures, with the same quantity of text; in large 12mo. enclosed in a case, 12 grs. each. Nürnberg.—An elegant and accurate work, highly deserving the attention of the student in Natural History.*

**Art. 90.** *J. Euseb. Voets Beschreibungen und Abbildungen, der Insekten, übersetzt, vermehrt und mit vollständigen Commentarien versehen von G. W. F. Panzer; der Originalaufgabe II. Theil, oder der Deutschen Aufgabe III. u. IV. Theil. I. E. Voets Descriptions and Figures of Insects, translated, augmented, and accompanied with a Commentary by G. W. F. Panzer; 2d part of the Original, or the 3d and 4th of the German edition, plates I. XII. Sheets, A. D. Erlangen, 1793, 4to. We shall be glad to see the speedy completion of a work, which, in the execution of the plates, by no means falls short of the original, and which is by the additions made to it, in the very copious notes of the present translator, rendered greatly superior to it.*

**ART.**

ART. 91. *Tabellarische Uebersicht der mineralogisch einfachen Fossilien zum Behuf seiner Vorlesungen herausgegeben von Dietrich Ludwig Gustav Karsten der W. W. Dr. Kgl. Prof., Bergrath und Lehrer der Mineralogie bey dem Bergwerks.—Eleven.—Instituten in Berlin, &c. Zweyte mit Zusätzen u. Verbesserungen versehen Auflage. View in Tables of simple Mineralogical Fossils drawn up for the Use of his Lectures, by D. L. G. Karsten, &c. Second Edition, with Additions and Improvements. Berlin. 11 Sheets in Folio.—This edition of a very useful work, has certainly great advantages over the first: among others, the author has constantly pointed out the sources from which he has drawn the materials, forming this compendium of mineralogy.*

ART. 92. *Krystallographie des Mineralreichs. Von Karl Bekkerhlin und Christian Kramp. Crystallography of the Mineral Kingdom. By C. Bekkerhlin & Chr. Kramp, Vienna, 1793; 439 p. in 8vo.—The authors have in general followed the method adopted by the late eminent natural philosopher, Romé de l'Isle; of whom, however, as well as of Haüy, they speak, in the preface, in no very respectful terms. As nothing is said of them in the title, we think it right to mention that the work is accompanied with 9 plates, 8 of which agree in every figure with those to be found in the Crystallography of R. D. L. and the ninth only, which is intended to illustrate the additional observations on the measurement of crystals, being new.*

ART. 93. S. Th. Sömmering *von Baue des menschlichen Körpers. Vierter Theil, Gefäßlehre, oder vom Herzen, von der Arterien, Venen, und Saugadern—S. Th. Sömmering on the Construction of the Human Body. Fourth vol. Doctrine of the Vessels, or of the Heart, the Arteries, and Veins; Frankfurt on the M. 488 pp. besides the general view, consisting of 48 pp. in 8vo.—The great reputation of the author in this department, makes it unnecessary for us to do more than merely to announce the publication of this new volume, in which we are glad to find that he has assigned to the heart its proper situation in the human system, from which, by being ranked among the Viscera, it had hitherto been excluded. Ibid.*

ART. 94. *Literatura universa Materiae Medicae, alimentariae, toxicologiae, pharmaciae et therapiae generalis Medicataque Chirurgicae potissimum Academica. Scripsit E. G. Baldinger, Gulielmo J. X. Hassia Landgr. Consil. intim. archiater ord. med. Marburg. Prof. primar. Marburg, 1793. 359 pp. in 8vo.*

In the year 1768 the author published at Altenburg, in 4to, a list of academical dissertations belonging to the Materia Medica. Since that time he has been employed in collecting every thing of this description relating to the same subject, of the existence of which, in different languages and countries, he could obtain information, by which means he has been enabled greatly to increase the size and value of this work, which, though some omissions may still be discovered in it, is now, perhaps, rendered as complete, as its nature would allow; the order observed in it being likewise, in our opinion, the best he could possibly have adopted.

ACKNOW.

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

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Ariphron's last request, respecting his remarks on Mr. Boscawen's Translation of Horace, shall be complied with as soon as possible, since we find ourselves unable to take advantage of his first proposal.

We are thankful to our friend J. W. for the favourable opinion he expresses of the conduct of the British Critic. He will hardly expect a circumstantial reply to all the points he discusses in his letter. With respect to his question concerning the term *Rationalizers of Christianity*, we would be understood to point out those persons who will not allow of any thing in our religion superior to the comprehension of the ordinary faculties of men. In short, who deny every thing mysterious.

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## DOMESTIC LITERATURE.

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Dr. Reid, of Newman-Street, is about to publish a treatise on the subject of Warm and Cold Sea Bathing, where we may expect to find the result of much practical knowledge on the subject.

The Rev. Mr. Owen, whose *Retrospect*, and other publications we have had occasion to commend, will soon give to the public two volumes of *Travels in different parts of Europe*.

The Rev. Mr. Middleton, the author of the *Country Spectator*, is employed in a translation of *Maximus Tyrius*, with notes and illustrations. This author has not, we believe, been hitherto translated into English.

We are very glad to find that Dr. Shaw's splendid and useful work, entitled *Museum Leverianum*, is to be continued. No. VI. which will be the first number of the second volume, will very soon appear.

The description of the country from thirty to forty miles round Manchester, arranged and composed by the celebrated Dr. Aikin, with Maps, Plans, and Views to a considerable amount, will be published, as we hear, on the King's Birthday.

Mr. Playfair, well known for many political tracts, replete with strong and manly sense, a commercial Atlas, and other useful Works, is preparing a *History of Jacobinism*, in which he proposes to display it in all its genuine deformity. This book will be published by subscription.

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THE  
BRITISH CRITIC,

For JUNE, 1795.

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"Cum humanum sit errare, cumque erroris castigatio per se ipsa sit acerba, humanitas omnino postulat ut acerbitas reprehensionis lenitate orationis mitigetur."

CUNNINGHAM.

Error being the lot of man, and the correction of it being naturally painful, humanity requires that the harshness of reprehension should be softened by delicacy of expression.

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ART. I. *The Poetical Works of John Milton. With a Life of the Author, by William Hayley. Vol. I. Folio. 350 pp. 4l. 4s. Boydell and Nicol. 1794. Printed by Bulmer.*

A MONUMENT to the genius of Milton in the most splendid form of our present exquisite typography, must be considered universally, as bestowed with the utmost judgement. The poems of this sublime writer, the proudest boast of our language, cannot occupy a place too honourable in the libraries of Great Britain: and, if we can excel other countries in the beauty of our books, we are certain that no where can this be surpassed in the value of the matter contained. It is pleasing also to see two living poets uniting to do honour to their great predecessor. Mr. Hayley writing his life, with an enthusiasm of admiration which does honour, at least, to his feelings; and Mr. Clowper supplying the translations of such parts of his Latin poems as are brought forward

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BRIT. CRIT. VOL. V. JUNE, 1795.

ward by his friend. Much indeed could we wish to repeat from ~~the beginning of the life, that Mr. Cowper is preparing to~~ oblige the world with a complete translation of Milton's Latin and Italian poetry, which, from the specimens here adduced, ~~some of which we shall bring forward,~~ promises to solve the very difficult problem of uniting perfect originality of manner, and true poetic spirit, with much fidelity of representation. Mr. Cowper evidently has laboured in the cause of Milton with the ardour of affection, and so as to give full evidence of that admiration, the dawn of which, in his youthful mind, he has so exquisitely expressed.

Then Milton had indeed a poet's charms;  
New to my taste, his Paradise surpass'd  
The struggling efforts of my boyish tongue  
To speak its excellence: I dare'd for joy."

TASK.

In this publication the chief matter that offers itself to the critic's attention is the life, which we shall notice at large. For the volume, its beauty is such, as leaves us nothing further to wish, in point of typographical execution. Three heads of Milton at different periods of his life, all taken from original pictures, and very finely engraved, adorn the biographical part: and one ornament intended for it, is still wanting, the print of Milton when blind, attended by his two daughters, from a picture by Mr. Romney, which (we are told in p. cxiii.) will be delivered to the subscribers with the second volume, in the course of this spring. The prints prefixed to the books of the poem, are also finely engraved by Simon, Earlom, and Schiavonetti; but in their designs we cannot but think that the artist sometimes mistakes extravagance for sublimity, and distortion for force. In the design for the fifth book, a very little study, even of the author, he was to illustrate, would have taught him to give his Adam rather the graceful manliness of the Belvidere Apollo, than the gigantic brawn of the Farnese Hercules. The most happily imagined of these prints is that annexed to the sixth book. Something of more sublime expression in the countenance would have made it very satisfactory.

The Life of Milton is composed with a dignity and elegance worthy of the subject, and calculated to extend the well-earned fame of the writer. Mr. Hayley professes to have formed it upon the plan which Milton's Friend Manso, Marquis of Villa, in some measure adopted in his Life of Tasso, and the Abbé de Sade and Mr. Mason more perfectly employed in their respective memoirs of Petrarch and Gray: that of illustrating the life of the poet from his own works. These illustrations he has drawn principally from the Latin poems of Milton,

Milton, and we agree with him in the opinion, that it is more fair to judge of his temper from those genuine effusions of his youthful feelings, than from his controversial prose works, the offspring of irritation and polemic acrimony. But above all things, we admire how truly, in a manner worthy of himself and of his great antagonist, this biographer opposes the harsh reflections, unjust insinuations, and prejudiced criticisms, of the great Johnson. Had we seen the revered veteran here, as in other places we have seen him, vilified and insulted, our spirit would have risen in his defence; and though we could not have denied his unfairness towards Milton, we should have endeavoured strenuously to enforce, that respect, of which his human errors have by no means rendered him unworthy. But Mr. Hayley has felt with us; he has written as we should have suggested, and our gratification in perusing his encomium of Milton, for such in truth it is, has been sincere and unmixed.

As we have mentioned this striking characteristic in Mr. Hayley's Life of Milton, we shall hasten, before we mention any other circumstance, to exemplify it. His first opposition to Johnson respects his preference of the Juvenile Latin poems of Cowley to those of Milton, which we agree in thinking injudicious. It is introduced by these elevated and just reflections.

"This is the first of many remarks replete with detraction, in which an illustrious author has indulged his spleen against Milton, in a life of the poet, where an ill-subdued propensity to censure is ever combating with a necessity to commend. The partizans of the powerful critick, from a natural partiality to their departed master, affect to consider his malignity as existing only in the prejudices of those who endeavour to counteract his injustice\*. A biographer of Milton ought, therefore, to regard it as his indispensable duty, to show how far this malignity is diffused, through a long series of observations, which affect the reputation both of the poet and the man; a duty that must be painful, in proportion to the sincerity of our esteem for literary genius; since, different as they were in their principles, their manners, and their writings, both the poet and his critical biographer are assuredly entitled to the praise of exalted genius: perhaps in the republick of letters there never existed two writers more deservedly distinguished, not only for the energy of their mental faculties, but for a generous and devout desire to benefit mankind by their exertion. Yet it must be lamented (and by the lovers of Milton in particular) that a moralist who has given us, in the Rambler, such sublime lessons for the discipline of the heart and mind, should be unable to preserve his own from that acrimonious spirit of detraction,

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\* We, though strong partizans of Johnson, by no means go so far as this.

which led him to depreciate, to the utmost of his power, the rare abilities, and perhaps the still rarer integrity of Milton." P. x.

On the contrary, when he meets with a passage honourable to Milton, in Johnson's account of his life, Mr. H. speaks thus liberally of it.

"It is so pleasing to find one great author speaking of another in terms that do honour to both, that I transcribe with singular satisfaction, the preceding passage of the eminent biographer, whose frequent and injurious asperity to Milton I have so repeatedly noticed, and must continue to notice, with reprehension and regret." P. cv.

We present these passages as affording a perfect model for writers who may be led by their subject to oppose an author of acknowledged worth and excellence; displaying in what manner they may preserve their own dignity and character, by respecting his. But the excellent sentiment and expression of the biographer shine in their full splendor in the following passage, which deserves to be perused by all who love, or may derive advantage from sublime morality.

"There can hardly be any contemplation more painful than to dwell on the virulent excesses of eminent and good men; yet the utility of such contemplation may be equal to its pain. What mildness and candour should it not instil into ordinary mortals, to observe that even genius and virtue weaken their title to respect, in proportion as they recede from that evangelical charity, which should influence every man in his judgement of another.

"The strength and acuteness of sensation, which partly constitute genius, have a great tendency to produce virulence, if the mind is not perpetually on its guard against that subtle, insinuating, and corrosive passion, harred against all whose opinions are opposite to our own. Johnson professed in one of his letters to love a good hater; and in the Latin correspondence of Milton there are words that imply a similarity of sentiment; they both thought there might be a sanctified bitterness, to use an expression of Milton, towards political and religious opponents. Yet surely these two devout men were both wrong, and both, in some degree, unchristian in this principle. To what singular iniquities of judgement such a principle may lead, we might perhaps have had a most striking and a double proof, had it been possible for these two energetic writers to exhibit alternately a portrait of each other. Milton adorned with every graceful endowment, highly and nobly accomplished as he was, appears, in the dark colouring of Johnson, a most unamiable being; but could he revisit earth in his mortal character, with a wish to retaliate, what a picture might be drawn by that sublime and offended genius, of the great moralist who has treated him with such excess of asperity! The passions are powerful colourists, and marvellous adepts in the art of exaggeration; but the portraits executed by love (famous as he is for overcharging them) are infinitely more faithful to nature, than gloomy sketches from the heavy hand of hatred; a passion not to be trusted

or indulged, even in minds of the highest purity and power, since hatred, though it may enter the field of contest under the banners of justice, yet generally becomes so blind and outrageous from the heat of contentions, as to execute, in the name of virtue, the worst purposes of vice. Hence arises that species of calumny lavished by men of talents and worth on their equals or their superiors, whom they have rashly and blindly hated for a difference of opinion. To such hatred the fervid and opposite characters who gave rise to this observation, were both more inclined perhaps by nature and by habit, than christianity can allow. The freedom of these remarks on two very great, and equally devout, though different writers, may possibly offend the partizans of both. In that case my consolation will be, that I have endeavoured to speak of them with that temperate, though undaunted, sincerity, which may satisfy the spirit of each in a purer state of existence." P. cxxiv.

After citing such noble and exalted sentiments (which we have given the more at large, on account of the difficulty of procuring this expensive volume) shall we cavil with the biographer on trifling differences of opinion, or passages in which he may have carried somewhat too far his praiseworthy partiality? Forbid it liberality! Nor, in truth, do we think that our objections of this kind, were they accumulated to the utmost, would amount to any thing important: for very much are we inclined to think that the more favourable portrait of Milton, is that which is most just. From his poems have we taken our conceptions of his soul, and from that impression we love him; and though he might be soured by contest, and the indulgence of prejudices, which lead to harshness and asperity, we cannot possibly believe him to have been by nature unamiable. That he was deceived by the hypocrisy of Cromwell, as Mr. Hayley imagines, we consider as most probable. An enthusiastic mind, ardent in its desire of imagined good, is certainly most prone to self-deceit, on the subject of its wishes: and Milton, whose ancient spirit of freedom pictured to itself a perfect patriot, would doubtless believe as long as he was able, especially after having engaged in his service, that Cromwell was the patriot whom his fancy had portrayed. Royalists ourselves, almost as sturdy even as Johnson, we do not hate Milton for republicanism, which in him originated in virtue; nor do we deny that a man may be even now a republican virtuously, though, after the examples of the present age, we think it difficult for any to be so wisely.

With respect to the poetry also of Milton we agree with Mr. Hayley, more than with Johnson, whose unfeeling critique on *Lycidas* we lament, as totally unworthy of him. We assent, indeed, to that excellent critic Dr. Warton, who considers a relish for the *Lycidas* as a test of true taste in poetry: and of the



the blank verse of Milton, assuredly it must be more safe to think with Cowper, whose own blank verse has such exquisite variety and melody, than with Johnson, who professedly disliked that kind of measure, and who wrote it with a monotony which, had it been always found in it, would have made it universally disliked.

The biographer has divided his Life of Milton into three parts. The first contains the youth of the poet: the second his middle age: the third his decline and death. In the first part we find the chief quotations from his Latin and Italian poems which Cowper has so admirably translated. Of these we promised a specimen, and we fulfil our promise with satisfaction. The lines to his father, on his musical talents, are the first we select.

" Nec tu perge, precor, sacras contemnere Musas,  
Nec vanas inopesque puta, quarum ipse peritus  
Munere, mille sonos numeros componis ad aptos,  
Millibus et vocem modulis variare canoram  
Doctus, Arionii merito sis nominis hæres.  
Nunc tibi quid mirum, si me genuisse poetam  
Contigerit, charo si tam prope sanguine juncti,  
Cognatas artes, studiumque affine sequamur?  
Ipse volens Phœbus se dispertire duobus,  
Altera dona mihi, dedit altera dona parenti;  
Dividuumque Deum, genitorque, puerque, tenemus,  
Tu tamen ut simules teneras odisse Camænas,  
Non odisse reor; neque enim, pater, ire jubebas  
Qua via lata patet, qua prœior area lucri,  
Certaque condendi fulget spes aurea nummi:  
Nec tapis ad leges, malè custoditaque gentis  
Jura, nec insulsis damnas clamoribus aures,  
Sed magis excusam cupiens ditescere mentem,  
Me procul urbano strepitu, secessibus altis  
Abductum, Aoniæ jucunda per otia ripæ,  
Phœbæo lateri comitem finis ire beatum."

" Nor thou persist, I pray thee, still to flight  
The sacred nine, and to imagine vain  
And useless, powers, by whom inspir'd, thyself  
Art skilful to associate verse with airs  
Harmonious, and to give the human voice  
A thousand modulations, heir by right  
Indisputable of Arion's fame,  
Now say what wonder is it, if a son  
Of thine delight in verse, if so conjoin'd  
In close affinity, we sympathize  
In social arts, and kindred studies sweet?  
Such distribution of himself to us  
Was Phœbus' choice: thou hast thy gift, and I

*Mine*

Mine also, and between us we receive,  
 Father, and Son, the whole inspiring God.  
 No, howsoe'er the semblance thou assume  
 Of hate, thou hatest not the gentle Muse,  
 My Father! For thou never badest me tread  
 The beaten path and broad, that leads right on  
 To opulence, nor didst condemn thy son  
 To the insipid clamours of the bar,  
 To laws voluminous, and ill observed;  
 But, wishing to enrich me more, to fill  
 My mind with treasure, led'st me far away  
 From civic din, to deep retreats, to banks,  
 And streams Aonian; and with free consent  
 Didst place me, happy, at Apollo's side."

In rhyme the translator has been equally successful in giving the sense and spirit of the author. As in this, from the Epitaphium Damonis.

" ——— Mi satis ampla

Merces, et mihi grande decus, (sum ignotus in ævum  
 Tum licet, externo penitusque inglorius orbi)  
 Si me flava comas legat Ufa, et potor Alani,  
 Vorticibusque frequens Abra, et nemus omne Treante;  
 Et Thameus meus ante omnes, et fusca metallis  
 • Tamara, et extremis me discant Orcades undis."

" And it shall well suffice me, and shall be  
 Fame, and proud recompence enough for me,  
 If Ufa, golden hair'd, my verse may learn,  
 If Alain, bending o'er his crystal urn,  
 Swift whirling Abra, Trent's o'ershadow'd stream,  
 If, lovelier far than all in my esteem,  
 Thames and the Tamar ting'd with mineral hues,  
 And northern Orcades regard my Muse."

One of the Italian sonnets shall conclude our specimens of these versions.

" Giovane piano, e simplicitto amante,  
 Poi che fuggir me stesso in dubbio sono,  
 Madonna a voi del mio cuor l'humil dono  
 Farò divoto: io certo a prove tante  
 L'hebbi fedele, intrepido, costante,  
 De pensieri leggiadro, accorto, e buono;  
 Quando rugge il gran mondo, et scocca il tuono,  
 S'arma di se, e d'intero diamante  
 Tanto del forse, e d'invidia sicuro,  
 Di timori, e speranze al popòl use,  
 Quanto d'ingegno, e d'alto valor vago,  
 E di cetra sonora, et delle Muse:  
 Sol troverete in tal parte men duro  
 Ove Amor mise l'insanabil sgo."

" Enamour'd,

" Enamour'd, artless, young, on foreign ground,  
 Uncertain whither from myself to fly,  
 To thee, dear lady, with an humble sigh  
 Let me devote my heart; which I have found  
 By certain proofs, not few, intrepid, sound,  
 Good, and addicted to conceptions high:  
 When tempest shakes the world, and fires the sky,  
 It rests in adamant self-wrapt around,  
 As safe from envy, and from outrage rude,  
 From hopes and fears, that vulgar minds abuse,  
 As fond of genius, and fix'd fortitude,  
 Of the resounding lyre, and every muse:  
 Weak you will find it in one only part,  
 Now pierc'd by Love's immedicable dart.

Of Mr. Hayley's style in the composition of this life, we have already given sufficient specimens, in the passages we have extracted; suffice it to say, that the whole is written with equal eloquence, and with occasional excellence of a very high order. We shall much be pleased to see this life published separately, for the accommodation of readers who cannot conveniently procure the splendid volume to which it is now annexed; being convinced that to extend the admiration of Milton, is to enlarge the empire of good taste among us. It is not often that errors of the press are found in the typography of Bulmer, we have observed but two in this life—*cetra*, in the sonnet just cited, is printed *cetta*; and, in p. cxxvi, *sublimist* is printed for *sublimest*. The noble quotation from Milton's prose works, in page xlv, is inestimable, and proves, with other selections, the taste of the biographer.

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ART. II. *Memoirs of the Medical Society of London, instituted 1773. Vol. IV. 8vo. 447 pp. 7s. Dilly, 1794.*

ON looking over the list of the writers who have contributed to this volume, we were pleased to see the names of several practitioners, whose known talents gave a reasonable hope of a plentiful harvest of valuable and useful observations. This hope has not been disappointed, and we can venture to promise the society a considerable increase of reputation from the present publication. We shall give the titles of the essays, with short strictures on such of them as appear most deserving of attention.

ART.

**ART. I.** *History of a Case of Pemphigus. by William Gaiskill, Surgeon, Rotherhithe.*

In this case the pustules were in general large, measuring more than an inch in their greatest length. There was a succession of crops, from the 12th of August to the 5th of September; the number of pustules together amounting to more than two hundred. The patient was first affected with a sense of pricking in the skin, particularly of the breast, neck, and the inside of the arms, legs, and thighs. Pustules soon succeeded, at first of the bigness of a pea; they gradually extended themselves, and in three days acquired the magnitude we have mentioned. The contained fluid was at first limpid, but in a few days became yellow; in about a week the skin burst, and the part soon healed. As no fever attended the eruption, no medicines were required, excepting a little white cerate after the bursting of the cuticle.

Pemphigus the author considers, as acute or chronic; in the former it is constantly attended with fever, in the latter never. In order to determine whether it is contagious, as Dr Cullen considered it, he inoculated himself with the fluid from one of the pustules, but it produced no effect; neither did he ever know an instance of its being communicated to the attendants or family. Indeed, the rareness of the disease, evinces that it is incapable of propagating itself. When chronic, it is usually mild, and requires no medical treatment; but, when it is acute, the fever must be combated with appropriate remedies. If it is attended with symptoms of inflammation, bleeding and cooling medicines must be had recourse to; when that stage is past, bark and cordials are sometimes necessary.

**ART. II.** *Observations on the Digitalis Purpurea, or Fox Glove, by William Currie, M. D. C. M. S. Chester.*

The great encomiums bestowed upon this plant, by some physicians of eminence, who have recommended it as almost specific in hydrothorax, and useful in every species of dropsy, induced the author to pay particular attention to the effects produced by it on the constitution. From duly examining them, he is not only disposed to think its virtues have been greatly over-rated, but even to consider it as a dangerous and pernicious drug, in those very cases in which its powers have been so much extolled. The cures which have accidentally taken place in cases where the digitalis has been exhibited, have not depended, he thinks, upon any specific power in the medicine, but on the tumult excited by the vis medicatrix naturæ, in attempt-  
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ing to get rid of a powerful sedative poison: for such he thinks are the evident properties of this plant. Hence, when the powers of nature are very languid, which is generally the case in dropsy, or when the medicine is given in large doses, an increase in the disease, or death, must be expected to follow\*. But in cases of great excitement and nervous inability, the sedative properties of the digitalis, will, he thinks, render it highly useful. In confirmation of this opinion, the author relates a case of Mania, in which it succeeded. A lady of an extremely irritable habit, became maniacal! Large evacuations, by bleeding and purging, were first used, to appease the impetuosity and violence of the symptoms, without effect. Emetics, blisters, camphor, and opium, were employed, with as little advantage. The digitalis was then given, and continued until it produced languor, faintishness, and considerable irregularity in the pulse; this was followed by calmness, and at length sleep, which had in vain been attempted to be procured by opium. The author afterwards tried it in other similar affections, and always with mitigation of the symptoms. From considering the power of the drug in diminishing the frequency of the pulse, he was induced to try it in an hæmoptysis, and in a case of hæmorrhage from the nose; in both the discharge of blood ceased soon after administering the medicine in doses of one grain, repeated every six hours.

That the digitalis has failed in most of the cases of dropsy in which it has been given in this town, and that it frequently produces mischievous effects, the writer of this article has had frequent opportunities of learning; and its losing so speedily the high reputation it had acquired, confirms this opinion. Of its soothing power in maniacal affections, and of its restraining hæmorrhages, the few cases here given are by no means sufficient to justify our entertaining very sanguine expectations. We have nevertheless thought it right to give this analysis of the paper, which is ingeniously conceived; but must recommend to those who shall be inclined to try this powerful drug, to use it with caution. The high opinion that some physicians

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\* In the sixth article of this volume, we find Mr. Gaitskell, after trying the effect of arsenic, in a case of general dropsy, ineffectually, had recourse to the digitalis. This, he says, removed the dropsy, but the patient died a few days after the evacuation of the water. The death of the patient, the writer thinks, was occasioned by water on the brain; but, as he was not allowed to open the head, he could not ascertain that point. Is it not more probable that the symptoms that induced him to think there was water on the brain, were occasioned by the sedative and deleterious properties of the digitalis?

of great reputation still entertain of its efficacy in dropical complaints, while others, of equal celebrity, are persuaded of its general insalubrity, or of its hurtful effects in those cases, shews how extremely difficult it is to ascertain and apportion the merit of medicine in curing diseases, and the justness of the aphorism of Hippocrates, *experientia fallax*.

**ART. III.** *An experienced and successful Method of Treating the Fistula in Ano, by John Mudge, M. D. C. M. S. of Plymouth.*

This experienced writer, having quitted the practice of surgery, in which he had acquired considerable celebrity, thought it his duty to put the world in possession of his improved method of treating the fistula in ano, by which the operation of laying open sinuses, lying upon the rectum, is performed with more ease and certainty than by the usual mode. The improvement consists in using an instrument, shaped like the gorget, that is employed in cutting for the stone. This is introduced on the forefinger of the operator, on the side of the rectum, opposite to that on which the incision is to be made. The finger is to be then withdrawn, and the gorget used as a speculum, by which means the operator will be enabled to look into and examine the rectum for the space of four inches. A similar instrument, of a smaller size, is to be used afterwards, to assist in applying the dressings, and to give a view of the wound while healing. The paper is accompanied with a drawing of the instruments.

**ART. IV.** *An Account of the Medicinal Effects of the Resin of the Acaroides Resnifera, or Yellow Resin from Botany Bay. By Charles Kite, C. M. S. Surgeon, Gravesend.*

The author found the gum extremely useful in a great variety of complaints in the stomach, and successful where opium and other powerful medicines had failed. In nausea, sickness, heartburn, flatulency, pains in the stomach and bowels, diarrhoea, mild degrees of dysentery, in spasms of the stomach, in the muscles of the trunk, and in those of the extremities; in gout, and in debility remaining after profuse evacuations, or tedious disease. A great number of cases are related, to authenticate this opinion, which is corroborated by the testimony of some neighbouring surgeons. The account is accompanied with a description of the plant by which the gum is produced, and an analysis of the gum.

On examining the cases, it will be seen, that more virtues are attributed to this drug, than, we are afraid, any single medicine was ever found to possess. As from the event of experiments

periments made by the author and his friends, it was supposed to succeed in almost every disease the stomach is liable to, which are known to be very numerous and frequent, and are amongst the most difficult cases that occur in medical practice. If, on farther trial, it shall be found to possess half the powers here allotted to it, it will deservedly rank amongst the most valuable articles of the *materia medica*.

**ART. V.** *Case of Sphacelated Omentum, with Observations, by Mr. William White, Surgeon at Morpeth, and Member of the Corporation of Surgeons.*

On opening the body, the omentum and peritonæum were found completely sphacelated; a large quantity of coagulated matter covered the arch of the colon, and filled up the folds of the intestines, making a general and firm adhesion of them to each other.

The author thinks that the symptoms and progress of inflammation of the omentum and peritonæum are not clearly enough defined by medical writers. The disease, contrary to the opinion of nosologists, has frequently no distinct febrile paroxysms, but approaches to a fatal termination, without any strongly characteristic symptom. In the case which is the subject of the present paper, a scanty secretion of urine, a continued nausea, and a sensation of coldness in the lower extremities, were the most prominent symptoms. Wherever these are present, he advises to have immediate recourse to cupping, or the application of leeches to the abdomen, which, in the early stage of the complaint, would, he is of opinion, prevent a fatal termination. But the symptoms he has enumerated, indicated that the disease has already made a considerable progress, the remedies however recommended, are proper, and even in an advanced stage, likely to be useful.

**ART. VI.** *Experiments and Observations on the external Absorption of Emetic Tartar and Arsenic, by William Gaitskell, Surgeon, Rotherhithe.*

The author shows, from numerous experiments, that emetic tartar, arsenic, lead, which have been supposed by some late experimentalists, to be absorbed, when applied in solution to the skin, or to the surface of ulcers, and to produce their specific operations on the system, are either not absorbed, or not so regularly, as to enable the practitioner to place any dependence upon them, when administered that way, in the cure of diseases.

**ART.**

**ART. VII.** *Remarks upon Peculiarities in the Human System, apparently arising from Diseases before Birth. By Mr. James Lucas, Surgeon to the Leeds Infirmary, &c.*

This is a curious paper, and contains many instances of imperfect or irregular conformation of different parts of the body, but will not admit of being abridged. It concludes with an account of a dropical foetus, by Mr. John Grimstone, Surgeon at Rippon.

**ART. VIII.** *A Chemosis, or Tumour of the Tunica Conjunctiva, Cured by Excision, by William Bird, Surgeon at Chelmsford.*

The tumour was the size of a pidgeon's egg, and of five years continuance. The patient was cured, and recovered his sight, by removing the tumour, which entirely covered the eye.

**ART. IX.** *Histories of Three Cases of Typhus, successfully treated, by William Harrison of Rippon, M. D. C. M. S.*

The remedy on which this writer placed his principal dependence, was washing the patients with cold vinegar and water. This was done every day, and was supposed not only to contribute greatly to the cure of the patients affected with the fever, but, being used by the assistants, to prevent the further propagation of the disease.

**ART. X.** *An Account of some Anomalous Appearances consequent to the Inoculation of the Small-Pox, by Charles Kite, C. M. S. Surgeon at Gravesend.*

**ART. XI.** *An Instance of a fatal Pulmonary Consumption, without any evident Hectic Fever. By Anthony Forbergll. M. D. F. R. S. & C. M. S.*

On dissection the liver was found considerably enlarged, and adhering to the ribs. The left lobe of the lungs was entirely destroyed, and the cavity filled with a purulent foetid fluid.

**ART. XII.** *History of a Case of Croup terminating fatally, with a Dissection and incidental Remarks. By Henry Field, F. M. S. Apothecary.*

The subject was a child, three years of age, who died on the sixth day of the disease. On dissection, the glottis and epiglottis, were found covered with a thick white opaque membranous crust, extending about two inches down the trachea.



chea. The author has subjoined some ingenious observations on the nature and cause of the disease.

**ART. XII.** By mistake, instead of XIII. *An Account of a singular Case of Ischuria, by Isaac Senter, A. M. C. M. S. Associate Member of the College of Physicians of Philadelphia, and Senior Surgeon in the late American Army.*

The history of this extraordinary disease, in the course of which, the patient voided not only urine, but considerable quantities of gravel, both by vomit and stool, is published in the first part of the Transactions of the College of Physicians at Philadelphia, and ought not therefore to have found a place in this collection.

**ART. XIII.** *History of a Second, or supposed Second, Small Pox, by Edward Withers, C. M. S. Surgeon, Newbury, Berks.*

The patient had the small pox when an infant, which was of the confluent kind, and left large and evident marks on his face and other parts of his body, which remained at the age of fifty years, when he was again infected. Of the second disease, which was confluent and highly malignant, he died.

**ART. XIV.** *Some Account of Angustura Bark, by J. C. Lettsom, M. D.*

The Doctor found the Angustura bark a powerful tonic and astringent; and used it frequently with success, in cases of extreme debility, where the Peruvian bark disagreed with the stomach, or increased diarrhoea, although joined with opium and aromatics.

**ART. XV.** *An Anatomical Description of a double Uterus, by Thomas Pole, F. M. S. Member of the Corporation of Surgeons, London.*

An elegant engraving accompanies the description of this curious *lusus naturæ*.

**ART. XVI.** *Abridgment of Mr. Robert White's Paper on Scirrhus-contracted Rectum. St. Edmond's Bury.*

As mercury has been found useful in the scirrhus-contracted Œsophagus, the writer thinks it might be advantageously employed likewise in this troublesome disease. In confirmation of this opinion, he relates the case of a lady who received much benefit from the use of mercury, for symptoms which indicated this

this disease; but leaving off the medicine too soon, she died. On dissection, the upper part of the rectum was found contracted, so as totally to deny a passage to the fæces. The glands, surrounding that part of the gut, were considerably enlarged. This paper is also accompanied with an engraving representing the appearances of the parts on dissection.

ART. XVII. *A Case of Petechiæ unaccompanied with Fever, with Observations on the same, by T. Garnett, M. D. C. M. S. Physician at Harrowgate.*

As the blood in this case was pale, and seemed not to contain the usual quantity of red globules, the author imagined it might be deficient in its proportion of iron. To restore that principle, he was induced to prescribe the vinum chalybeatum. On the third day after exhibiting this medicine, the blood appeared to contain red globules in greater quantity, and was more florid. He then added the infusion of roses with elixir of vitriol, to give more tone to the solid, which in a few days, he says, effected the cure.

ART. XVIII. *Observations on the External Use of Tartarised Antimony, by Thomas Bradley, M. D. and F. M. S.*

We have here the testimony of an ingenious and attentive physician, in favour of Mr. Gaitskell's opinion\*, that emetic tartar applied in solution externally, does not produce its specific effect upon the constitution, by increasing any of the secretions, exciting nausea, &c. But he found it useful, applied in that manner, in rheumatic affections of the limbs, by irritating the skin, and occasioning redness and pustules. A similar effect we remember to have seen produced on the skin, and often with advantage, in rheumatic pains, and in affections of the breast, by rubbing an ointment upon the parts, composed of tincture of cantharides and hog's-lard.

ART. XIX. *A Rupture of the Gravid Uterus, terminating favourably, by Mr. Charles Kite, C. M. S. Surgeon.*

The arm of the child presented. Mr. Stanton, who attended, turned the child. Passing his hand afterwards into the uterus, to search for the placenta, he found several convolutions of the intestines had slipped through a fissure of the posterior part of the uterus, large enough to admit four fingers.

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\* See Article VI.

The intestines were pushed back, and the woman recovered without fever, or particular accident.

**ART. XX.** *Case of Angina Pectoris, with Remarks, by Samuel Black, M. D. Newry, Ireland.*

On dissection, the heart was found unusually large, tender, and easily lacerable; the aorta prodigiously distended, resembling rather a bag than an artery; the coronary arteries for the space of two inches, completely ossified. The case is accompanied with a variety of judicious observations, to account for the symptoms with which the patient had been afflicted.

The writer says, by mistake, "This disease was first particularly described, and denominated angina pectoris, by the late Dr. Heberden, instead of by Dr. Wm. Heberden. The account is published in the second volume of Medical Transactions, by the College of Physicians, London.

**ART. XXI.** *Curious Remarks on the Appearance of the Angina Scarlatina, in the Spring of 1793, by J. C. Lettsom, M. D.*

Dr. Lettsom begins by observing, that the winter had been unusually mild, with frequent showers. The disease made its first appearance, in the neighbouring villages, and in high situations, and thence descended to London. He does not pretend to have discovered any generally successful mode of treating the disease, which frequently proved fatal, notwithstanding every effort to save the patients, but makes some judicious observations, on the remedies commonly used. Blisters to the throat, he rarely saw beneficial. They frequently do mischief, he thinks, by adding to the irritation; and as the parts where they were applied, sometimes became gangrenous, they left an ugly cicatrix, if the patient recovered. He therefore advises them to be applied, when necessary, to the nape of the neck. Emetics, when the scarlet efflorescence was present, were often hurtful, as it was frequently found to be difficult to appease the vomiting they had excited. In the Angina, unattended with the scarlet eruption, when the tongue was foul, emetics often did good. Frequently gargling the throat he thought mischievous, by increasing the irritation. He only advised washing the mouth and fauces with wine negus, or infusion of roses.

**ART. XXII.** *Cases of several Women who had the Small Pox during Pregnancy, with an Account of the Manner in which the Children appeared to be affected. By Charles Kite, Surgeon, Gravesend.*

This writer has collected all the cases that have been published in the journals and transactions of the Society's books

of observations, &c. that have come to his hands, and added such cases as have fallen under his own care, or been communicated by his friends. The result appears to be, that although we have the most indisputable proof, that many children have received the small pox from their mothers, whilst in utero, yet far the greater part escaped, although the parents went through the disease whilst pregnant with them.

By an odd coincidence, it has happened, that Dr. Pearson, Physician to St. George's Hospital, was prosecuting a similar enquiry at the same time, with this writer, and with a similar result. His observations are published in the last volume of the Edinburgh Medical Commentaries.

**ART. XXIII.** *Hints respecting the Prison of Newgate.*

In this paper, Dr. Lettsom gives an account of the fever, of which Lord George Gordon died, which was, we are told, of a putrid infectious kind. Then follows a description of Newgate, and some judicious observations on the means of preventing the introduction of fevers in prisons. But they are too long to be inserted here, and could not be abridged without materially injuring them. We therefore refer our readers to the paper which is well worth attention. An elegant ground plan of Newgate is subjoined.

**ART. XXIV.** *Case of extra Uterine Abdominal Fœtus, successfully extracted by an Operation, by the late Dr. Charles McKnight, of New York.*

**ART. XXV.** *History of the Treatment of certain Hæmorrhages, by Jonathan Binns, C. M. S. Member of the College of Physicians, London, and Physician to the Liverpool Dispensary: with a successful Case of Amaurosis, by Dr. James Gerard.*

Astringent decoctions, acidulated with the spiritus vitrioli fortis, injected per anum, were found eminently useful in internal hæmorrhages.

A blind old man, whilst husking capsicum, felt a tingling in one of his eyes; on rubbing it, excessive pain was excited, and he was afterwards able to see a little. As this effect was supposed to have been produced from a particle of capsicum getting into the eye, a few drops of the infusion of the pepper, were from time to time instilled into his eyes, by which he completely recovered his sight. The medicine was used by Dr. Gerard in this case with equal success.

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ART. XXVI. *A Case where the Small Pox was communicated from the Mother to the Child in Utero, by William Turnbull, A. S. Surgeon to the Eastern Dispensary.*

ART. XXVII. *Some Account of the Dysopia, by Matthew Guthrie, M. D. Physician to the Imperial Corps of Noble Land Cadets, St. Petersburg.*

This curious paper is also published in the last volume of the Edinburgh Medical Commentaries. As these two publications came out nearly at the same period, the editors could not know that the author had sent it to each of them.

ART. XXVIII. *On the internal Use of Silver in the Epilepsy. By James Sims, M. D. President of the Medical Society of London.*

Two cases of epilepsy are related, in which the patients appear to have been greatly benefitted, or cured, by a solution of the lunar caustic. The largest dose the writer has ventured to give, was the eighth part of a grain. The cases are introduced with some ingenious observations on the use of medicines called poisons.

The volume concludes with an appendix, containing many useful observations.

ART. III. *Oxonii Dux Poeticus, Sive Latinis Versibus, Hexametris, et Pentametris, Descriptio, qua fere publica quæque Oxonii monumenta adumbrantur, simul et variae virorum Academicorum togæ, varia Juventutis Academicæ per Isim Navigandi ratio, demum quæcunque Oxonii, sive in Universitate, sive in Oppido, perstringunt oculos splendore, animosque admiratione percellunt. Autore M. Aubry Rhetorices Professore. Oxford, Calcott, &c. 8vo. 5s. pp. 64. 1214 verses. 1795.*

SUCH is the multifarious and comprehensive frontispiece to a very ingenious and entertaining performance, the production of a learned emigrant, now resident in Oxford.—He thus describes himself in the conclusion of his poem :

“ Gallus ego, atroci patriam sum lege coactus  
 Heu! fugere, atque animo dulcia quæque meo.  
 Anglica me duxit felix in littora sydus;  
 Et stella Oxonium duxit amica magis.  
 Anglorum de more, manus non una, benigne  
 Hic fovet exilii vulnera acerba mei.” P. 64.

May it be ever thus—may the seat of learning be likewise the seat of benevolence, and may no rude innovations obstruct these exercises of hospitable charity!

Ἄτθι κόρα, καλίσσῃς τε, δίμῃς ὅ τοι, ἡδὲ δίκαιον  
Σώζουσ' ὑμανόλους ὑμανόλων ἀγάπη.

The first circumstance which strikes us, on the perusal of this extraordinary work, is, that so many centuries should have elapsed without a regular attempt of the kind being made; and we deem the learned foreigner singularly happy, quod nemo ante se sua dixerit. The idea was certainly in the first instance uncommonly fortunate, and the execution does justice to the originality of the design.

The author, by residence and frequent observation, become well acquainted with the university, describes himself as receiving a newly arrived stranger on the bridge which connects the suburb of St. Clements with the High-street, and as introducing him to the various objects worthy his observation, through the period of a long summer's day. He begins his Itinerary with Magdalen College, the gardens belonging to which he celebrates, and introduces an elegant tribute of praise to the memory of Addison. He then perambulates the High-street, and describes the several public buildings with which it is adorned—Queen's College in particular arrests his attention, from its striking resemblance to the Palace of the Luxembourg at Paris. St. Mary's—the Radclivian Library—the Schools—Bodleian Library—Printing House—Theatre—and Ashmolean Museum, are visited in their turns—and the author does not omit a Catalogue raisonné of the Pomfret and Arundel Marbles. On the subject of New College, which he compares to Versailles, he speaks as follows:

Linque ergo hæc, celeresque Novi properemus ad Aedes

Gymnasii: ducit non via digna Domum.

At latet hæc, miserâ ceu pyxide condita gemma,

Ut fulgore oculis splendidiore micet.

Aulæ sunt geminæ: prior est spatiosior, atque

Jucundo, ut cernis, graminis orbe viret.

In Senium incipiunt obeuntia vergere tæcta:

Occupat, heu! ipsas prompta senecta domos.

Altera, parva magis, circumdatur ædibus aula,

Quæ similes, simili nobilitate, placent.

Hinc potes eximios circum tua ferre per hortos

Lumina, et aspectu ruris, in urbe, frui.

Arboribus patulis duplex via confita, opacas

Sub ramorum umbras, frigora amœna vocat.

Extremo, artis opus, viridis mons surgit in horto.

Quàm benè Parnassi culmina docta refert!

Cut autem hinc nequeo nitidissima cernere tota,  
 Quin tumidis oculis lachryma multa fluat ?  
 Ah ! mihi *Versalies* nimis illa referre videntur,  
 Quâ Regis miseri limina parte subis :  
 Sontes *Versalies*, quæ primæ incendia fœva  
 Accendêre, quibus Gallia adusta perit !  
 Ergo hinc aufugio præceps, si fortè sacello  
 Tristitiam possim pellere corde meam.  
 Hic oculos aperi attentos : tu conspicias *Ædem*,  
 Quâ vix, in Regno hoc, fulgeat ulla magis.  
 Qualis majestas ! audacia quanta ! Gothorum  
 Ut veterum ostentant omnia grande genus !  
 Nonne impressa probat reverentia, quàm benè sacrum  
 Caligo hæc deceat relligiosa locum ?" P. 25.

We cannot follow our ingenious traveller into the chapel, on the minute investigation of which he enters *con sommo amore*. Of the figure of Charity he says :

" Conspicitur serie in mediâ, blandissima Virtus  
 Quam Latæ hoc dici carmine Lingua negat.  
 Hæc amat humanam, nullo discrimine, Gentem ;  
 Maternoque hominem pectore quemque gerit.  
 Turgentem nummis secum fert sæpè crumenam,  
 Auxilio ut miseris prompta volare queat.  
 Hanc circum, puerosque vides, teneramque puellam,  
 Indole quos varios curat amore pari." P. 30.

where we see that he has not perused Horace's pleasant Itinerary without availing himself of his method of getting over a difficulty between Geography and Prosody.

" Quatuor hinc rapimur viginti et millia rhedis.  
 Mansuri oppidulo, quod versu dicere non est \*  
 Signis persicile est."

SAT. I. v. 86.

From New College our descriptive poet passes to Trinity, Wadham, &c. to St. John's College, where remembrance awakens in his mind, from supposed similarity, the Boulevards of Paris ; and where he indulges his botanical taste with some pleasing verses on the subject of the gardens. The Infirmary, Observatory, Worcester College, the Castle and Prison, (the excellent conduct observed in which does not escape his notice) and the Town Hall, are successively described. Of the Observatory, and the ingenious professor Hornsby, he says :

" Aspice uti surgit sublimi vertice turris,  
 Undè per immanes lumina volvis agros :  
 Impositum ut duplex humeris ingentibus Orbem  
 Sustinet, et tantâ mole satiscit Atlas.

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\* Equotutium, or Equotuticum in Apulia.

*Ædis Athenæz ut circæ fastigia, Venti  
 Bis quatuor, circum culmina celsa, volant.  
 Illâ turre super, famâ vir cognitus\*, omnes  
 Stellarum motus, circuitusque notat.  
 Sæpè adhibet longum hoc, quod conspicias, instrumentum,  
 Miro res augens, amplificansque modo.  
 Hujus ope, audaci confurgit ad astra volatu,  
 Lustratque æthereas, cœu sua regna, plagas;  
 Vel potius Cœlo descendere sydera cogit,  
 Et prompta antè oculos singula adesse jubet." P. 45.*

He then conducts his imaginary companion to Pembroke College and Christ Church. The former he mentions as the quondam residence of Johnson.

*" Ille delituit multos inglorius annos,  
 Incumbens studiis, ingeniumque colens,  
 Ille vir, eloquio meruit qui deinde potenti  
 Facundi Imperii sceptrâ tenere manu,  
 Doctrinâ, scriptis, animo, virtutibus ingens,  
 Æterna Anglorum gloria, Johnsonius." P. 48.*

He adds some elegant verses in praise of the learned Archbishop Moore, once a member of Pembroke College. If we mistake not, this fortunate seminary can at the present moment boast of giving each of the sister kingdoms a primate and metropolitan.

On the subject of Christ Church, its squares, hall, library, studious walks, and shades, he speaks with peculiar animation and enthusiasm. We have not room for any further extracts; but we can venture to promise our readers particular pleasure from the perusal of this part of M. Aubry's ingenious work. From Christ Church meadow he digresses to a description of the Isis, and the various methods of sailing on that river—he then ascends Headington Hill—devotes a few lines to Blenheim, Nuneham, and Stowe; the illustrious possessors of which last place he mentions, with the gratitude and regard, which their singular kindness to his unfortunate countrymen demands. The poem concludes with a description of a small, but elegant, Roman Catholic chapel and altar-piece, which the approach of night forbids him to exhibit in perfection to his companion.

Such is the outline of this amusing work, which both for its design and its execution, merits a very considerable degree of praise; and, where there is so much to commend, the fastidiousness of the severest critic will pass over a few inaccuracies, and join in recommending the extensive circulation of the innocent, agreeable, and not uninformative performance of a deserving though unfortunate stranger.

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\* The Rev. Dr. Hornsby, Professor of Astronomy.



M. Aubry uses Guido with the penultimate short, contrary, we think, to what good taste and analogy would suggest; he likewise avails himself of the licence which, by the way, should be used very sparingly, of shortening the first syllable of the word *præit*. We further object to the orthography and prosody of Addisonius; but these are trifling blemishes, and are none of them perhaps indefensible. The first, syllable of *palati*, M. Aubry uses always long; he has the authority of Martial for this practice, but we much prefer the *Pālātinus* Apollo of Horace. Perhaps there is no word which has more completely puzzled etymological writers than this same *Palatinus*; the conjecture which refers it to Pales seems to us most plausible, and is the foundation of the above remark.

Foreigners, we know, are sometimes apt to form hasty opinions on the customs and manners of Englishmen; and, however acute and ingenious, may be occasionally misled. This, no doubt, was the case with *Marat*, of notorious memory, when on his trial for robbing the Ashmolean Museum, he told the judge of assize, in *plenâ curiâ*, that academics had a practice which they called *tick*—"The gentlemen" (said he, in broken English) "come to *buy*, milor, but they forget to come to *pay*!" For a moment, when we read in M. Aubry of the effect which the sound of "the mighty Tom" had on the young gownsmen, we conceived that he had been by some means or other misinformed, and had given credit to the fabulous rumour, that a door is now and then broken, or *sported*, in a bacchanalian frolic. But we soon grew easy, and found that the damage was all imaginary, at least if any head is broken, it is only poor Priscian's:

"Quod tela ferendo  
Mille patet plagis."

When Tom is tolled at nine o'clock, says M. Aubry,

"Imperat horrifico, late exaudita, boatu  
Heu! miseros juvenes præcipitare domos."

We read *præcipitare* actively, and the word *miseros* we translated *mischievous*, *unlucky*—but we soon grew easy, when we found that M. Aubry meant no more than that they made haste, as in duty bound, and as no doubt is always the case, to their respective colleges, at the sound of the Oxonian Curfew.

We hope to be forgiven for indulging one more smile, in perfect good humour, at M. Aubry's considering a bushy periwig and a doctor of divinity, as inseparables; as forming, in short, one complex idea.

"Artifici crispata manu, quibus ampla tumescit  
Cæsaries, Æmptis ædificata comis;

Quos,

Quos, jam ætate graves, gressus componere lentos,  
Atque animo secum multa putare vides;  
Hi sunt doctrinæque simul, meritoque vocati  
Doctores titulo, Gymnasiive Duces.  
Hos detecta caput, comisque juvenia salutat;  
Utque patres teneros obsequiosa colit." P. 55.

But we must return to our graver and more laborious disquisitions, and bid M. Aubry farewell.

ART. IV. *The Life of Sir Charles Linnæus, Knight of the Swedish Order of the Polar Star, &c. &c. to which is added, a copious List of his Works, and a biographical Sketch of the Life of his Son. By D. H. Stoever Ph. D. Translated from the Original German by Joseph Trapp, A. M. 4to. 435pp. 1l. 1s. White. 1794.*

THE Life of Linnæus, the great investigator of the works of Nature, by whose researches almost every branch of physical science, and more particularly that of Botany, has received such ample accessions, was undoubtedly a subject highly worthy the attention of the most enlightened biographer, and could not but be acceptable to every admirer of those studies in which he so eminently excelled.

Dr. Pultney had some years before given a very elegant and succinct account of the general history of this great man. The work, of which the present is a translation, aims at a much more extensive and particular investigation of his life and character. It seems indeed to be rather too diffuse and prolix; and the writer seldom knows when he should say to himself "sed manum de tabula." The very contents or arguments of the several chapters, if added together, would alone have been sufficient for any reasonable life in a biographical compilation.

We shall present our readers with a few extracts from the work, with some occasional observations.

"Charles Linnæus was born on the third of May, 1707, at Raskhult, a village in the province of Smaland. Nils, or Nicholas Linnæus, his father, who took birth in the year 1674, held the sacred function of pastor of the village, two years previous to that event. He was joined in the bonds of wedlock with Christina Broderfson, the daughter of his predecessor in office. His ancestors were peasants. Several of his relatives, who had quitted the plough for the Muses, in the last century, changed their family name with their profession, and borrowed the names of Lindelius, or Tiliander, (Linden-tree-man)

of

of a lofty Linden-tree, which still stood in our time, in the vicinity of their native place, between Tomshoda and Linnhult; a custom not unfrequent in Sweden, to take fresh appellations from natural objects. The father of Linnæus, as the first learned man of his family, could not withstand following the example which his kindred had set before him. He likewise borrowed of the same tree a name which his son rendered afterwards famous and immortal in every quarter of the globe.

"Our Charles was the first pledge of the young couple's mutual love. He was destined for the pulpit; a destination which his parents considered as the happiest, and through which they flattered themselves their son would one day become the prop of their old age. But, fortunately for science, this plan was overturned, even by those who felt its execution nearest to their hearts;—they themselves sowed, as it were, in the cradle, a seed in the infant's breast, which, in process of time, yielded the finest fruits.

"The father was a singular lover of gardening. The smallness of his income, obliged him, at the same time, to make the best of husbandry. Flowers were the first things they gave the smiling babe, and it seemed to take a natural delight in the variety of their colours. The fragrant play-things thus instilled in the infant's breast an early passion for the beauties of Nature, which a concurrence of favourable circumstances fostered and increased during the subsequent stages of his infancy. In the year 1708 he obtained the living of Stenbrohult, a benefice rather more lucrative than that which he enjoyed before, and in which he continued until his death. The greatest pleasure annexed to this new tenement, was a good, extensive garden, in which he used to spend his leisure hours. He was a professed lover of flowers, and when a few years had elapsed, rendered his garden the finest and most variegated in the whole district. It contained upwards of four hundred species of flowers, many of which were of foreign growth.

"This darling passion of the parent, became transcendent in the son. The latter, in want of play-mates, made the garden the circle of his juvenile diversions. Whenever the father planted and cultivated the gay parterre, he was sure of finding Charley skipping by his side, to share the pleasant toil, and to water the beds. The parent to reward and encourage the fondness and care of our infant florist, assigned to him, when he reached the eighth year, a separate spot in the garden; which, in honour of his son, was called Charles's Garden. This landed property strengthened the love and inclination of the young free-holder. Resolved to make his as diversified and copious as possible, he made little excursions in the neighbouring fields and woods, to collect flowers and plants to enrich it with. He carried this collection so far as to gather all kind of weeds and wild herbs,—a treasure which his father found afterwards a painful job to eradicate. The active youngster brought even wild bees and wasps in the garden, who by their hostile demeanour began to desolate the paternal hives. Some severe reprimands deterred him from farther attempts of this sort, which his innocent simplicity had induced him to consider as an act free from mischief. Meanwhile his collections and excursions in-  
creased

created his little stores of knowledge, and roused in him that love of Nature, which at his farther advance into life, derived additional energy as he gradually became more acquainted with her beauties. Thus minute and accidental circumstances have frequently become the sources of great results. p. 2.

We soon after find the father of Linnæus, whose circumstances were far from affluent, determined to bind his son apprentice to "an honest shoe-maker and cobbler." This resolution however was at length overruled by a judicious friend, who had taken notice of the young man's application to botany, and he was permitted to pursue studies more congenial to his disposition. He afterwards went to the University of Lund, where he was supported by the benevolence of Professor Stobæus. His poverty however at this university was for some time so great, that his biographer informs us he was obliged to mend his own shoes with the bark of trees. He became by degrees acquainted with the learned Celsius, who permitted him to study in his library. He also made an acquaintance with Rudbeck; and formed a close intimacy with Artedi, a fellow student, and distinguished for his knowledge of Ichthyology, whose work on that subject, after his death, was published by Linnæus. After residing a certain time at Lund, Linnæus was appointed by the Swedish Academy of Sciences to travel into Lapland, in order to make observations relative to its natural history. This he performed so much to the satisfaction of his learned employers, that he was elected a member of the academy, and began to read lectures on the subject of natural history. In this however he was opposed by one of his fellow-students of the name of Rosen. Mr. Rosen observed that, as Linnæus had as yet taken no degree, he could not, according to the university statutes, be permitted to read public lectures, and he was accordingly ordered to desist. This he resented with so much violence, that he soon afterwards attempted to stab Rosen, but was prevented by the bystanders. He still however meditated revenge, and intended (as he afterwards acknowledged,) to stab Rosen the first favourable opportunity.

"Still (says our author) did he meditate the design of stabbing Rosen if he should meet him in the streets. While this desperate resolution had insinuated itself into his mind, he awoke one night in agonizing consternation: his fancy replete with dreadful images. He once gave a serious thought to the horrid idea, and reason conquered the effervescence of his passion. From this moment he became more fortunate, as he himself confessed afterwards, and this very occurrence induced him to write a particular diary, under the title of *Nemesis Divina*." P. 41.

The 4th section or chapter of the work gives us a history of the rise and progress of botany; it is continued to the age of Tournefort, in order to give the reader an idea of the state of botany at the period when Linnæus projected its reformation, and the introduction of his own system.

In the 5th chapter mention is made of the famous seven-headed serpent of Hamburgh, an anecdote well known amongst naturalists. The account of this adventure is so curious, that we cannot forbear extracting it for the entertainment of our readers.

"It had till then been universally believed, that Spreckelsen was possessed of a singular phenomenon; but the keen eye of the young traveller replaced this pretended prodigy into the rank which it should never have relinquished, namely, that of a curiosity and fine production of art. It represented, and was deemed to be, a serpent with seven heads. Upon close inspection Linnæus discovered, that those seven and extraordinary heads, far from being natural, were merely factitious. He found that they consisted of nothing but the jaw bones of weasels artfully covered with serpent's skin, regardless of the palpable difference which subsists between the structure of the jaw bones of weasels and of serpents.

"Thus the phenomenon of Hamburgh all on a sudden ceased to be a wonder; a circumstance which proved somewhat fatal both to Spreckelsen and Linnæus. The seven heads had stamped a great value on this serpent. It had been the pledged security for a loan of ten thousand marks, and now it became scarcely worth one hundred. This event occasioned many schisms and embarrassments. It was finally insisted on, that Linnæus should prove, before an academical *Forum*, that the serpent was not a phenomenon. In this crisis Dr. Jaenisch gave him the friendly advice to quit Hamburgh with all possible speed, in order to avoid all useless delays and litigations. Linnæus followed this advice, and was frequently after heard to say: "I only had one friend at Hamburgh; this was Dr. Jaenisch; for he was a true friend to me." P. 73.

An account is also given of Linnæus's residence in Holland; his acquaintance with Boerhaave, Clifford, &c. &c. His journey to England; introduction to Sir Hans Sloane, &c. with many other particulars, and the chapter concludes with his return to Sweden.

The following section presents us with an account of the opponents and literary contests of Linnæus. The objections made by Professor Siegesbeck to the sexual system, with the solemnity of Linnæus's querulous observations on the subject, are so truly ridiculous, that it is impossible not to indulge in a momentary laugh at the expence of both parties.

"Even

" Even in the year 1737, his critical zeal brought forth a very violent pamphlet against Linnæus, which contained few arguments, but a most copious deal of nonsense and ribaldry. He combated in this work the New Sexual System of Linnæus in a manner peculiar to himself. Linnæus had maintained in this system—that in the animal as well as in the vegetable reign, there were frequently several males to one female:—*plures mariti; una femina in eodem thalamo.*—" What man in the world," declaims Siegesbeck, against this well-expressed proposition,—“ will ever believe that God Almighty should have introduced such confusion, or rather such shameful whoredom for the propagation of the reign of plants. Who would instruct young students in such a voluptuous system without scandal?”

" Linnæus having obtained a copy of this invidious production, complained of it in a letter to Haller, in the following satirical expressions:—" I wish to God Siegesbeck had written those things before I published my first treatise! I would then have learned in my youth, what I must now learn in my manhood, namely, not to write, to hear others and be silent myself. What could induce me to be so foolish as to bestow so much time, so many days and nights upon a science, to reap such fruits—to become after all the derision of the world! Siegesbeck affords no arguments; his whole book is one uninterrupted strain of declamation. Whether I answer or am silent, both points would throw a stigma upon my honour. He knows nothing of argument, rejects my sexes of plants, laughs at my characters, and challenges all the botanists, to declare if they comprehend them." P. 121.

In the next section we find him settled, first at Stockholm, and afterwards at Upsal: his marriage, reformation of the botanic garden: the public honours paid him by the king, &c.

The 8th chapter is entitled, " Excursions of the Northern Literati, and History of the travelling pupils of Linnæus." It contains memoirs of Tornstroem, Hasselquist, Forskall, Niebhur, Loeffling, Rolander, Solander, Sparman, Thunberg, &c.

The 9th and 10th chapters give us the remarkable events in the life of Linnæus, from the year 1760 to the time of his Death in 1778. These chapters are tiresome, by their prolixity, as well as ill-conducted. Some account is given of his family, and his general manner of living.

To the work are added, by way of appendix, a variety of unconnected anecdotes relative either to the history of Botany or to the family of Linnæus. The character of Madam Linné is pourtrayed in no very favorable colours; and if the account has any pretensions to exactness, she seems to have borne too near a resemblance to the mother of Savage. We shall extract the anecdotes, though we could have wished they had never been made public.

" Young Linnæus, as a public man, was now as happy as possible, but not so in the circle of his relations, where he ought to have experienced

vienced the greatest pleasure. He began to give lectures; but his diligent exertions for the benefit of the learned world, and the fondness for his science, received a check, and degenerated into displeasure and splenetic disgust.

"The occasion of this disgust was as sad as the thing in itself was extraordinary, and an unnatural oddity. The son had the misfortune, instead of being the delight of his mother, to become the object of her hatred. Considering him as the only son,—as a son, who distinguished himself so much, it appears to be a singular phenomenon, the more so, as her antipathy continued to last without the least abatement. The causes and motives of this maternal ill-will are of such a nature, as may well remain unnoticed by us.

"It was singular," says professor Fabricius, who speaks as an ocular witness, "that the lady of Linnæus should have had so particular an aversion to her son. He could not have had a greater enemy in the world than his own mother. The father was obliged to send him out of the house, and when he was at liberty to appoint a person to be his successor, she forced him to pass by his own son, and to choose Dr. Solander, who she thought would marry her eldest daughter: but as Solander refused to leave England, he ultimately fixed his choice upon his son, though still very much against the will of his wife. After the father's death, she forced him to purchase every article of her, even the herbarium."

The truth and impartiality of this account is confirmed by the unanimity of all other collateral testimonies. The strongest and most numerous proofs might be adduced on this subject. Were it compatible with the duty of veracity, which is incumbent on every historian, how cheerfully would we pass in silence all particulars of this kind. We will therefore entirely confine ourselves to add the following account, by way of appendage to that given by Fabricius. It is extracted from a letter of a celebrated man, who had long been in an habit of the greatest intimacy with Linnæus and his son.

"The lady of Linnæus was a good housewife, but in no respect a pattern of a sweet and mild mother, or of a tender spouse. Her only son lived under the most slavish restraint, and in continual fear of her. Even when he had attained the age of manhood, and bore an academical dignity, she compelled him to sweep his own room.

"One of his kinsmen once made him a present of a great coat;—she also envied him this gift, and when it was worn out—he clandestinely went into the garden, and there turned it himself. Thus was the son, notwithstanding the affluence of his parents, reduced by the singular inextinguishable antipathy of his mother, to circumstances and offices as low as those to which necessity had once driven his father."

"Galled by these shackles of slavery and constraint, the flower of his mind faded, and he lost that eagerness of zeal which he formerly manifested in his studies. His disgust lessened also the affections of his father. One of his German friends took leave of him, after he had completed his thirtieth year, previous to his departure from Upsal; "Ah! how I envy you and your good fortune!" said he, penetrated with sentiments of friendship blended with melancholy discontent.—

"You

"You are at full liberty; you return now to your country to enjoy prosperity and contentment."—"How much more do I envy you," replied his friend, "your fortune is made, and I must first go in quest of one; you are your father's successor."—"Poh! my father's successor," replied he; "I would rather be any thing else; I would even prefer being a foldier!"

"This lowness of spirits and depression of mind was fortunately removed some time after. He was quite overjoyed when his father made him a present of all the duplicates of plants which his herbarium contained. He received also many encouragements from other quarters; and, all on a sudden, his soul was roused from its lethargy, and shook off those ties which had so long warped his faculties. From this moment, he continued to show himself the most zealous lover and promoter of his science." P. 291.

To the volume is prefixed a very indifferent head of Linnæus, which most certainly conveys no highly respectable idea of the celebrated character which it is intended to represent; and, were not the name of Linnæus engraved beneath it, might readily pass, to a common observer, as a stage caricature of a country apothecary; while the figure of Linnæus stuck in the button-hole, appears full as much to resemble a sprig of mint, or a piece of privet, as the rare northern vegetable which bears the name of the Prince of Botany. We must not omit to add, that a shield, containing the arms of Linnæus, appears beneath, with the following motto, which, notwithstanding the apology of the translator, scarcely saves its distance from a species of blasphemy, viz. *Deus creavit, Linnæus disposuit.*

In speaking of the Linnæan Society of London, our author falls into an error, which it is necessary to rectify. He represents the presidency of that society as being held in rotation by different persons, and tells us that Dr. Smith held the presidency the first year of its institution, and that "the honourable station then devolved on Sir Joseph Banks." On the contrary, we beg leave to assure the writer, that the presidency of that society is by no means held in rotation, and that Dr. Smith, who was elected president at first, continues in the same station; the election, (as in other societies of the same nature) taking place annually.

Throughout the whole work there is too great an air of importance, too much labour, too solemn a recital of circumstances in themselves trifling, and which, from the Germanic mode of expression in which they are detailed, almost give an air of burlesque to the whole performance. In short, to confess the plain truth, we cannot but think that the same misfortune has attended the manes of Linnæus and Johnson; and that their biographers have, with most indefatigable industry, collected



collected and related a variety of anecdotes of both, which with far greater propriety might have been withheld from the public.

ART. V. *Philosophical Transactions of the Royal Society of London. For the Year 1794. Part. II. 4to. 8s. Elmsly, 1794.*

**A**S the introductory observations to our review of the first part of the Transactions for 1794 were intended also to apply to the second, we proceed to an examination of it without further delay, after remarking that the numeration of the pages and articles is, as usual, continued from the first part.

ART. XII. *On the Conversion of Animal Muscle into a Substance much resembling Spermaceti. By George Smith Gibbs, B. A. of Magdalen College, Oxford. Communicated by George Shaw, M. D. F. R. S. Read March 13, 1794. p. 169.*

This paper would afford an additional proof, to many that might be adduced, of the great lengths to which zeal for knowledge and a desire of investigation will carry those in whose minds they predominate. The endeavours of such men are redoubled by the appearance of difficulty, and are frequently exerted in examining subjects, from which the bulk of mankind would turn with disgust. Of this latter description were the pursuits of Mr. Gibbs, recorded in the paper before us.

It was known to the celebrated Sir Thomas Brown that animal muscle is convertible into a fatty substance; but the subject does not seem to have been much attended to, till the discovery of the bodies in the Cimetière des Innocens at Paris. Mr. G. having seen some of the matter found in that Cimetière, searched the macerating tubs of anatomists, and the receptacle at the anatomy school in Oxford, into which the dead bodies are put after the professor has finished his lectures on them, and in these he found what he expected to meet with. In most of the tubs he found the flesh nearly changed into a kind of fat; from the receptacle he procured "at least 12 pounds weight of a substance equal in every respect to spermaceti."

In order to ascertain the time necessary for such change, Mr. G. inclosed a piece of the leanest part of a rump of beef in a box full of holes, which, being tied to a tree, was suffered

to float in a river. Upon examining the beef from time to time, it was found, that it got whiter and whiter; and at the end of a month it was apparently changed to a fatty matter. From other experiments he found, that running water expedites the change, and the expulsion of the disagreeable smell. Upon submitting three lean pieces of mutton to the three mineral acids, he found, at the end of three days, that in the nitrous acid much softened, and exactly the same as he had before obtained from water: that in the muriatic acid was not so much altered: the vitriolic acid had turned the other black. From these experiments Mr. G. thinks, and with every appearance of justice, that the putrifaſtive fermentation is not neceſſary to bring about the change.

As to the utility of proſecuting this ſubject, we coincide with Lord Bacon in the following opinion; "it may be an experiment of profit for making greaſe or fat for many uſes; but then it muſt be of ſuch fleſh as is not edible, as horſes, dogs, bears, foxes, badgers," &c.

ART. XIII. *Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1798. By Thomas Barker, Eſq. Communicated by Sir Joſeph Banks, Bart. F. R. S. Read March 27, 1794 p. 174.*

This paper conſiſts of a table, and general remarks on the weather. In the table are recorded the higheſt, loweſt, and mean indications of the barometer, and alſo of the thermometer, both in the houſe and abroad, for each month. In the laſt column the rain for each month is regiſtered. The higheſt indication of the thermometer agrees with that in the regiſter of the Royal Society, printed in the firſt part of the *Transactions*; as, according to the table before us, it was in July at  $89^{\circ}$ . At Lyndon it was down to  $25\frac{1}{2}^{\circ}$  in January, whereas, the loweſt indication recorded in the journal of the Royal Society, in the ſame month, is  $28^{\circ}$ . The rain for the whole year, in Mr. Barker's table, is 22.913 inches. The remarks which follow the table are very judicious, and the influence of the weather upon the agricultural buſineſs of the year, is pointed out with all the preciſion of an experienced meteorologiſt.

ART. XIV. *Observations on ſome Egyptian Mummies opened in London. By John Frederick Blumenbach, M. D. F. R. S. Addreſſed to Sir Joſeph Banks, Bart. P. R. S. Read April 10, 1794. p. 177.*

In this paper we have a full and clear account of the appearances obſerved, and alſo learned comparisons and reflections

tions upon the subject. Our limits, however, will not permit us to give an extract sufficient to satisfy the curious, as the circumstances are minutely detailed. We must, therefore, refer our readers to the paper itself, as no abridgement could do justice to Dr. Blumenbach's learning and attention.

**ART. XV.** *Observations on Vision.* By David Hofack, M. D. Communicated by George Pearson, M. D. F. R. S. Read May 1, 1794. p. 196. 2 plates.

Dr. Hofack, amusing himself with presenting to the eye different objects at different distances, soon perceived that the contraction and dilatation of the pupil were irregular and limited, and therefore concluded that they cannot adapt the eye to a distinct view of objects at different distances. In 1793 a paper, by Mr. Thomas Young, was published in the *Philosophical Transactions*, in which he attributes this power of the eye to a change in the convexity of the crystalline lens, effected by the action of muscles, with which he says, this lens is furnished. After careful examination, however, Dr. Hofack expresses his doubts of the existence of such muscles. He contends, with great ability and candour, "that to see objects at different distances, corresponding changes of distance should be produced between the retina and the anterior part of the eye, as also in the refracting powers of the media through which the rays of light are to pass; and that the combined action of the external muscles is not only capable of producing these effects; but that from their situation and structure they are also peculiarly adapted to produce them." We shall be able to give our readers more full and satisfactory information on this subject, when the discovery of Mr. Home and Mr. Ramsden in the subject comes before us.

**ART. XVI.** *Dr. Halley's Quadrature of the Circle improved: being a Transformation of his Series for that Purpose to others which converge by the Powers of 80.* By the Rev. John Hellins, Vicar of Potter's Pury, in Northamptonshire. Communicated by Nevil Maskelyne, D. D. F. R. S. and Astronomer Royal. Read May 15, 1794. pp. 217.

As the most eminent mathematicians, both ancient and modern, have exerted themselves in the quadrature of the circle, different methods have been devised to render it easy and accurate. Among these, the celebrated Dr. Halley's holds a distinguished place for its facility, and was indeed considered by himself, and some other able geométricians, as the easiest the problem admits of; but Mr. Hellins, in the ingenious and elegant

elegant paper before us, has improved it very considerably. This he has effected by means of the different forms in which

the fluent of  $\frac{x^{m-1}x}{1-x^n}$  may be expressed. The most simple series

is  $\frac{x^m}{m} + \frac{x^{m+n}}{m+n} + \frac{x^{m+2n}}{m+2n} + \frac{x^{m+3n}}{m+3n}$ , &c. but that which suited Mr. H's

present purpose is  $\frac{x^m}{m.1-x^n} - \frac{nx.m+n}{m.m+n.1-x^n} + \frac{n.nn.x^{m+2n}}{m.m+n.m+2n.1-x^n} -$

&c. which, as he observes, "to say nothing of other methods, may easily be investigated by the rule given in page 64, of the third edition of Emerson's fluxions; or its equality with the former series, may be proved by algebra."

It is well known to mathematicians, that if the radius of a circle be 1, and the tangent of an arch be denoted by  $t$ , that

the length of the arch itself will be  $= t - \frac{t^3}{3} + \frac{t^5}{5} - \frac{t^7}{7} +$  &c. By

a judicious arrangement of the terms in this series, taking

$t = \sqrt{\frac{1}{3}}$ , the tangent of  $30^\circ$ , as chosen by Dr. Halley, and

expressing the whole according to the last mentioned fluent of  $\frac{x^{m-1}x}{1-x^n}$ , Mr. Hellius effects the improvement mentioned in the

title of this paper.

ART. XVII. *On the Method of determining, from the real Probabilities of Life, the Values of contingent Reversions, in which Three Lives are involved in the Survivorship.* By William Morgan, Esq. F. R. S. Read May 15, 1794. p. 223.

This paper is connected, in a considerable degree, with Mr. Morgan's former papers on the subject, published in the Philosophical Transactions at different times. Every part of it evinces an intimate knowledge of the subject, and a desire to make it understood. His reasonings and calculations, however, do not admit of compression, and therefore we must refer our readers, who wish to have a clear idea of them, to the paper itself.

ART. XVIII. *Observations of the great Eclipse of the Sun, of Sept. 5, 1793.* By John Jerome Schroeter, Esq. Communicated by George Best, Esq. F. R. S. Read May 15, 1794. P. 262.

Some intervening clouds prevented Mr. Schroeter from seeing the first contact; but being well assured that it did not

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take place above 4" before a distinct observation, he reckoned the beginning of the eclipse at 10h. 26' 55". The end was more accurately observed to be at 1h. 32' 54". Both were determined by a 7 feet reflector, magnifying 50 times with great distinctness, made by Professor Schrader. Soon after the beginning of the eclipse, three high ridges of mountains on the south east border of the moon, were observed projecting sensibly into the disk of the sun, and the moon appeared like a dusky grey orb, floating before the sun. The paper is dated from Lilienthal, where, we presume, the observations were made.

"About noon," says Mr. S. "the eclipse being then at its greatest observation, I ventured to direct my excellent 13 feet reflector to the dim light of the sun; and now the dark orb of the moon, and its lofty mountainous rim to the southward, appeared with such uncommon, and in a manner palpable distinctness, that the impression of it can never be effaced from my imagination. I at the same time distinguished between these high ridges other less ones, which however were equally well defined, but which I had not perceived with the 7 feet reflector; and the contrast between several lofty ridges, and the smooth, almost regular rim of the moon to the westward, was here sufficiently striking."

**ART. XIX.** *Experiments and Observations made with the Doubler of Electricity, with a View to determine its real utility, in the Investigation of the Electricity of atmospheric Air, in different Degrees of Purity. By Mr. John Read. Communicated by Richard Henry Alexander Bennet, Esq. F. R. S. Read May 15, 1794. P. 266.*

This paper may be considered as a continuation of Mr. Read's tract on Spontaneous Electricity, as the terms employed in it are according to the demonstration contained in that publication. From the experiments here recorded, it clearly appears, that air infected with animal respiration, or vegetable putrefaction, is always electrified negatively, when at the same time the surrounding atmosphere is electrified positively.

**ART. XX.** *Tables for reducing the Quantities by Weight, in any Mixture of pure Spirit and Water, to those by Measure: and for determining the Proportion, by Measure, of each of the Two Substances in such Mixtures. By Mr. George Gilpin, Clerk to the Royal Society. Communicated by Sir Charles Blagden, Knt. Sec. R. S. Read June 19, 1794. P. 275.*

"These tables," says Mr. Gilpin, "are founded on the experiments, of which the results were given in the report and supplementary

tary report, on the best method of proportioning the excise on spirituous liquors. They are computed for every degree of heat, from  $33^{\circ}$  to  $80^{\circ}$ , and for the addition or subtraction of every one part in a hundred of water or spirit; but as the experiments themselves were made only to every fifth degree of heat, and every five in the hundred of water or spirit, the intermediate spaces are filled up by interpolation, in the usual manner, with allowance for second differences."

Full and clear explanations are prefixed to these tables: and at the end of them a table is given of the specific gravity of water from  $30^{\circ}$  to  $80^{\circ}$  of heat.

**ART. XXI.** *Observations and Experiments on a Wax-like Substance, resembling the Pé-la of the Chinese, collected at Madras by Dr. Anderson, and called by him White Lac. By George Pearson, M. D. F. R. S. -Read May 29, 1794. P. 383.*

The substance examined in this paper was first noticed by Dr Anderson of Madras, about the year 1786, and found by him to be secreted by an undescribed species of coccus. Finding, from the Abbé Grosier's Account of China, that the Chinese collect a kind of wax, much esteemed by them, under the name of Pé-la, from a coccus deposited for the purpose of breeding on certain shrubs, and managed exactly in the same manner as the Mexicans manage the cochineal insect, he followed the same process with his new insects, and shortly found means to propagate them with great facility on several of the trees and shrubs growing in his neighbourhood.

On examining the substance, he observed in it a very considerable resemblance to bees wax; and noticed, moreover, that the animal which secretes it, provides itself, by some means or other, with a small quantity of honey, resembling that produced by our bees; and he complains in one of his letters, that the children whom he employed to gather it, were tempted by its sweetness to eat so much of what they collected, as to diminish materially the produce of his crop. It is also believed that the white lac possesses medicinal qualities. It is a curious singularity that the animal produces honey as well as wax.

Dr. Pearson's observations and experiments upon the white lac are very various, and appear to have been made with great attention and judgement. Several of its sensible properties, its affinities and combinations, are distinctly and minutely detailed, as are also experiments to decompose it by fire, and experiments upon the liquid which it contains. And upon the whole, he is inclined to believe that white lac might be made to serve for illumination and combustion, as well as bees wax, either by diminishing the proportion of carbon, or by increasing the

the proportion of the other components. Should this prove to be the case, it might become an object of commerce, as we are assured, that it can be provided at Madras at a much less price than is given for wax, even in the cheapest markets.

**ART. XXII.** *Account of some remarkable Caves in the Principality of Bayreuth, and of the Fossil Bones found therein. Extracted from a Paper sent, with Specimens of the Bones, as a Present to the Royal Society, by his most Serene Highness the Margrave of Anspach, &c. Read January 10, 1793. P. 402.*

The following extract will afford full information to our readers concerning the situation of these remarkable caves.

“ A ridge of primeval mountains runs almost through Germany, in a direction nearly from west to east; the Harz, the mountains of Thuringia, the Fichtelberg in Franconia, are different parts of it, which in their farther extent constitute the Reifenberg, and join the Carpathian mountains; the highest parts of this ridge are granite, and are flanked by alluvial and stratified mountains, consisting chiefly of lime-stone, marl, and sand-stone; such at least is the tract of hills in which the caves to be spoken of are situated, and over these hills the main road leads from Bayreuth to Erlang, or Nuremberg. Half way to this town lies Streitberg, where there is a post, and but three or four English miles distant from thence are the caves mentioned, near Gailenreuth and Klausstein, two small villages, insignificant in themselves, but become famous for the discoveries made in their neighbourhood.”

The series here described consists of six caves, connected by narrow passes. The main entrance to the caves at Gailenreuth opens near the summit of a lime-stone hill. The first is a kind of anti-chamber, 80 feet in length, and 300 in circumference, is entered by an arch about 7 feet high, and appears, from several circumstances, to have been used as a place of refuge in turbulent times. The other caves are also of large dimensions, excepting the sixth, and all of them abound with stalactites and animal remains. Mr. Esper has written a history in German of these caves, to which we are referred for a particular account of them.

**ART. XXIII.** *Observations on the Fossil Bones presented to the Royal Society by his most Serene Highness the Margrave of Anspach, &c. By the late John Hunter, Esq. F. R. S. Communicated by Everard Home, Esq. F. R. S. Read May 8, 1794. P. 407. 2 plates.*

The bones which are the subject of the present paper, are to be considered more in the light of incrustations than  
extraneous

extraneous fossils, since their external surface has only acquired a covering of crystallized earth, and little or no change has taken place in their internal structure.

Upon examination the bones were found to be principally those of carnivorous animals; and from this circumstance it is reasonably supposed that they frequented the caves, in which the bones were found, as places of retreat. From the difference in the state of the bones it is also conjectured, that there was probably a succession of them for a vast series of years; and a belief of the very early existence of the caves, and of their being frequented as above-mentioned, is further confirmed by the great abundance of animal earth at the bottom of the caves.

The bones sent by his highness the Margrave of Anspach agree with those described and delineated by Esper, as belonging to the white bear; but concerning their agreement with those of the present white bear, Mr. Hunter expresses some doubts. This paper contains several ingenious general remarks upon the incrustation, preservation, and decomposition of bones.

**ART. XXIV.** *Account of a Mineral Substance, called Strontionite, in which are exhibited its external, physical, and chemical Characters.* By Mr. John Godfrey Schmeisser; F. R. S. Read May 29, 1794. P. 418.

The substance here examined takes its name from the place Strontion in Scotland, "where it is found in granite rocks, accompanied by galena and witherite, which latter is described by Dr. Withering in the *Philosophical Transactions* of the year 1784." Mr. Schmeisser observes, however, that he could not discover any regular crystallized shape, like the witherite, in any of the specimens he had seen.

Mr. S. submitted the strontionite to a variety of experiments, which are here fully detailed, but no important conclusion was obtained. At the end of the paper we have the following note. "The experiments newly communicated by Mr. Kirwan, and those which are promised to be communicated by Dr. Hope, will probably throw some more light on the nature of the strontionite."

**ART. XXV.** *Account of a spontaneous Inflammation.* By Isaac Humphries, Esq. In a Letter from Thomas B. Woodman, Esq. to George Atwood, Esq. F. R. S. Read July 10, 1794. P. 426.

The circumstances here recorded ought to be as generally known as possible.

"A bottle



"A bottle of linseed oil had been left on a table, close to which a chest stood, which contained some coarse cotton cloth; in the course of the night the bottle of oil was thrown down, and broke on the chest (by rats most probably) and part of the oil ran into the chest, and on the cloth: when the chest was opened in the morning, the cloth was found in a very strong degree of heat, and partly reduced to tinder, and the wood of the box discoloured, as from burning."

This accident happened in an arsenal, and caused much uneasiness to the commissary of stores, from his apprehension that it was the consequence of an attempt to burn the arsenal. Mr. Humphries, however, recollected a passage in Hopson's Chemistry, which inclined both him and Mr. Golding, the commissary, to think that the spilling of the linseed oil upon the cotton cloth was sufficient to account for the accident; and this was clearly ascertained to be the case by subsequent experiments. The burning of a Russian frigate at Cronstadt in 1781, although no fire had been made on board of her for five days before, gave rise to the set of experiments alluded to in Hopson's Chemistry.

ART. XXVI. *An Account of an Appearance of Light, like a Star, seen in the dark Part of the Moon, on Friday the 7th of March, 1794. by William Wilkins, Esq. at Norwich. In Extracts of a Letter to the Rev. Samuel Vince, F. R. S. and of Three Letters to the Rev. Nevil Maskelyne, D. D. F. R. S. and Astronomer Royal; and communicated by the latter. Read July 10, 1794. P. 429. 1 plate.*

The following is the substance of these extracts. Mr. Wilkins, desirous of seeing Mercury, had been looking out for that planet from the Castle-hill in Norwich, but was prevented from seeing it by a clouded horizon. Upon directing his view to the moon, he was much surprized to see a light speck in the dark part of it. As two strangers passed Mr. W. he desired them to look at it, when they said it was a star, not knowing as Mr. W. did, that a star could not appear between the earth and moon.

"The spot appeared," says Mr. W. "rather brighter than any other enlightened part of the moon. It was there when I first looked. The whole time I saw it, it was a fixed, steady light, except the moment before it disappeared, when its brightness increased; but that appearance was instantaneous."

Mr. W. is confident he saw it five minutes at least, and after it disappeared, he found it a few minutes before eight o'clock. At the time, Mr. W. was in his 44th year, and had a strong good sight. This goodness of sight had been often remarked when he was at Orfordness constructing a light-house;

light-house; as he could discover vessels with the naked eye, which his companions could not discover but with the telescope.

ART. XXVII. *An Account of an Appearance of Light, like a Star, seen lately in the dark Part of the Moon, by Thomas Stretton, in St. John's Square, Clerkenwell, London; with Remarks upon this Observation, and Mr. Wilkins's. Drawn up and communicated by the Rev. Nevil Maskelyne, D. D. F. R. S. and Astronomer Royal. Read July 10, 1794. P. 435.*

This and the preceding paper are closely connected. Mr. Wilkins's observation attracted the attention of the astronomer royal, and additional information upon the subject induced him to lay the whole before the Royal Society.

Soon after Mr. Wilkins's observation, Sir George Booth, Bart. and his Lady, being on a visit at the Royal Observatory, the appearance was mentioned; when Lady Booth said, Thomas Stretton, their servant, had seen a similar appearance from St. John's Square. Upon this information Dr. Maskelyne examined the man, with due caution, concerning what he had seen, and, upon the whole, concludes, that it must have been the same appearance observed by Mr. Wilkins.

"It is a singular coincidence of circumstances," says Dr. M. "that Aldebaran should the same evening pass behind the moon, in nearly the same track which this star-like appearance was observed upon the dark part of the moon's disk; but the two facts, considered as independent of each other, are not incompatible. The appulse of Aldebaran to, and subsequent occultation by the moon's disk, was predicted in the nautical almanack, and observed by many. I observed its eclipse at the moon's dark limb at 6h. 47' 30", and its emersion from the moon's bright limb, at 7h. 30' 3" mean time, at Greenwich."

"I shall make no conjectures on the cause to which this extraordinary phenomenon may be attributed; but only remark, that it is probably of the same nature with that of the light seen of late years in the dark part of the moon; by our ingenious and indefatigable astronomer, Dr. Herschel, with his powerful telescopes, and formerly by the celebrated Dominic Cassini; although this has been so illustrious as to have been visible to the naked eye, and probably equal in appearance to a star of the third magnitude."

A list of presents received by the Royal Society, from November 1793 to July 1794, with the names of the donors, succeeds the articles already noticed; and an index, as usual, concludes the volume.

ART.

ART. VI. *The Attic Nights of Aulus Gellius, &c.**(Concluded from Page 455.)*

THE third chapter of the first book presents us with a passage well worthy of the reader's notice.

"It is said of Chilo\* the Lacedæmonian, that on the last day of his life, when death was approaching, he thus spake to his surrounding friends :

"That there is very little of all that I have said and done in the course of a long life, which has given me cause of repentance, you may, perhaps, well know. At this period I certainly do not delude myself, when I say, that I have never done any thing the remembrance of which gives me uneasiness, one incident alone excepted, in which, whether I acted right or wrong, I am by no means satisfied : I was once a judge, with two others, on the life of a friend. The law was such as to require his condemnation. Either, therefore, a friend was to be lost by a capital punishment, or the law was to be fraudulently evaded. Of the various means of alleviating so perplexing a matter which presented themselves to my mind, that which I adopted seemed comparatively the most justifiable : I silently gave my own vote for his condemnation, but I persuaded my fellow-judges to acquit him. Thus, in so important a business, I neither violated the duty of the friend, nor of the judge. But the fact gives me this uneasiness : I fear that it was in some degree both perfidious and criminal, on the same occasion, at the same time, and in a common business, to persuade others to do that which in my own judgment was not right."—Here we find that Chilo, a man of superior wisdom, was doubtful how far, in behalf of a friend, he might offend against law and equity ; which thing also distressed him at the close of life. Many others also of those who cultivated philosophy, as appears from their writings, have enquired with particular sensibility and acuteness, "Whether a friend may be assisted (I use their own words) in opposition to justice, to what degree, and in what instances." Vol. I. P. 10.

We shall add the conclusion of this chapter, as, in our opinion, such a sentiment from the mouth of Chilo, makes the perplexity mentioned at the beginning of the chapter still more remarkable : and it may perhaps strengthen the assertions of those who attribute the saying to Bias.

\* "Chilo was one of the seven wise men, and said to have lived 550 years before Christ : little more is recorded of him than that he was wise and virtuous. A sketch of his life is given by Diogenes Laertius, in whose work also the anecdote here related of him may be found. An example of his sagacity may be seen in the first book of Herodotus ; and such of his sayings as are preserved, prove him to have been a man of profound thinking, and accurate knowledge of the human heart." *Translator,*

"Among

" Among other wise and salutary maxims of this Chilo, who was the occasion of the arguments here introduced, this which follows is of experienced usefulness, as restraining within due limits the ungovernable passions of love and hatred.—" So love", (says he) as if you would one day hate, and so hate as if hereafter you may love." Concerning this Chilo, Plutarch the philosopher thus writes, in his treatise on the Soul :—" The sage Chilo hearing one say that he had no enemy, asked him if he had then no friend ; thinking that friendships and enmities necessarily followed, and were dependent on each other." P. 17.

Our readers have probably wondered at the morality of the Ancients ; they would doubtless be as much surprised at the want of politeness evinced in the 6th chapter. We will not hazard the transcribing it for fear of offending our fair readers. But we trust we can depend upon their indulging a smile at the following story of Papirius Prætextatus. B. 1. c. 23.

" It was formerly usual for the senators of Rome to enter the senate-house, accompanied by their sons, who had taken the prætexta. When something of superior importance was discussed in the senate, and the farther consideration adjourned to the day following, it was resolved that no one should divulge the subject of their debates till it should be formally decreed. The mother of the young Papirius, who had accompanied his father to the senate-house, enquired of her son what the senators had been doing. The youth replied, that he had been enjoined silence, and was not at liberty to say. The woman became more anxious to know ; the secretness of the thing, and the silence of the youth, did but inflame her curiosity. She therefore urged him with more vehement earnestness. The young man, on the importunity of his mother, determined on an humorous and pleasant fallacy : he said, it was discussed in the senate, which would be most beneficial to the state, for one man to have two wives, or for one woman to have two husbands. As soon as she heard this, she was much agitated, and leaving her house in great trepidation, went to tell the other matrons what she had learned. The next day a troop of matrons went to the senate-house ; and with tears and intreaties implored that one woman

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\* " This singular sentiment, here ascribed to Chilo, is, by Aristotle and Cicero, given to Bias. In Cicero's tract on friendship, Lælius affirms it to have been the opinion of Scipio Africanus, that no sentiment could be adduced more hostile to true friendship ; which, indeed, if the sentence be understood literally, is natural and just. To restrain the impulse of the social affections, from the idea that we may one day hate those whom now we love, tends to poison the sources of the noblest virtues, to excite universally the unamiable spirit of distrust, and, like Rochefaucault's Maxims, to present us only with the most unfavourable picture of human nature. But perhaps no more was intended, than generally to teach us moderation in the indulgence of all our passions." *Translator.*

might

might be suffered to have two husbands, rather than one man to have two wives. The senators, on entering the house, were astonished, and wondered what this intemperate proceeding of the women, and their petition, could mean. The young Papirius, advancing to the midst of the senate, explained the pressing importunity of his mother, his answer, and the matter as it was. The senate, delighted with the honour and ingenuity of the youth, made a decree, that from that time no youth should be suffered to enter the senate with his father, this Papirius alone excepted. He was afterwards honourably distinguished by the cognomen of Prætextatus, on account of his discretion, both with respect to speaking and holding his tongue, at such an age." p. 87.

The length of this quotation obliges us to refer our reader to the book for Mr. B's note on this passage.

B. II. c. 23. We have in this chapter cause to lament the depredations of time upon a fragment of Menander, which, though it has exercised the learning of Gronovius, Jos. Scaliger, and Casaubon, still bids defiance to metre and sense. Phileleutherus Lipsiensis, whose acuteness has been displayed to great advantage upon many fragments of Menander and Philemon, declined the attempt of restoring the passage in question. Mr. B. has undoubtedly given at least as consistent an interpretation of it as any scholar before him: yet we confess we are more pleased with Scaliger's correction of the last line, than what he has adopted: we mean as to sense, for the metre we confess is *doubtful* \*.

τάχιον

\* Comparativa in *ult* exeuntia, says Dawes, in sermone Attico penultimam semper producant, p. 251. Miscellan. Crit. Edit. Burgesii.—The learned editor, in his notes, p. 469, supposes Dawes to be mistaken, and refers us to Markland's note on the 1101 line of the Suppl. Mulier. Euripides, where ἡδίων closes the verse. We suspect the reading, though Musgrave has without opposition admitted it. That the three Greek tragic writers, and Aristophanes, uniformly make the penultimate short, we admit, though we have doubts as to the practice of later Attic writers. Markland in loc. cit. quotes from the eighth book of Athenæus ἡδὲν ἡδίων. The verse was written by Sotion. p. 336. Athen. Bensley, where he leaves untouched the lines quoted by Gellius, because the old editions of that writer were not then at hand, writes thus, "Versus ultimos primæ ῥήσεως sic finxerat Grotius,

Παῖδισκάριον θερραπειτικὸν τάχιον λόγε  
'Απήγαγ' ἔστω τις δ' ἄρ' ἢ ἀντεισάγει,

Hæc ut vera non esse ultro fateor, senarii sunt.

Though he rejects the emendation made by Grotius, he is not offended at finding the penultimate short in τάχιον. Vid. p. 64, Emendat.

τάχον ἀποκρεῖσθαι δι' αὐτοῦ, ἢ γῆρας ἐισάγειν.

i. e. "A man should sooner hang himself than marry an old woman."

We cannot but express a wish that Mr. B. had consulted in this passage the great names mentioned in his preface. Under whatever difficulty this passage is buried, we doubt not but it might have been extricated by the profound learning of Parr, or the exquisite acumen of Porson\*.

Chap. 11. Book 4. Gellius sets out in this chapter with opposing the common opinion that Pythagoras abstained from beans. He enters into the subject very fully, quotes from various authors, and then touches upon some other articles of food, from which Pythagoras was thought to enjoin an abstinence. He here introduces, and lays great stress upon, the authority of Plutarch. From these circumstances a probable argument arises to our mind, that Plutarch was not the author of the treatise commonly ascribed to him *Περὶ παιδων Ἀγωγῆς*. For in that treatise Plutarch is made to say, that Pythagoras, by enjoining an abstinence from beans, intended to dissuade his pupils from any interference in political matters. We subjoin his words. *Κυάμων ἀπέχεσθαι· ὅτι ἐδιδότο πολιτεύεσθαι· κυάμειός γάρ ῥ' ἔστιν ἐμπροσθεν αἰ ψηφοφορεῖται, δι' ὃν πείρας ἐπιτίθεται ταῖς ἀρχαῖς.*

Now we confess this always appeared to us a very puerile conceit, and unworthy the philosopher of Chæroneæ. The argument we would deduce from this chapter, respecting the authenticity of the treatise in question, amounts to this. It is not likely that Plutarch would have countenanced a notion which Gellius positively pronounces false. If he did countenance it, it is not likely that our author, who seems to have taken great pains with the question, was conversant with Plutarch's works, and has paid great deference to his opinion on a subject intimately connected with it, would have been ignorant of it. In addition to the arguments against the genuineness

dat. in Menand. But further, in another passage of Menander, corrected by himself, he makes the penultimate in *βελτίον* short,

\* *Ἀν' πρῶτος ἐξίληθης, καταλύσεις βελτίον.* See p. 78. *Reviser.*

\* Among the communications with which Mr. Beloe was favoured on the subject of Gellius, we understand that he mentions with respect a paper received from Mr. Wakefield, of which he availed himself to correct the quotation from Favorinus, vol. 2. p. 151. To the same learned gentleman he is indebted for the emendation of "*febri rapida*," vol. 2. p. 338, and for the note on the *Lion*, vol. 3. p. 19. *Rev.*

† Rualdus thought this treatise spurious. Fabricius dissents from Rualdus ;

ineness of this treatise, drawn from its matter and style, what we have here said may perhaps be not altogether unworthy of notice.

Book V. chap. 8.

“ Ipse Quirinali lituo parvâque sedebat  
Succinctus trabeâ, lævaque ancile gerebat.”

“ Higinus affirms, that in the above verses Virgil has erred, as if he did not perceive that something was wanting to these words—

“ Ipse Quirinali lituo.”

“ For if,” says he, “ we allow that nothing is wanting, it would appear as if it were to be understood *lituo & trabeâ succinctus*, which is most absurd: for as *lituus* is a short rod, bent at the stronger end, such as the augurs use, how can he be said to be *succinctus lituo*?”

Gellius has quoted many criticisms of Higinus upon Virgil: many of which, equally petulant and tasteless with the present, he has successfully repelled. But here we think he has failed. The force of Higinus's objection evidently rests upon the two expressions *lituus* and *trabea* being so connected, that they depend upon the same word *succinctus*. Now this, in our opinion, is not sufficiently supported by the elliptical phrases which Gellius brings to the aid of Virgil: *hinc magnâ eloquentiâ*, &c. It would have been more to his purpose to have remarked, that two words are sometimes coupled together by the Poets in such a manner as to depend upon a third word, which is adapted to one of the foregoing expressions, but not to the other; which word however supplies to the mind of the reader, an appropriate term for the word to which it is not adapted. An instance will illustrate our meaning, and justify Virgil. Teneer speaking of the fatal gifts of Hector and Ajax to each other, says,

‘Αἶψ’ ὅτε ἔειπες τῶτ’ ἰχάλευσσι ξίφος,  
Κακῆινον Αἰῶνς, δαμνιερὸς ἄγγελος.

Sop. Aj. 1034.

Ronaldus; see *Bibliotheca Græca*, vol. 4. p. 348. We differ from Fabricius, and when the learned notes of Wyttenbach come forth from the Clarendon Press, the question we doubt not will be fully decided. It may not be improper to observe, that Corradus seems to doubt whether the life of Cicero was really written by Plutarch. See *Quæstara*, p. 378. On the other hand, a fragment de *Anima* which, in Stobæus, Sermio 119, is ascribed to Libanius, has lately been proved by Wyttenbach to be the work of Plutarch. It is subjoined to Wyttenbach's *animadversiones in Librum Plutarchi de sera Numinis Vindictâ*. *Reviewer*.

“*Εὐχρη*”

\* *Exuvie* (sc. *ζώνης*) is coupled with *ξίφος*, and depends upon *εχθρῶν*. But this is an improper term applied to a belt, and therefore it supplies *ἐπλεξέ*, or *καλίσκουσαι*\*. In the passage before us, *instruētus* or *insignis* may be supplied before *litus*.

Book VI. The second volume, at its outset, furnishes us with a singular instance of the advantages derived to an ancient writer, when a real scholar undertakes to translate him. The beginning of the sixth book has hitherto been considered as irrevocably lost. Every MS. that has yet been collated is without it, and consequently every printed copy. Mr. B's extensive reading, and indefatigable attention to every circumstance connected with A. Gellius, have enabled him to restore it from Lactantius's Epitome of Divine Institutions. "It is a whimsical circumstance," Mr. B. observes, "that the greater part of this very Epitome should have lain hid till the present century. In the year 1712, Professor Pfaffius found a MS. at Turin, that had been complete, but by accident had since lost five chapters." From the professor's publication, Mr. B. has made an addition to his author, for which every scholar is bound to thank him. We cannot help expressing our wishes, that he had given the text of this long lost passage in a note.

B. XI. chap. 2. Our readers will thank us for some observations which Gellius has introduced from Cato's *Carmen de Moribus* †.

\* This usage has been incidentally observed by many commentators upon ancient authors, but the fullest proofs are to be found in D'Orville's notes on Chariton, p. 395. In cap. 6. lib. 2. Gellius vindicates to our satisfaction, Virgil in his use of *vexasse*,—*Dulichias vexasse rates*. But we will not withhold from our readers the opinion of Corradus. He supposes Virgil ad nomen, verbum accommodasse: hoc summus poeta fecit, qui, quod Scylla, quod a verbo Græco *κυλλω*, latine, *vexo*, dicta videatur ita ludit—*Quid loquar aut Scyllam Nisi*, quam fama secuta est Candida succinctam latrantibus inguina monstribus *Dulichias vexasse rates*—Pierius, one of the interlocutors, says, non vidit hoc Gellius; Corradus answers, with pleasantry, non est de eo mirum qui de noctibus scripsit; præterea vim ille verbi tantum quaesivit. See p. 376 of the *Quæstura*. We do not assent to the interpretation given by Corradus, but are content with the explanation which we find in Gellius. *Reviewer*.

† So it stands in Mr. B.'s text. Would it not have been better to have rendered this title into English? We meet also with "the oration of Demosthenes *περὶ Στεφανῶ*" (vol. III. p. 3.) Mr. B. will excuse us for hinting, that he should have *Englished* his book as much as possible. *Reviewer*.

"It



"It was customary," says he, "to be dressed handsomely in public, and plainly at home. They purchased horses at a dearer rate than cooks. Poetry was in no esteem\*; and if any one addicted himself to the study of it, or frequented entertainments, he was called a glutton." And in the same book is that celebrated sentence of truth, "Human life is much like iron—if you use it, it is worn away; if you use it not, rust consumes it. So we see men worn away by exercising themselves, while sluggishness and torpor, without exercise, is yet more detrimental." Vol. II. p. 278.

We have now laid before our readers some specimens of this learned work. As to the fidelity with which it is translated, we can speak decisively in its favour. That the annotations are apposite, and drawn from sources to be depended upon, we have as little hesitation to pronounce. In other respects it has been our aim to enable our readers to form their own judgment on the merits of the work, as circumstances of peculiar delicacy prevent us from speaking in its praise as we wish.

We come now to a part where we have less hesitation in speaking out: we mean the inaccuracies we have observed. That a work of such magnitude and difficulty should be executed without any errors, we are confident would be an hopeless expectation. We have accordingly observed some, upon a careful inspection, but our readers will see that they are few in number, and that in some of these Mr. B. has only erred in common with other scholars.

The beginning of chap. 18. b. 1. we would translate thus, altering two expressions in the present translation.

\* "The fate of poets seems to have been much the same in all ages; their productions honoured, and themselves neglected. The maxim of Charles the IXth seems to have prevailed in every age: "*Equi et poetæ alendi non faginandi.*" Though Otway, Chatterton, and some others, would have been glad if even this cold comfort had been granted them. It is certain, that in the time of the republic, poets were held in no estimation at Rome; they wandered from house to house, singing the praises of those who would give them a dinner. When Fulvius went on some expedition as consul into Ætolia, he was abused for his effminacy, in taking Ennius the poet in his suite. Plato, a very wise man, has in some part of his works this remark: No one in his senses will knock at the door of the Muses." *Translator.*

† We prefer Thyfius' interpretation of the word *graffator*. *Graffari juxta Festum antiquis erat adulari.* We would therefore substitute "parasite" for "glutton." The species of meanness here alluded to, is well ridiculed by Terence, in the character of Gnatho (Eunuch.) and by Juvenal in his fifth satire. *Reviewer.*

"M. Varro,

“ M. Varro, in his fourteenth chapter of Divine Things, makes it appear that L. Ælius, at that time the most learned man in Rome, was in an error because he had resolved an old Greek word (which had been *transferred* into the Roman language) into two Latin words, proceeding upon a false principle of etymology, as if it had, *from the first*, been formed in Latin.” And a succeeding sentence we would render thus. “ For he has assigned wrong explanatory reasons (*causas*) for some words really old Greek, as if they were properly and solely our own in Latin\*.”

In a note to chap. 6. b. 4. Mr. B.'s memory has failed him with respect to the *ancilia*, which were not spears, but round shields.

Ch. 14 of the same book, we find conjectanea rendered conjectures. Does not the term rather agree with our English word Common-place books, called by Cicero *Adversaria*?

Chap. 22. b. 10. The title to this chapter is thus translated. “ A passage cited from the book of Plato called Gorgias, on the abuses of false philosophy; in which he lashes rashly those philosophers who are ignorant of the benefits of true philosophy.” In a note to this passage we are told, “ I think, with H. Stephens, that the title of this chapter involves no little perplexity. Where is the temerity of pointing out to censure the impudent or idle pretenders to philosophy? or, as Stephens observes, ‘ If it be an act of temerity, why is the passage here inserted with so many and such high encomiums?’ ”

Mr. B. appears to us, in this instance, to be misled by the high authority of H. Stephens. With proper deference to them both, we think the objections to the title have arisen in their misconception of Gellius's meaning. The original is as follows: “ *Locus exemptus ex Platonis libro, qui inscribitur Gorgias, de falsæ philosophiæ probris: quibus Philosophos temere inesseunt, qui emolumenta veræ philosophiæ ignorant.*”

This is undoubtedly obscure, but we think it will bear the following interpretation.

\* It is not easy to translate the words of Varro. *Verborum Græcorum, proinde atque essent propria vestra reddidit causas falsas.* Mr. B.'s words are “ rendered some ancient Greek words as if they were originally Latin.” Now, Ælius did not mean to render the Greek words at all, but he wrongly explained Latin words which were really derived from them, though he knew it not. They who are acquainted with Scaliger's celebrated work *de causis L.L.* which have no difficulty as to Varro's meaning, and the embarrassment to an English Translator seems to arise from the continuation of *causas* with *reddere*.

“ A passage

"A passage cited from the book of Plato called *Gorgias*, containing some reproaches on false philosophy: which they, who are ignorant of the benefits of true philosophy, indiscriminately and rashly apply to all philosophers." We translate "quibus incessant with which they lash" and the antecedent to "qui" is "illi" understood, and not "philosophos." We think there is no doubt from the context, but that this last word conveys the meaning we have assigned to it, being used καὶ ἰσχυρῶς for genuine, real philosophers\*.

In the course of this chapter we meet with an expression which is certainly literal, yet hardly intelligible to an English reader. "κινδυνὸν ὢν περιτρίβειν ὡς ὄντις ὁ Ζήθος πρὸς τὸν Ἀμφίωνα, is rendered, "I risk therefore that to happen to me with respect to you, which happened to Zethus with respect to Amphion†."

Ch. 7. b. 18. Instead of "the temple of the Carmentæ" we ought to read "temple of Carinenta or Carmentis," for the name is spelled both ways; and this, we imagine, led Mr. B. into the mistake. Carmentis was the mother of Evander. See Virg. *Æn.* 8, 336.

Ch. 15, same book. Instead of "the first five feet" it should be "the first five half-feet." The question discussed in this chapter can be interesting only to scholars: and to them we may be allowed to say, that Mr. B. although he has Muretus on his side in his explanation of the chapter, and even Bentley in his objection to Varro's statement, may appear to our readers to be mistaken in respect to the Poets who preceded Varro. We refer our readers to Burgess's edition of *Dawes' Miscell. Critica*, p. 21, that they may be satisfied as to the point of chronology which this question involves, and in which any one may immediately convince himself, by casting his eyes upon Priestley's useful and accurate chart.

The learned reader will excuse us for stating our own opinion at full. In respect to Greek writers, the instances quoted by Muretus show Varro to have been mistaken in his position about Hexameters, and the instances we are about to produce will prove that single words are sometimes admitted by the

\* We understand, from a learned friend, that he lately communicated to Mr. B. a translation of this title similar to our own.

† This is a very favourite subject of allusion with classical writers. Vid. C. c. de Orat. l. 2. c. 37, and ad Horenn. l. 2. c. 43. Vid. & Horat. Ep. r. 18. 41. Cicero borrowed his from Pacuvius, Horace probably had Euripides in his mind in this passage as well as in Ep. 1. 26, 78.

writers of Greek Iambics in the middle foot, in the third and fourth, which the Metrici alluded to by A. G. deny\*.

Ὅς κάρτα μοι σαφὲς ἰδιώματος κακὰ. Æsch. *Perfæ*. 519.  
 Τί νῦν συγίς; πάντα γὰρ ὡς ἀπλῶ λόγῳ. Prom. *Vinct*. 46.

See also v. 41, l. 17, of the same play, and v. 194 of the *Perfæ*.

Let us now proceed to Latin poets—

Perrupit artus : qua miser solertia Accius in *Prom*.  
 Omnes facere recte mali pignem Id in *Clytem*.  
 Illud mihi verbum non placet quod nunc habes. *Plautus*.

See also Terence *Andria*. A. 1. S. 1. and Seneca *Troad*. v. 1136. *Her. Æt*. v. 10.

*Integras partes orationis medios haud unquam posse*, are the words of Gellius. We have produced several instances in which the fourth foot is a complete word, and one in which the third is so, though we allow that examples of the latter sort are very rare indeed.

In opposition to Varro's remarks on Hexameters, Bentley produced from Lucretius

*Reddenda in ratione vocare et semina rerum ;*

And from Catullus,

*Omnia fanda nefanda malo permixta pudore.*

To Bentley Dawes would reply by asking, how it appears that these verses in Catullus or in Lucretius were published before the work of Varro? See *Misc. Crit.* p. 21.

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\* As it would exceed the usual limits of a Review to state many other particulars in which we suppose Gellius to be mistaken, we will subjoin the substance of an excellent note, written by Peter Faber, in his Commentaries on the second book of Cicero's *Academics*. Gellius, l. 16. c. 8. seems to say, that Cicero had used the word *pronunciatum* for *ἀξιωμα* till he could find a better. See *Tusculan Questions*, l. 1. But Faber proves, that in the book *de Fato*, he had written *enuntiatum*, id autem appellatur *ἀξιωμα* quod est quasi *effatum* aut verum esse aut falsum. Here says Faber, non est quod vereare ne sit error hic in nomine *effatum*. Again—Gellius, l. 18. c. 14, says, that for the Greek word *ἡμιολος*, there is no correspondent Latin word. But Faber proves that Cicero had used for it *sesquialterum* in the *limæus*, and *seuipleus* in the *Orator*. Gellius moreover, l. 5. c. 20, contends, that no writer of good Greek uses *solæcismus* or *barbarismus*. Faber, on the contrary, defends *solæcismus* from Aristotle, Theophrastus, and Chrysippus. We add, that Thæsius, in his notes on Gellius, refers for this word to Lucian in *Vita*, and to Plutarch's *Sympos.* l. 8. c. 9.

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We can, however, produce from writers who preceded Varro, examples in opposition to Varro's canon.

Corde capeffere femita nulla viam stabilibat. Ennius.  
 Afsequitur nec opinantem in caput inſilit ipſum. Lucilius.

Theſe verſes of Lucilius and Ennius were extant in the time of Varro, and here we find that the *quintus ſemipes* is not the end of a word, as Varro is ſaid by Gellius to maintain that it is *omnimoda*.

Among the *errata gravia* of this work, we have noticed “reſpectfully” for “reſpectively,” vol. 1. p. 27. Pref. “neceſſitudo\*” for “neceſſitas” p. 8. Vol. 2. lin. 13. and “Zetho” for “Zethus” p. 254.

In chapter 6th of the 18th book, we could wiſh Mr. Beloe either to have enlarged his tranſlation, or to have explained the meaning of Gellius in a note. The original words are, *quoniam non in matrimonium tantum, ſed in familiam quoque mariti, et ſui hæredis locum veniſſet*—“For ſhe comes not only into wedlock, ſays Mr. B. but into the family of her huſband, and the ſituation of *his heir*.” Now, in paſſages relating to law, the poſition of *ſuus* immediately before *hæres*, is, in proſe writers, generally ſignificant. The words of Gellius would, therefore, have been more pertinently and more forcibly tranſlated, “his *domestic heir*,” and for ſuch a tranſlation the reaſon might have been aſſigned in the following paſſage from Taylor—“The *Hæres Domæſticus*, the *Suus Hæres* (i. e. the ſon under the father's power, or the grandſon upon the death or emancipation of that ſon, and ſo on) by a fiction of law is ſuppoſed to be one perſon with the *paterfamilias*, and not to *ſucceed* into the eſtate, but to have been in before” He quotes three paſſages from the *Digeſts*, where *ſui* is prefixed to *Hæredes*, and he alſo ſubjoins theſe words from the *inſtitutes*—*Sui Hæredes ideo appellantur, quia domæſtici Hæredes ſunt, et vivo quoque patre quodammodo Domini exiſtimantur*. See Taylor's *Elements*, p. 385. In p.

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\* Sometime after the publication of Markland's remarks on the *Epistles of Cicero to Brutus*, and on the four *Orationes*, falſely as he thinks, and we alſo, aſcribed to Cicero, there appeared a *Difſertation*, in which the defence of P. Sylla, aſcribed to Cicero, is clearly proved to be ſpurious. In chap. 1. of the *Oration*, we read *ſi noſtram in accuſatione ſua receptatem familiari tatemque viſtaſſet*; and this inſtance is ſometimes alledged to ſhew, that even Cicero uſes *neceſſitas* for *neceſſitudo*. But the author of the *Difſertation* above mentioned, more judiciously rejects the authority of this example, and fixes upon it as one proof, that the *Oration* for Sylla is not genuine. In p. 58, he quotes what Gellius ſays, in the words aſcribed to Cæſar, and thinks that Gellius ought to have concluded from this uſe of *neceſſitas*, that the *Oration* ſaid to be Cæſar's is ſpurious.

386 he adds, " This heir, by the Greek writers, is called *εὐτοκληρονόμος*, and St. Paul is thought to allude here, when he writes *ὥστε οὐκ ἔτι εἰ δούλος, ἀλλ' υἱὸς ἢ δὲ υἱὸς, καὶ κληρονόμος*. Ep. ad Galat, cap. 4, verse 7.

With these inconsiderable deductions from its general merit, we hesitate not to pronounce the translation of A. Gellius a most valuable accession to English literature. Certain we are; it must have cost the author infinite labour; but we trust the merited praise attending it will enable him to acquiesce in the following observations of a brother critic of antient days.

Εἰ δὲ τῶ δοκῇ καὶ πόνη πολλὰ τὰυτὰ καὶ περὶ μαλίστας μεγάλης ἀξίας εἶναι, καὶ μάλα οὐδὲν δοκεῖ κατὰ τὸν Δημοσθένει· ἀλλ' ἰὰν λογίσσῃαι τὰς ἐξακολουθήσας αὐ τοῖς καλοθεμίνοις ἐπαίνους, καὶ τὸν καρπὸν τῶν ἀπάντων, ὡς γλυκὺς, ὑπαθείς ἡγήσεται ἰὺς πόνους\*.

ART. VII. *The History of two Cases of ulcerated Cancer of the Mamma; one of which has been cured, the other much relieved, by a new Method of applying Carbonic-Acid Air: illustrated by a Copper-plate; with Observations. By John Ewart, M. D. one of the Physicians of the Bath City Infirmary and Dispensary. 8vo. pp. 62. 1s. 6d. Crutwell, Bath; Dilly, London. 1794.*

THE first application of *fixed*, or, as it is now more properly termed, *Carbonic-Acid Air*, to cancerous ulcers, appears to have been made in the beginning of 1772, by that able surgeon Mr. White of Manchester; who was probably led by the remarkable sweetening property, which Dr. Priestley and others had just then discovered it to possess, over putrid animal matter, to try its effects in correcting the foetor of these sores. The only account of this attempt, which we have seen, is given very briefly by Dr. Percival in his paper on the Medicinal Uses of Fixed Air, (*Essays Med. & Experim. v. 2.*) in which he says, that the fixed air sweetened the discharge, mitigated the pain, and produced a better digestion; but adds, that after two months assiduous application, no farther progress was made towards a cure. M. Peyrillie, in his *Dissertation de Cancro*, which gained a double prize from the Academy of Sciences at Lyons in the year 1773, after endeavouring to prove, that the cancerous *virus* arose from a putrid fermentation of stag-

nant lymph in the diseased part, proposed the gas sylvestre, or fixed air, as a corrector for it; and relates two cases of cancer, one of the lip, the other of the breast, where this application was attended with such favourable effects, that there was great reason to expect a cure would have been attained, had not both patients been carried off in the mean time, by other diseases. A few other instances, perhaps, might be collected by a diligent search through later medical writings, where fixed air had been tried with relief in cancer; but none has occurred to us worthy of notice except the following, which is mentioned only transiently by the late Dr. White of York, in his treatise on *Phthisis Pulmonalis*, p. 187. "The offensive smell attending an ulcerated cancer, is far from being the least part of a patient's sufferings; this is effectually taken off by the application of fixed air, which also very powerfully alters the malignancy of the ulcer, as I have several times experienced. I saw an ulcerated cancer of the breast, so large as to be able to contain a large pine-apple, reduced to the size of a crown piece by the application of fixed air: it was indeed assisted by the *Cicuta*."

Such, we believe, was the amount of the public testimonies in favour of this remedy in cancer, until the appearance of Dr. Ewart's pamphlet, which has certainly excited, and indeed appears to deserve, a greater share of attention, than any thing that has yet been offered on the subject.

The first case is that of Susan Alford, aged 58; admitted, on the 24th of June, 1794, an out-patient of the Bath City Infirmary and Dispensary, for an ulcer on the upper part of the left breast, extending nearly five inches in length, between three and four in breadth, and about two in depth; with a sinus running from the lower part downwards under the skin, of such a depth and capacity, that she used several times a day to press out from it the quantity of one, two, or more table spoonfuls of an intolerably foetid matter. The surface of the ulcer was of a shining glossy hue, without any appearance of granulations. The ragged margins of the sore, and the substance of the mamma (which was naturally of a large size) to the distance of an inch or two round, but chiefly below it, were swelled and indurated, forming irregular knobs, which in many places seemed to adhere to the pectoral muscle beneath. The whole was attended with a most constant pricking pain, which she sometimes compared to a sensation of burning, and this frequently increased to such an extreme degree of agony, as to make her scream out for hours together. Some ounces of blood were often discharged from the sore, which happened most generally when she was warm in bed, and was followed

by a temporary abatement of the pain. Her appetite and strength were much impaired; her body had been progressively emaciating, and her spirits were sunk with long suffering, and the despair, of finding relief. She complained of attacks of shivering, succeeded by heat and thirst, and afterwards by cold sweats, which particularly occurred in the night.

The complaint originated from a blow received on the breast, fourteen years before; and from the history of its progress, minutely detailed by Dr. E. as well as from the concurring opinions of several eminent practitioners at Bath, little room, he observes, is left to doubt the cancerous nature of the disease. One circumstance only strikes us as unusual, namely, that "the axillary glands do not appear to have been at any time affected."

Dr. E. observes, that on his first seeing the patient, he entertained no greater hopes of affording her any essential benefit, than the other gentlemen had done, whom she consulted before him; yet the imperfect attempts to apply the Carbonic-Acid Air, which he had seen or heard of, though not successful enough to have generally encouraged its further trial, had nevertheless afforded such a degree of relief, as to promise still greater advantage from a better application of the remedy. The following mode was accordingly determined on. The neck of a bladder was cut off, so as to make an opening large enough to cover the ulcer entirely, and the cut edge fastened in such a manner as to be air tight, to a circular aperture of corresponding size, made in a piece of soft leather covered with plaster: the bladder and leather thus joined, somewhat resembling a hat with a high crown and narrow brim. The leather being then closely applied, by means of the plaster spread upon it, to the sound skin round the ulcer, the bladder, previously compressed to expel the atmospheric air, was inflated with Carbonic-Acid Gas, through a smaller orifice made at the fundus, into which the gas was conveyed by a flexible tube, communicating with an apparatus that held an effervescing mixture of chalk and vitriolic acid: as soon as the bladder was full, the orifice at the fundus was tied up, so as to detain the gas, and keep it in contact with the surface of the ulcer; and a small cradle, made of wire, was placed over the bladder, to prevent it from being pressed on. The air was renewed twice, sometimes three times, a day, accordingly as its escape or absorption rendered a supply necessary; but so well did the contrivance answer its purpose, that when the bladder was filled at night, it was generally found to contain a considerable quantity of its air in the morning.

At



At each application of the air, the first sensation was that of coldness, lasting for a few minutes, and succeeded by a glowing warmth, which continued for half an hour. She declared, on the first morning after it was applied, that she felt easier, and her rapturous expressions of relief were rendered unequivocal in a few days, by an evident and considerable amendment in the appearance of the sore. The process of healing went on without any interruption, except once that the discharge became somewhat bloody, from her having hurt the breast by turning on her face while asleep, and another time that an erysipelatous eruption appeared on it, accompanied with fever and sore throat, which seemed entirely adventitious. By the 19th of September, the sore was filled up and skinned over; neither the original substance of the breast, nor the new formed part, had any perceptible induration; and the whole bore handling and pressure without the least uneasiness: the skin, however, which covered the cicatrix, was still irregularly elevated and hardened. On the 30th of September, just fourteen weeks from her admission, she was discharged cured; having completely recovered her appetite, her strength, and her sleep, and being in every respect a renovated creature.

It is proper to observe, that at the same time the Carbonic-Acid Air was prescribed, the patient was ordered to take the sixteenth part of a grain of arsenic, in solution, three times a day; and continued to do so from about a week after her admission, until within a fortnight of her being discharged. But Dr. E. remarks, that the benefit of the C. A. Air was evident before the arsenic was administered, and that the continuance of this remedy was owing to his absence from Bath during that period, and to the apothecary's attention, that the whole of the original prescription should be strictly executed. We could have wished, however, that the Carbonic-Acid Air alone had been employed; as the exhibition of a medicine which M. Febure and others have asserted to be frequently successful in the cure of cancer, necessarily creates a doubt whether the gas by itself would have answered; more especially as it did not prove equally efficacious in the second case, in which arsenic was *not* given.

The second case is, that of Mrs. A. aged 57, wife of a banker at Bath. Here the complaint originated without any obvious cause, about three years before; and, from the time that the tumor had been converted into an ulcer, by the repeated and injudicious application of caustic, under the direction of a quack, excepting a temporary amendment, which occurred on her first taking the Barytes Muriata internally, and using  
an

an external application that she received from Ireland\*, the ravages of the disease, both on the part, and on the constitution, had been rapid and uninterrupted. When Dr. E. first saw her, a hideous ragged sore, extending six inches in length, nearly five in breadth, and two in depth, occupied the left breast; having in the center a hard ulcerated tumour, which poured out blood upon the least pressure being applied to it, and from which, a few days before, not less than a pint of blood had issued at one evacuation. The discharge was copious, thin, ichorous, and highly offensive. The pain extreme, and almost without ceasing; so that she had not enjoyed one night of repose for twelve months. Her body emaciated nearly to a skeleton; her appetite gone; and pulse from 100 to 120; with chilly fits, succeeded by heat and sweating, particularly in the night.

On the 28th of July 1794, the Carbonic-Acid Air was applied as already described, and on the 30th she declared her breast quite easy, rested better than for some months, and next day could move the left arm with more freedom. The ulcer soon became free from bad smell, and the discharge puriform, but still very copious. Her debility and want of appetite, however, growing alarming, a general restorative plan was joined, and she was ordered to take, three or four times a day, an ounce and a half of a pretty strong decoction of the broad-leaved willow bark, which, Dr. E. says, he has found little, if at all, inferior to the Peruvian bark, as a tonic medicine, and grateful to many stomachs which rejected the latter. A smart attack of fever supervening, (apparently from exposure to cold) this was changed for saline and antimonial medicines, and these again, when the fever subsided, for Dr. Griffith's mixture, containing myrrh, kali, and vitriolated iron, which was continued afterwards. The progress towards a cure, however, was by no means so rapid or so steady here as in Alford's case; for, although at the end of two months Mrs. A. was free from pain, slept well, had recovered her appetite, and, in a great degree, her strength, yet the sore had contracted only an inch in one direction, and half an inch in the other; and, in a note, added we presume about the time of publication, (Oct. 9th,) we are told, that on the 3d and 4th of October she had some return of pain, and of ichorous discharge, which however was

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\* This we take to be what is known by the name of *Plunket's remedy*, which is composed of the *ramunculus hammula*, two handfuls; *cotula foetida*, one handful; white arsenic, ʒij; flowers of sulphur, ʒj; reduced to a powder, and this made into paste with white of egg.

attributed to the escape of the air from the bladder, and subsided upon its being more frequently renewed.

In this instance, then, the C. A. Air appears to have done less than in that which we related from Dr. White; "but," as Dr. Ewart justly adds, "it is no small recommendation of what has been applied, that it has kept a person in ease and comfort for two months, who, for so great a length of time before, had known only agony and torture; and who, in the same interval, has, to a most surprising degree, recovered her general health."

The latter part of the pamphlet consists of observations on the foregoing cases, and *conjectures* on the probable mode in which the C. A. Air produced its effects. For these, however, we refer our readers to the publication itself; particularly recommending to their attention, the author's hints respecting the employment of this remedy, where the thorax, abdomen, and other important cavities are opened, and inflammation in danger of being excited by the admission of atmospheric air. The idea that the fatal inflammation which generally ensues after the Cæsarean section, might be avoided by some such means of excluding common air, had occurred to us long before this pamphlet appeared; but being ignorant of the peculiar soothing effects which Dr. Beddoes has lately shown (*Med. use of Fast. Airs*) the Carbonic-Acid Air to possess when applied to irritable and inflamed surfaces, we had, in our own mind, fixed on pure hydrogenous or inflammable air, as the most likely to answer the purpose, from the circumstance of its being copiously generated in the intestines, and therefore, if at all stimulant to these parts, probably much less so than others to which they are not accustomed.

At the end is given a plate of the apparatus for obtaining the C. A. Air, and keeping it ready for use when wanted. From the near resemblance which the reservoir of this bears to that of the apparatus described in Dr. Beddoes' publication, we conclude the ingenious Mr. Watt to have been the contriver of both. The explanation given here, however, is certainly defective, in not mentioning the advantages which this apparatus has over the very simple one of a flexible tube connected with a vessel containing an effervescing mixture; namely, that the C. A. Air, in passing through the water into the reservoir, is freed from the vitriolic acid which it would otherwise carry along with it, and which, for want of such precaution, in a case where we know that the gas was applied, greatly aggravated the pain, and banished every hope of ease from the remedy. We are convinced that a contrivance, which, if not superior to this, has yet the advantage of being more familiar, would have been

been oftener employed ; and such a one we think might readily be furnished, by merely adding a flexible tube with a wooden pipe at each end, to Nooth's apparatus for impregnating water with fixed air : one of these pipes being introduced into the orifice, made in the fundus of the bladder that covers the fore, let the other be thrust through a cork closely fitted into the neck of the middle glass, which should be about two-thirds full of water : the effervescing materials being then put into the lower glass, the air separated from the chalk will, in passing up through the water, be pretty well freed from the vitriolic acid it carries along with, before it is applied to the ulcer.

We think the author mistaken in supposing cancer " a very frequent disease ;" and that the circumstance of Mr. Hill of Dumfries having, in the course of thirty years, extirpated eighty-eight *genuine* cancers, is an insufficient proof. Mr. Hill set out with the opinion, that excision was the only remedy, and his success in accommodating and performing the operation early, drew patients to him from very distant parts of the country. From *his* practice, therefore, " in the small town of Dumfries," no conclusion can be drawn as to " the devastation produced by this disease in London, Paris, and other populous cities." *Preface, p. viii.*

The importance of the subject has induced us to consider it minutely ; and we shall be as happy to announce any further instances of success with this remedy, as we are unwilling to credit the reports which prevail, of its having ultimately failed in both the cases related above.

ART. VIII. *Elegia Grayiana Græce. Accedit etiam Epitaphium in Ecclesia \* Episcopali Bristolienſi et Græce Redditum, Interprete Edwardo Tew, A. M. Coll. Etonens. Socio. 1s. pp. 31. Faulder, 1795.*

“ O Lyre divine, what daring spirit  
Wakes thee now ? Though he inherit  
Not the pride and ample pinion  
That the *Greek Professor* bear,  
Sailing with supreme dominion  
Through the azure deep of air ;  
Yet oft, at *King's*, his patient eye would pore  
On Scapula's and Hederic's letter'd page,  
And painful Dan Morell's prosodic lore—  
Then let him mount, and, " spite of critics rage,

\* Why not cathedrali, as usual ?

Be

Be hail'd a scholar, of no vulgar place,  
Beneath perfection far—but far above disgrace.”

GRAY'S PROGRESS OF POETRY, *ad fin.*

In this vaticinating age, when many a prophecy, by the help of time and patience, confutes and annihilates itself, we cannot but assume some credit for the success which has attended our literary predictions on the subject of Gray's Elegy. We announced at a very early period of our labours (Vol. I. p. 181) that Mr. Cooke and Dr. Norbury would be succeeded by various competitors. We announced too, (Vol. V. p. 132) that another Grecian would soon enter the lists, though not with sufficient speed to enable us to submit his performance to the public decision, together with those which at that period fell under our consideration. Mr. Tew's poem is now before us, and we resume our critical employment.

After so late and so minute an investigation of this subject, it will be difficult for us, without the most fatiguing tautology, to enter a-new on the particulars of our censorial office. “*Omnia jam vulgata.*” Our strictures on Mr. Tew's antecedents are before the public, and by the public opinion they must stand or fall. As yet we have no reason to believe that they were hastily obtruded on the learned world, or that any observation was hazarded which will not stand the test of rigid examination\*. To our general remarks we have therefore nothing to add, and we shall request the indulgence of our readers, while we make a few particular annotations on the work now immediately in question: a task, in which it is impossible to engage without previously expressing our admiration of the manner in which the indefatigable Nichols has performed his typographical duty. Nothing can be more completely elegant than the attire in which Mr. Tew's Grecian muse is presented to the world.

A sufficient interval seems to have elapsed between the publication of our former remarks, and that of Mr. Tew's elegy,

\* It has indeed been hinted to us, from a very respectable quarter, that our objection to the introductory genitive absolute in the first line of Mr. Weston's excellent performance, is in some degree overthrown by the beautiful Idyllium on the spring, written, or preserved at least, by Meleager—which begins

χειμαλιος ημεμενης απ' αιθρας ορχομενοιο—

but we may be forgiven for observing, that though the instance is very apposite, the authority of Meleager in this instance is scarcely of sufficient weight to induce us to change our opinion.

to have enabled him to avail himself of some canons of criticism, by which his work might, without injury, have been regulated. But either we are mistaken in this conjecture, and our observations were *not* read in due time, or the learned writer is unconvinced by many of them. *Θις* is still used without its prepositive article—the *future* *μή* is joined with an optative, instead of a subjunctive mood—the name of Melpomene is yet found in a christian epitaph—the barbarous jargon of *Ἀμύδιος*, *Μίλλιος* and *Κρομμύλ* still deform the page\*—and the unclassical *καὶ* *καὶ*.

“Swinging slow with fullen roar,”

maintains its station in the introductory stanza, in spite of all the ordnance which we have levelled against it; as little injured by our artillery, as that of Montoni at the siege of Udolphot.

We venture, however, to assert, that, let the case stand as it will with respect to the body of the work, Mr. Tew has not been inattentive to us in his preface, and in his list of errata—to this last, though it is not absolutely complete, we shall not attempt to add by invidious hypercriticism.

To the reasoning in a part of the prolegomena, we are sorry that we cannot altogether subscribe. We hold the doctrine “*Est quodam prodire tenus*” to be extremely prejudicial to the cause of literature, if not received under very severe limitations. Without this necessary guard, it becomes an apology for heedless negligence, or the refuge of disappointed imbecillity. In the case of translations from foreign languages into our own, some greater indulgence may safely be given, that

\* We could have wished that without the mention of any family name, the attempt had for once been made to render the stanza, as if it were originally written

“Some village *patriot*, who with dauntless breast,

The little tyrant of his fields withstood—

Some mute inglorious *poet* here may rest—

Some *statesman*, guiltless of his country's blood.”

Of honest ingenuity, as well as roguish art, it may be sometimes said that “*latet in generalibus*.”

† “Aye—there is the old clock,” said Bertrand—“there he is still—the cannon have not silenced him!” “No,” answered Ugo—“he crowed as loud as the best of them, in the midst of it all. There he was roaring out in the hottest fire, I have seen this many a day. I said, that some of them would have a hit at the old fellow—but he escaped, and the tower too.”

Mysteries of Udolpho iii. 227.

information

information may at any rate be obtained, and innocent, perhaps laudable curiosity, gratified; but that the best of all English should be rendered into any but the best of Greek, is, we humbly conceive, a voluntary depreciation of learning, below its legitimate standard, and by no means an act of necessity. If, instead of admitting any laxity of opinion on this very important subject, every writer who appears before the public were fully impressed with the idea, that little short of absolute perfection would be tolerated, we should have fewer authors, but more valuable books. "It is true, I have but one whelp," said the august empress of the forest, "but that one is a lion."

We reject this plea in the present instance with less hesitation, because we really think that the learned writer has little occasion to urge it. His credit rests upon better pretensions. The critic must be very fastidious, who does not find more opportunities for praise than for censure, in his examination of this performance.

With another of Mr. Tew's prefatory observations, we confess ourselves very powerfully struck—and we are almost at a loss to imagine how, with such a difficulty opposed to him, he could venture on his arduous undertaking. "*Quædam sunt de quibus benè dici, nisi semel, vix possit. Verendum est igitur, ne cautius evitando quæ prius dicta fuerint, ut alieno labore non sim disertus, ea minus accurate exprimantur; optimisque occupatis, quicquid aliter dixerim deterius futurum sit.*" P. 5. In a track so frequently trodden, the odds are incalculably great, that the best road has been already discovered, and that the most fragrant flowers have been collected. Nothing remains to the latest traveller, but to proceed in the beaten way, and at once forfeit all pretensions to originality, or to seek a circuitous and less eligible path, in order to keep up the appearance of it. Into both the one and the other of these literary snares, the worthy translator, who had so clear a foreknowledge of his danger, has occasionally fallen. We believe it was impossible that he should have done otherwise. He could not read five preceding translations of a poem, consisting only of two and thirty stanzas, without adopting some of the expressions of his rivals, or at least suffering them to rest on his mind sufficiently to give a similar colouring to his own work. If he was occasionally led to exclaim, *Percant, qui ante nos nostra dixerunt*, four at least of the gentlemen in question "come within the compass of his curse." Should an action of trover be commenced by them against their worthy associate

associate, they may make out a tolerably strong case, by referring to the passages which follow, among many others

§ il. 2. Κάκδαρος εἰ μὴ πῦ Βομβῶν κυκλοῖ ἡεροφῶις κ. τ. λ.

§ iii. 1. Ἐνδοθεν εἰ μὴ πῦ μισσηρίος αὐτόδι πύργῳ. κ. τ. λ.

§ viii. 1. Μὴ τις ἔρως διζῆς. κ. τ. λ.

§ xx. 1. Ἄλλ' ἔτι καὶ τοιῶνδε τάφῳ ἀπκμυτέμεν ὕβριν. κ. τ. λ.

The general coincidence, above all, between Mr. Tew's composition and Mr. Weston's, is very striking—the similarity is such,

“ Qualem decet esse fororum—”

Ἄλλα ταῦτά πρὸς ταῦτα. We proceed to the discharge of another part of our duty, and point out some passages which strike us as worthy of especial observation: premising that Mr. Tew's composition is in hexameter verse, the epitaph excepted, which is in the elegiac form. At the close of our remarks, we shall present this to our readers, according to the plan adopted on a former occasion. We only regret that it did not appear in time to have its share in that arrangement.

§ I. 1. Τῶλ' ἤχει κώδων νόν ἡμαῖος ἀνόμειτος. The assemblage of spondees at the commencement of this verse, is perhaps designed to imitate the tolling monotony of the curfew. If this be the case, we respect the attempt, and are silent.—ἀνόμειτος is very properly connected with ἡμαῖος. See II. 10. 251.

Ib. 3. ἀμολγῶ is also applied here with the utmost propriety. By “the herd” we understand not the herd of cattle employed with the plowman in his rural labour, but that of milch-kine returning, distento ubere, from pasture—and ἀμολγῶ, though frequently used for the *noon of night*, in its original construction is expressive of the season of evening milking. [Th. ἀμείλω mulgeo.] May we observe, that the *res rustica* of our favourite poet is a little defective in the third line of this stanza? The plowman, in no part of England, carries on his work till night-fall. We do not stay to investigate the principles, but we assert the fact, that his labour, except in cases of very extraordinary urgency, uniformly closes at, or about, *noon*.

§ iii. 1. 2. ἘΝΔΟΘΕΝ—πύργῳ γλαυξ—ἄσπερ φῶς— *Within the tower the flying owl screams. Risum teneatis? But even if the blunder be overlooked, why not find a more expressive word than φῶς for the happily chosen epithet of the original?*

§ v. 2. Of κωτίλλωσα we highly approve, as applied to the garrulous swallow. It is elegant, classical, and poetic. Some Greek writers of the first eminence make use of the substantive κωτίλας instead of χελιδὼν, as descriptive of the twittering stranger. There is an erratum in the accentuation of κωτίλλωσα

in



in Mr. Tew's work, and one of more consequence in the subsequent line which is unnoticed, and which obscures, and embarrasses the construction. The word *χαμνων* should have a *circumflex* on the last syllable, instead of an acute on the second.

§ x. 2. Οὐδ' ὑπόμνημ' ἀρετῆς.—The prosody of this verse is defective. The second syllable in ὑπόμνημα is by position necessarily *long*—no vowel is ever otherwise, which precedes two liquid letters—and even the rule by which a syllable before a *mute* and a liquid is occasionally made short, must only be understood with certain restrictions. Care must be taken that no diphthong is latent in the preceding vowel—as is the case with respect to μικρός, πικρός, and several other words, which are never short.

§ xvii. 3.—οὐδ' ἀκλαυτεῖ. This is the third spondaic which we have met with in the course of a few stanzas. We recommend a very delicate use of this poetic liberty, which loses much of its effect by frequent repetition. When it can be introduced as descriptive of slow motion, or majestic pomp, it is invaluable. When we read of the heroes, who stood—

—μάλα πυρηνδὸν σφίους αὐτὰς ἀρτύναντες. Il. 13. 152.

We have before our eyes the terrified Grecian phalanx. We feel awe like that of the Trojans

—ὅθ' ὄρωντο ποδώχεια Πηλεΐωνα  
Τευχισι λαμπομενον— Il. 20. 45.

and we share the big swollen anguish of the generous warrior's heart when,

πάνη δὲ κακὸν κακῷ ἐσθήρικτο. Il. 16. 111.

We forbear increasing (as we might to an immeasurable length) our illustrations on this subject—and shall only add the peculiarly elegant use of the spondaic, where Nestor enjoins his son in the chariot race to drive as near as possible to the goal, so as not to entangle his wheels: the line does all but strike against the barrier:

Ἐν νύσῃ δὲ τοι ἵππος ἀριστερὸς ἐγχεμφθήτω. Il. 23. 338.

Et alibi frequentissimè, miro artificio—

§ xx. 2. Ἀξίση σημεῖα πλακός. We are not so scrupulous as to object to the lengthening of this last syllable; since the liberty has been very rarely taken, and since it is within the licence granted by the laws of Cæsura: but in Mr. Tew's work, the accent, not noticed among the errata, is most unfortunately placed on the penultimate of πλακός.

§ xxi. 3. Σύμβολά τ' εὐσεβίας. "Many a holy text." The word σύμβολον—"Symbolum—indicium—tessera—Conventio—pactio"—does not come up to our ideas of "a select passage from scripture." Several of the learned author's predecessors have been more fortunate in their version of this line. With respect to the propriety of the word εὐσεβίας instead of εὐσεβείας, we have very serious doubts. The best lexicographers place it in their catalogue of suspicious, perhaps, corrupted, words. In the text of Sophocles, as it at present stands, it occurs only twice—and we do not recollect to have met with it in any other ancient writer. From one of these two passages (Antig. v. 956) Aldus rejects it, in our opinion with great propriety: so that, in fact, it stands on the solitary authority of (Œd. Colon. v. 180) where anapæstic prosody, we must confess, seems to call for the elision of the *i*. But if such a poetical licence is allowed in that species of metrical composition, it by no means follows that it is admissible in Hexameter verse. Analogy too, as well as authority, is wanting. It is true, we have παιδία in the Prometheus of Æschylus, and elsewhere, as well as the common word παιδεία—but the former is derived from παίζω, the latter from παιδεύω.

§ xxii. 2. Κηδίων. disyll. Why this unnecessary Synæresis? The word might have been used in its contracted form of κηδών without difficulty or impropriety, and κηδὺς would have been still better than either. This stanza exhibits a most striking proof of the disadvantages under which Mr. Tew laboured, in becoming so late a candidate for the prize.

§ xxv. The change of dialect in this article, by which Mr. Tew introduces his hoary-headed swain, as speaking in the Doric form, is certainly one of the most striking instances of poetical judgment, and felicity of taste, that the annals of modern Greek composition can afford. We should deem it injustice to our author, and an affront to the feelings of his readers, were we to be silent on this subject, though the design, and its execution, stand not in need of any commendations. Perhaps the Doric is a little too strictly adhered to—perhaps, in point of scrupulous propriety, the first line of § 25, which belongs, not to the villager, but to the poet, should have resembled the preceding part of the poem\*; and the pastoral dialect should have commenced with

Πολλάκις ἀμπεῖδιον πάλαι εἶδομαι αὐτὸν ὑπ' αὐτῶ κ. τ. λ.

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\* Κωμητῶν, (as we would by all means read it) should have a circumflex on the last syllable. It stands, in Mr. Tew's text, Κωμαῖον.  
Without,

Without, however, dwelling for a moment on these trifling observations, we repeat our hearty acknowledgements to Mr. Tew for the great pleasure afforded to us, and, we doubt not, to many others, by his version of this and the five following stanzas.

§ xxv. 2. 3. ἴδωμεν αὐτὸν—ἀποσκιδάσαι. Surely the participle would be much more elegant in this passage than the infinitive. We should recommend an alteration of this line to

Σπουδῇ ἀποσκιδάνοντα ποδὶ βαδίζοντος ἑξῆς

the last syllable of ποδὶ being in this verse not improperly lengthened by position before the ῖ, with which the next word begins.

§ xxvi. 4. λαλαγῶντι. A delightful word for “babbles”—The opposite page exhibits the English text with the various reading of “—pore upon the brook that *bubbles* by.” We know not, whether this is done by accident or design, but we much prefer *babbles*.

§ xxvii. We are here presented with a very pleasing novelty. Mr. Tew has, for the first time, added after § xxvi., a translation of four beautiful lines which stood in Mr. Gray's first MS. copy of his elegy, and which were published, after his decease, by Mr. Mason. We join with our venerable friend in his expressions of just regret, that the poet ever rejected this stanza—“as it not only has the same sort of Doric delicacy which charms us particularly in this part of the poem, but also completes the account of his whole day—whereas, this evening scene being omitted, we have only his morning walk and his noontide repose.”

It stood thus in Gray's MS.

“Him have we seen, the greenwood side along,  
While o'er the heath we hied, our labour done,  
Oft, as the woodlark pip'd her farewell song,  
With wistful eyes pursue the setting sun.”

And thus, with an air of originality which will not escape any reader of taste, it is rendered by Mr. Tew,

“Τῆνον δ' αὖ γάτος αἰπὺν ἰσιδόμεναι, εὐτὶ καμόντας  
“Ἄλλος ὅψε δύναι πάλιν ἀγρόθεν ὄρεσι \* νίσθαι,  
“Ἀνὰ τ' ἐν θαμνοῖς κρύβοι μέλος ἰσπύρον ἄσιν,  
“Ἀκτίνας πυμᾶτον σίλας ὀψιόντα δοκεύειν.” P. 23.

In the first line of this stanza we could wish καμόντας altered to γεωργός. Καμόντας has a solemn, and almost ap-

\* Melius fortasse ὄρεσι. Quid si sic, ἵκα?

propriate sense, which consecrates it to denote the dead—"laboribus æternùm defunctos." Κακηγόρις, but generally with the article, has the same signification; and, when expressive of those fallen in war, διδωκόρις is very elegantly used.

L. 2. Ἄλιον is improperly accented in Mr. Tew's book, by which the construction is extremely perplexed. The mistake is not noticed among his errata.

L. 4. ὀψίσθη. Is not this word too strictly Attic to be within the reach of the Δωρις ἀντιά? If the authority of Moeris Atticista may be pleaded, and if we may reason from analogy, our conjecture is well founded. Ἀπαλαξίσθης says he, ἄττικῶς — ἀπαλακτικῶς ἰχθυῖς, ἰλληνικῶς. (See p. 14. Ed. Pierfon.) We do not think ourselves at liberty to insert the singularly erudite and decisive scholium, in which all the desiderative verbs are enumerated, and their several pretensions to authenticity canvassed—such as ἀποδωσθῆναι, γελασθῆναι, ἰγασθῆναι, πελῆσθαι, &c. &c. Our readers, if they consult it, will find the most satisfactory evidence, that the usage is *Attic*.

§ xxxi. 4. To the word δυσδύμης in this line, we are compelled to object. It is significative, not of melancholy, but of horror and desperation.

Since the publication of our former remarks on this stanza, a most learned and respectable friend has hinted to us, that all the difficulties with which the rendering of melancholy into Greek is attended, might be obviated by an easy and elegant periphrasis—Nascentem placido lumine scientia aspexit—præterea vox lugubris exaudita, "Hic, profectò, meus est." We only regret that the hint was not given to any of the learned translators in time for them to have availed themselves of it. The idea of melancholy, thrown into shadowy distance, and heard without being seen, is exquisitely poetical.

A version of the well-known and beautiful epitaph on Mrs. Mason, in Bristol Cathedral, is subjoined. Of this part of Mr. Tew's work, as we cannot speak in its praise, we shall say but little. The learned writer will impute it to no personal disrespect, if we are induced, from the impartiality which becomes our censorial office, to confess that here we are much disappointed, and to pronounce, that he has, in this instance, completely failed of success. We have neither room, nor inclination to enter into a minute and tedious detail. Suffice it, that the epitaph, instead of being compressed, as it ought to have been, is dilated—that its spirit, instead of being concentrated, has suffered evaporation—that ἑβανός (l. 4) is only expressive of the *material* heaven—that the apostrophe to the

X x

streams

streams of Avon (l. 5) is a wide departure from the simplicity of the sublime original—that there is an ambiguity in l. 8, which tends to impress us with the idea that Mrs. Mason actually died while upon the river—and that the address in line 10, which begins

Εἶπον ἱερθε Μαρία—

is enough to make dead Maria speak,

“ And ghosts to shriek, and squeal about the streets.”

Εἶπον, in that formula, is not Greek—ἱερθε is not grammar—and Μαρία violates all the rules of prosody. Mr. Tew, who is (no doubt) in possession of “Judah restored,” had a pattern before him in Dr. Roberts's charming inscription for the second temple

“Ὅστις ἐνὶ Βαβυλῶνι, παρ’ Εὐφραῆτος βιβραῖς κ. τ. λ.

to which we earnestly wish he had closely adhered. It is among the best and most distinguished productions of the modern Grecian Muse. We presume that few of our readers are unacquainted with it. Let such as have not tasted its beauties have recourse to it as soon as possible—let those who have perused it, peruse it again and again—

“ Nunc amet, qui non dum amavit :

Quique olim amavit, nunc amet.

We conclude, by submitting Mr. Tew's version of Gray's Epitaph, to the decision of the public. On its merits, and on its imperfections, we shall forbear to expatiate any further, having already, as we fear, trespassed too much on the patience of our learned friends, by our repeated discussions of this subject in all its varieties.

“ Ἦνθ' γὰρ τοι χθιζὶ ἐμυδάμεσθ' ἐνὶ οἴκῳ  
Κρίνοντες νικῶς γε δικάζομένων μελοποιῶν  
Ἰεμέναν δὴ πείρας ἰλίοσθ'· ἐχθρὸν δὲ τὸδ' ἐστίν,  
Αὐτὶς ἀριζήλως εἰρημένα μυθολογῆναι.”

Od. 12. 450. Il. 18. 501. Od. 12. 453.

MR. TEW.

“ ΕΠΙΤΑΦΙΟΝ.

Τῇ Νίῳ, ὃ τὸδε σῆμ', ἀκλήρῳ, ἀφημῳ, ἱενύδει  
Παιδόχῳ ἐν γαίᾳς μνήεσθ' ἀγκαλίσιν·  
Κᾶν ἀγενὴς Μάσας φίλῳ ἔθοχα, Μαλπομένη δε  
Δυσθυμῶς μελεῖσθ' ὅτ' ὀνομήνεν ἰόν.  
Εἵποος ἦν, κ' ἅπασι φίλῳ, φιλίονι μάλιστ'·  
Οὐδὲ μὲν ἑξάνοθεν μέτρεον ἔσχε γέρας·  
Δυσπείχια, μόνον εἶχε, χαρίσασθαι δακρυῖ, Θεὸς τε  
Οἱ πάλι, τῷτ' ἐπόθει μῆτιν, ἔδωκε φίλον.

Μοὶ πῆραν—ἀλλ' ἔτι δὴν, τι γ' ἐμὸς αἶθε, ἦε μιν ἰσθλοῖ  
 "Ἡ καὶ δὲν, ἐξ ἀδύτων αἰδέα ἐξέρχεται.

Πάνθ' ὁμῶς ἐν κόλποις ΠΑΤΡΟΣ, ἴλασθαι ΘΕΟΙΟ

Κάτθανο, καὶν τρομέων, Ἐλπίδι πιθόμην." P. 27.

ART. IX. *Poems and a Tragedy, by William Julius Mickle.*  
*Translator of the Lusiad, &c. London. 4to. 16s. Egerton,*  
 1794.

THE character of Mr. Mickle, as a poet, ranks very high among his countrymen. His versification is undoubtedly very vigorous and manly, but certainly not equally remarkable either for correctness or harmony. He would probably have improved materially in the latter point, had he fortunately lived to have the benefit of experience in writing, and perhaps that greater benefit of frequent and intimate communication with men of similar pursuits and superior accomplishments. The object of the present publication reflects the highest honor on those by whom it was undertaken, and happy indeed shall we esteem ourselves if we can at all be instrumental in promoting its benevolent purpose. Mr. Mickle left a son, for whom there was but very scanty provision—Some individuals, who were strongly attached to the father, collected and arranged his papers, hoping that by the publication of some original poems, and the revision of others which had before been candidates for the public favour, a sum might be raised to assist the education and provision of the poet's son. The introduction to this volume is occupied in giving an account of some circumstances of Mr. Mickle's life, and particularly of his introduction to, and communication with, the justly celebrated Lord Lyttelton. From the correspondence which is here recorded, unprotected young men of genius may learn an important and instructive lesson. They will see how unwise it is to build any solid hopes upon a superstructure so frail and so fallible as the patronage of those, who with, perhaps, no better motives than vanity, smile with seeming encouragement on youthful authors. Who will doubt that it was in the power of Lord Lyttelton materially to have assisted Mickle in attaining that competence, in possession of which his talents might have been more effectually exercised, as well for his own fairer fame, as for the public benefit of literature? Yet true it is that the only fruits he experienced were, to use the words of his biographer, "the peers correcting some of his early productions, and slightly countenancing him when he was little known in London."

Many of the poems contained in this volume have, it is said, been honoured with the public approbation; these should perhaps have been marked by an asterisk, or in some mode or other \* particularly specified. Sir Martyn, originally called the Concubine, certainly indicates a warm and fruitful imagination, with much taste. Some of the original pieces might have been omitted without injury to the memory of the author; and the Siege of Marseilles, which occupies a large part of the volume, was rejected by Mr. Garrick. Very seldom does it happen that pieces so rejected, merit the attention of the public. The Sorcerers is a poem conceived with much fancy, but is too long for insertion here; we therefore give the following "stanzas to a young lady studious of botany." We have only to remark that the poet makes the primrose a flower which lingers to the winter season; on the contrary, it is, as its name denotes, an early production of the spring, and does not linger even to the approach of summer.

" Say, gentle lady of the bower,  
For thou, though young, art wise,  
And known to thee is every flower  
Beneath our milder skies:

Say, which the plant of modest dye,  
And lovely mien combin'd,  
That fittest to the pensive eye  
Displays the virtuous mind.

I sought the groves where Innocence  
Methought might long reside;  
But April's blossoms banish'd thence,  
Gave Summer, Flora's pride.

I sought the garden's boasted haunt,  
But on the gay parterre  
Carnations glow, and tulips flaunt,  
No humble flow'ret there.

The flower you seek, the Nymph replies,  
Has bow'd the languid head;  
For on its bloom the blazing skies  
Their sultry rage have shed.

'Tis now the downward withering day,  
Of Winter's dull presage,  
That seeks not where the Dog-star's ray,  
Has shed his fiercest rage.

Yet search yon shade, obscure forlorn,  
Where rude the bramble grows;  
There, shaded by the humble thorn,  
The lingering Primrose blows." P. 199.

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• This was first published in 1767.

ART. X. *The Speeches of Mr. Smith, of South Carolina, delivered in the House of Representatives of the United States, in January, 1794, on the Subject of certain commercial Regulations proposed by Mr. Maddison, in the Committee of the whole, on the Report of the Secretary of State.* 8vo. 75 pp. 2s. 6d. Philadelphia printed. - London reprinted for John Stockdale, Piccadilly, 1794.

FRANCE had offered to the United States of America, to enter into a new commercial treaty, of which free principles were to have been the basis; privileges of trade were to be granted them in the West India Islands; but the price of these concessions, was, their becoming a party against England in the present war. This was the object of the negotiations of M. Genet in America. The American secretary of state, Mr. Jefferson, appears to have been not averse to this plan; for it obviously results from parts of Mr. Smith's speeches, that he was supposed, for the sake of obtaining a pretext to carry it into effect, to have demanded of our minister, Mr. Hammond, whether he were empowered to treat on the subject of commerce. He received for answer, that he was competent to enter on such a treaty; though not as yet empowered to conclude. On this Mr. Jefferson declined entering upon the negociation: and then, in a report laid before the house of representatives, urged the necessity of laying higher duties on the manufactures of such nations, as had no commercial treaty with the United States; together with an additional charge upon the tonnage of their shipping, and other commercial restrictions. This system, though announced in general terms, was particularly directed against Great Britain, and so understood. To bring the legislature into this change of system, it was attempted to be shown, that Great Britain had depressed the commerce and navigation of America, by many heavy impositions and restraints, though greatly more benefited by it than France; a country which favoured in a higher degree the commercial interests of America. The plan contained in this report was digested into seven resolutions; and brought into the house of representatives by Mr. Maddison.

These outlines of the history of the intrigue between the American Secretary and Citizen Genet, here brought together, are scattered in these speeches of Mr. S. who opposed this measure. They were curious enough to induce us to take a little extraordinary trouble. He also maintains, that the commercial system pursued by Great Britain in her American trade,



trade, was more favourable to the agriculture and commercial productions of the United States, than that of France: but less so to the increase of her navigation or shipping: which last, though of great importance in every case, stands only third in the order of those great objects, in a new state.

Mr. Smith goes into the regulations of both countries, on the imports and exports of the United States, to their European ports, and their West Indian Islands, with the most systematic regularity. The detail under every division is clear, concise, and full: a table on a whole sheet, at the end of the pamphlet, exhibits the multiplied comparisons in one view. The result of the whole is, that in Great Britain, a preference is secured to six of their most valuable staples, by higher duties on the rival articles of other countries: and that several of their productions may be imported into, and exported from the British West Indies; where no other foreign nation can trade. While neither in France, or the French West Indies, is there more than one solitary distinction; and that not of the first importance, in favour of their commodities; that is, in the article of fish oil. Even on this indulgence, we have a remark to make which almost annihilates its weight in the argument, as allowed to it by Mr. Smith. It is not to be ascribed to any liberality on the part of France, but to the rivalry between that kingdom and Great Britain. The motives of this concession may be deduced from the following circumstances. After England became able to supply herself with the coarser oils, on the conclusion of the last peace, those of America were prohibited here; and there was no longer a vent for them: and the inhabitants of Nantucket, who principally carry on the whale and seal fishery, found themselves compelled to make preparations for migrating into the colonies remaining to Great Britain; to recover their markets. The policy of France hindered the total of the English and American trade, in fish oil, from falling into the hands of their rivals: and at the instant the Americans were setting off on their migration, the permission to carry their oils into the French ports of Europe was received.

Mr. S. censures with severity the report of the secretary of state, as tending to induce a false estimate of the comparative condition of the American commerce with the two nations: taxing him with assertions for which he does not possess any satisfactory data; and endeavouring to deduce erroneous conclusions, by confounding different periods of time: "whatever may have been his design," he does not enter into the consideration of it: this silence is crimination.

From

From authentic documents he shows the situation of America, both from the increase of her shipping and exports, to have been such, as would have rendered a war of commercial restrictions, or of arms in which it would probably have terminated a folly of no ordinary magnitude. Mr. S. maintains likewise, that the contest must have terminated in favour of Great Britain; because, by the derangement of the trade of France; America could not have received that vast supply of manufactures now necessary to her: that the commerce between those countries, being about one sixth part of that of Great Britain, but exceeding one half of that of America\*; and the resolution and perseverance of both being taken to be equal, the latter must soonest give up the contest. Nor is the injustice of this measure, which he admits to be in unison with their passions, here passed over: "If (says he) receiving a positively better treatment from one than the other, we deal most harshly toward that power which treats us best; will it be an evidence either of justice or moderation? Will it not be a proof either of caprice, or of a hatred and aversion, of a nature to over-rule the considerations both of equity and prudence?"

We dissent from Mr. S. in the argument contained in the last paragraph of the 66th page; but our limits do not allow us to be more particular. The following errors in language occur in this tract: "we should be likely to suffer greater inconvenience than *her* (she, Great Britain)—Those who *advocate* the system of contention; it should have been written, who are advocates for.

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ART. XI. *A View of the relative Situation of Great Britain, and the United States of North America. By a Merchant.* 8vo. 41 pp. 1s. Debrett. 1794.

**W**E subjoin this to the preceding article, because the subject is the same; though we cannot but observe, that no party-writer ever laboured to promote a favourite measure of his friends, with more fidelity, than this merchant to second the plan of the American secretary of state. He exhorts

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\* We prefer a different process for deducing this proportion to that followed by Mr. Smith, for which see the following article: but thereby his conclusion follows a fortiori.

us "to run a race with France for the favour of" America. Mr. Smith, as it appears in the preceding article, has shown that we had done greatly more to obtain it; and in the commercial world, France must long be only a name. Our merchant advises us to extend the great and exclusive discriminations made in our own islands, in favour of the Americans, gratuitously: for so we understand him when he says, that "America wishes for a participation in the trade between her, (America) and our West-India islands." We instantly do this writer the justice to say, that no other sentence so confused is to be found in his pamphlet; for we cannot suppose him to be ignorant, that the Americans already participate in that trade; but that he estimates their present share as of minute importance to them; or what may be taken as a meer nullity.

If the war of commercial restrictions, which the Report of Mr. Jefferson tended to kindle, had taken place; this merchant informs us, that it would have been the severest check the commerce of Great Britain ever suffered. In the last article of the Appendix, he gives us a paper, whereby we may calculate, in conjunction with similar accounts, the magnitude of this check, upon as good evidence as the matter admits of.

Year 1792.	America, For. Trade.	Trade with Gr. Britain.	Gr. Britain, For. Trade*.
Exports, . .	4,407,000	2,106,000	24,878,000
Imports, . .	4,460,000	3,439,000	19,629,000
Total For. Trade,	8,867,000	5,545,000	44,507,000

Hence five-eighths of the American capital of foreign trade, is employed in that with this country: and if such a rupture had taken place, one-eighth of that of Great-Britain only, would have been forced into a new channel: in this warfare the Americans were not our equals. At this period commerce is extinct for a long term in France; and temporarily at least in Holland. The trade of America is useful to us, to them of absolute necessity: and, if the Congress had adopted the plan of their Secretary of State, it would have been to that nation, an act of political suicide.

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\* Brief Examination of the Revenue, Commerce, &c. of Great Britain. 4th edition. Stockdale. 1793.

ART. XII. *A Sketch of the Campaign of 1793. A Poem in two Parts; in Letters from an Officer of the Guards on the Continent to a Friend in Devonshire.* 4to. 4s. Cadell. 1795.

THIS is a lively and entertaining performance, in which the reader, at the same time that he is assured of the authenticity of the facts which are described, will be greatly pleased by much unaffected facetiousness and good-humour. The author attends the Guards from the moment of their first embarkation at Greenwich, where, among other droll incidents, he describes the following to have happened :

A grenadier drunk from the centre rank reel'd,  
And hiccuping, up to his Majesty wheel'd;  
" Never mind all these Jacobins, G——e, but be quiet,  
We'll quell them as quick as we'd quell you a riot."

At their arrival at Helvoetsluys, they proceeded to Dort, Tournay, &c. The engagement in the wood of St. Amand is represented with a great deal of vigour. We cannot give a better specimen of the style of this performance than the beginning of the sixth letter, where the British are described as joining the grand army of Prince Cobourg before Valenciennes.

" After firing, (and surely we could not do less);  
A brisk feu de joie\*, for our brilliant success!  
We march'd thro' Rocour, and encamp'd near Baissieux,  
With Cobourg's grand army, the foe to pursue.  
That Prince with his Staff and attendants we found,  
To see us drawn up as we march'd to our ground.  
He was pleas'd with our men as they pass'd in review,  
And his looks said " I'll soon give them something to do."  
On the left of his army our camp had been trac'd,  
And we found ourselves close to the Kiezaarlaickst plac'd.  
Their martial appearance fill'd all with delight,  
By seven† years of practice inur'd to the fight.  
Well fed, and fine fellows, above six feet high,  
Bewhisker'd each visage, besabred each thigh;

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\* Some Austrian regiments marched to the assistance of the Prussians, and the enemy were defeated, and completely driven from the neighbourhood of St. Amand, on the 9th and 10th of May. On which account a feu de joie was fired on the 12th.

† The Emperor is supposed to be descended from the Cæsars; and the Austrians are therefore called Kiezaar-Laicks, which means Cæsar's men.

‡ The Emperor and the Turks were at war seven years.

Grenadiers from Bohemia, Hungarians and Croats,  
 Created on purpose to cut Frenchmen's throats;  
 Cuirassiers with hats shot thro', and covered with scars,  
 With Hulans, Tirolians, Pandours, and Hussars.  
 The least of them seem'd to be able to eat  
 Six French at a breakfast, and think it a treat.  
 'Twas fix'd, on Farnars we should make an attack,  
 As plann'd by that great engineer Colonel Mack:  
 And orders were giv'n to the troops the next day,  
 To be ready to march in a moment away.  
 In different columns the army was then  
 Told off, each consisting of ten thousand\* men.  
 We silent advanc'd under cover of night,  
 Our approach to conceal from the enemy's sight.  
 Each column pursuing a different way,  
 Arriv'd at its station before break of day.  
 A fog spread around us, so murky and dense,  
 We delay'd for some time the attack to commence.  
 Like a curtain, to rise by degrees it appear'd,  
 Aurora peep'd forth, and all nature was cheer'd.  
 On the conflict Apollo was eager to gaze,  
 And enliven'd the fields with his earliest rays.  
 So glorious a spectacle then we perceiv'd,  
 As, passing description, could scarce be believ'd.  
 The eye sought relief from huge columns of men,  
 That cover'd the valley, and wound thro' the glen.  
 The sun on their arms play'd resplendently bright,  
 And they proudly reflected him back his own light!  
 We advanc'd with well clos'd and compact steady ranks,  
 Our cavalry posted in force on our flanks.  
 Some Carmagnol hussars appear'd on the plain,  
 But wheeling, most wisely retreated again.  
 The Austrian artillery then set on fire  
 A village†, from whence they were loth to retire:  
 Our brigade near an eminence forming, we view'd  
 The gen'ral attack, which soon after ensued.

\* At least that was about the strength of the column, commanded by his Royal Highness the Duke of York: consisting of the British Cavalry, Brigade of Guards, and of the Line; with Hessian and Hanoverian horse and foot.

† All the officers of the army declared, they had never before witnessed so beautiful a scene. The allies had been marching great part of the night of the 22d of May, and each column reached its station near Queinoy before day break. A thick fog prevented our discerning the surrounding objects, until a beautiful morning broke through and dispersed it; exhibiting the troops of different nations, to the amount of above 80,000 men, advancing in order of battle.

‡ Village of Virefpol.

The business commenc'd by a brisk cannonade,  
 And some batt'ries were storm'd by our second brigade\*.  
 These gain'd, which for some time had kept us at bay,  
 We advanc'd, and perceiv'd them on all sides give way.  
 Tho' retreating before them, the Kiezsarlicks† found,  
 At times, they with firmness disputed the ground.  
 Our column then cross'd the Ronelle, at Marsché, }  
 To turn their right flank; but I'm happy to say, }  
 They sav'd us all trouble, by running away.  
 Here join'd by a squadron of Austrian hussars‡,  
 We advanc'd on a wood between that and Famars.  
 And march'd up in line, but when we drew near,  
 Perceiv'd it entirely abandon'd and clear.  
 They still from some very strong works, near Artré,  
 Cannonaded us briskly the rest of the day.  
 Rejoic'd so completely our point to have gain'd,  
 In that strong position some hours we remain'd.  
 Then were order'd to move, and some batteries storm,  
 Whence the firing continued tremendously warm.  
 Our force insufficient to take them was found,  
 And we soon countermarch'd to take up our late ground.  
 Determin'd next morning §, before break of day,  
*Coute qui coute*, from those batt'ries, to drive them away.  
 But prudent, or probably seiz'd with a fright,  
 Avec vrai politesse, they retir'd in the night.  
 From their camp at Famars too they scudded away  
 To Cambrai and Bouchain, Arras and Douai.  
 A place of more strength, we shall scarce ever see;  
 Than the camp we have gain'd, a most perfect Glacis.  
 Chains of batt'ries commanding each other we found,  
 And 'twas thought, had they bravely disputed their ground,  
 'Twould have cost the Allies, to have driven them out,  
 Four thousand brave fellows, beyond any doubt.  
 Mack, beforehand, had made an exact calculation,  
 (Legs and arms not included in this computation.)  
 Of the peasantry here, how distressing the fate!  
 The treatment they met with||, I blush to relate.  
 The Hessians and Austrians to rapine inur'd,  
 And others, by baneful example allur'd,

Excesses

\* Consisting of the 14th, 53d, and flank companies of the 37th regt. of British Infantry.

† The Austrians lost many men on the 23d and 24th of May, though the French made no stand, except in order to favour their retreat.

‡ Hussars of Esterhazé. § 24th of May.

|| After we had gained the heights, I went with a brother officer to the village of Famars; we found it completely pillaged; the miserable inhabitants, deprived of their whole property, and their very clothes torn

Excesses commit, that must ruin our cause,  
 In breach of all discipline, order, and laws.  
 The heights of Famars on Valenciennes look down,  
 And we now have completely blockaded the town.  
 Mont Anzin\*, at the same time, was gain'd by Clairfait,  
 And the siege will commence, without further delay.  
 We have summon'd the place, and the answer return'd  
 Was, both us and our terms they contemptuously spurn'd†.  
 Then quitting Famars, we encamped near Brieux,  
 Still keeping the fair land of promise in view.  
 Expecting there during the siege to remain,  
 But again struck our tents, and remov'd to Soltain.  
 Adieu, and whenever we enter the place,  
 Tell Fanny I'll send her some beautiful lace."

In some parts the writer shows himself possessed of much sensibility, and capable of producing specimens of serious and tender composition; and, on the whole, we shall be exceedingly glad to see a narrative of the campaign of 1794 in the same style and by the same hand.

torn from their backs, were wringing their hands in the greatest misery! The officers of different corps exerted themselves to find out and punish the offenders; and an Austrian hussar officer, on being told that one of his men had torn the bed from under a woman and her infant, of which she had been but a short time delivered, cut the fellow down in our presence. This summary act of justice had a good effect, by restraining, in some measure, the unbridled licentiousness of the soldiery. The object of plunder at that village was cambric, as great quantities were manufactured there. I am sorry to add, some of the British disgraced themselves by marauding: a corporal of the 1st regiment of guards had crossed a branch of the Ronelle to search a house, and had encumbered his body with such a quantity of cambric, that he was drowned in attempting to return.

\* Mont Anzin completely commands the citadel of Valenciennes, and could the attack have been made there, the place must have surrendered in a short time; but that was impossible, as the approach on that side is full of mines. Valenciennes, though not a first-rate fortification, is reckoned one of the completest of the second-rate: it was constructed by Vauban, and is supposed to be capable of sustaining a siege of two months. The French have calculations of the length of time each fortified town can hold out.

† Worded in their usual style, that they had bound themselves, by oath, to be buried under the ruins rather than surrender the place. This answer was tied round with the tri-coloured ribband, and the direction was in terms of contempt and equality.

ART. XIII. *A Discourse by Way of general Preface to the quarto Edition of Bishop Warburton's Works, containing some Account of the Life, Writings, and Character of the Author.* 4to. 15opp. Nichols. 1794. Not sold.

THIS is a work which at once excites and justifies attention. The Life of Bishop Warburton, written by Bishop Hurd, under a promise of the latter, and from the distinguished merit of both parties, has long been eagerly expected. Yet, as if the stimulus of difficulty was wanting, obstacles are still thrown in the way of general curiosity; and the book, by a very singular species of management, appears at once to be published, and not published. It is entered at Stationers-Hall, which is an authentic and regular act of publication; yet a very limited number is printed, corresponding with the copies of the edition for which it is designed, and disposed of only to the purchasers of that work. This circumscribed publication, both of the works and the life, seems inconsistent with the opinion very positively pronounced by the excellent editor, that the name of his friend will hereafter "come into all mouths." Such a growing celebrity should, it seems, have been prepared for by a large impression of the works, and one yet more extensive of the life; since curiosity will certainly outgo study, and many will be desirous to read the life of Warburton, who may not be inclined or qualified to cope with his polemics or theology. The uncommon mode in which the life comes forth, appears to have been dictated by a mistaken prudence. The violence of Warburton made his enemies almost as numerous as his readers, and the Bishop of Worcester seems to have feared, that so strong a panegyric as he was inclined to write, of a man so generally obnoxious, would bring upon his editor some of that anger which, with respect to the author himself, is not yet extinct. But unfortunately the production is not the less open to criticism and attack for being thus partially circulated; and the very circumstance of attempting to withhold it, may easily be construed to imply a consciousness that it is not calculated to encounter every eye. We ourselves have been obliged to borrow it for the purpose of examining its contents; but, instead of passing it over, we shall think ourselves bound to be the more explicit in our account, as many of our readers may be unable to procure the publication. Venerating, however, as we do, the abilities of Warburton, whatever we may think of his temper, and having the highest respect for his friend and excellent editor, we shall feel no sort of inclination to pronounce a harsh sentence upon faults



faults which proceed, most evidently, from an amiable cause. Our opinion will be freely delivered, certainly without the smallest wish to offer captious objections, but no less certainly without a motive for suppressing such as truth and justice may demand,

To take at once a comprehensive view of this "Discourse by way of Preface," &c. we think it hardly possible for an impartial reader not to pronounce, that there is a more lively and characteristic picture of the abilities, style, and disposition of Warburton in the short but able account, inserted by Johnson in his Life of Pope, than appears in this whole tract. There we find truth undisguised, and delineated with great vigour; the sentence neither of a friend nor an enemy, but of a judicious critic, and an accurate estimator of intellectual and moral qualities: this is the flattering portrait of a partial friend, and upon the whole so flattering, that the likeness greatly suffers by the softening of the features. Yet, in one respect, the reader will, with us, feel gratified at the very circumstance which we state as a defect. In reading some of the compliments paid to W. by his friend, during the time of their actual intercourse, it was difficult not to suspect some little mixture of adulation. So ample was the offering, that it seemed intended rather to gratify the foible of one great man, than to express the feelings of the other. But Dr. H. lowers not the strain of his praises, though the subject of them can be no longer gratified, with that which soothes not *the dull cold ear of death*: and seems throughout his discourse to consider W. as no less above all competition, than he certainly was indignant at meeting with competitors. Thus, at least, is every suspicion fairly cleared away.

The great partiality of the biographer for the subject of his delineation, meets the reader in every part of this volume. Unfortunately it does not only lead him to palliate the faults of Warburton, but, in a few instances, to do injustice to other persons of eminent merit and abilities. We have not met with a single reader of this life, who does not with us lament; that the following sentence concerning Archbishop Secker was ever published. "*Even in the narrow walk of literature he most affected, that of criticizing the Hebrew text,*" it does not appear that he attained to any great distinction." p. 82. It is with difficulty we suppress an exclamation against this slight and contemptuous mention of a branch of study so worthy of a bishop, and so important in the eyes of every Christian divine. But when it is said, that Secker obtained no great distinction in it, we feel it our duty to assert the contrary:

— res ipsaque per se  
Vociferatur—.

In the archiepiscopal library at Lambeth are several volumes of MS. observations on the Hebrew text by Archbishop Secker, which, as we learn from satisfactory information, are highly valuable: a frequent and useful resort of labourers in that branch of theological learning. A specimen of the Archbishop's abilities in this line appears in the anonymous notes inserted in Merrick's Annotations on the Psalms, and places the author in a very respectable light; and in his preface, Merrick speaks with due commendation both of the notes and the communicator of them, though at that time concealed. Considering in general the writings of Secker, and his talents and acquirements, as recorded by his well-informed biographer, in the life prefixed to his sermons, we believe that few scholars will subscribe to the opinion here delivered, that "the course of his life and studies had not qualified him to decide on such a work as the Divine Legation." Bishop Lowth is still more depreciated, in comparison with the overpowering brilliancy of Warburton. He is allowed to have been a man of learning, ingenuity, and many virtues, but it is said, that "his friends did his character no service by *affecting* to bring his merits, whatever they were, in competition with those of the bishop of Gloucester." p. 94. The dispute between them is asserted to have been managed on both sides with too much heat; "but on the part of the Bishop," (the expression is almost ludicrous) "with that superiority of wit and argument, which, to say the truth, in all his controversial writings, *he could not well help.*" When it is added afterwards, that his Latin Lectures on Hebrew Poetry were composed in a vein of criticism *not above the common*, we think that few suffrages of competent judges will be found to confirm the sentence. Nor less exceptionable is the contemptuous mention of his Version of Isaiah, and of the great work of Kennicott's collation. The version, it is said, "*is chiefly valuable, as it shows how little is to be expected from Dr. Kennicott's work,*"—and from a new translation of the Bible for public use." These instances abundantly exemplify the too common foible of able men, that of depreciating those branches of learning to which they have not applied their minds; and the extraordinary effect of strong partiality in deceiving a sound judgment.

Having by these preliminary remarks pointed out the kind of representation which is to be expected in this discourse, we shall proceed, as we have not before had a Life of Warburton from such authority, to give a sketch of the principal events. It is divided into four sections,—1. From the birth of W. to his appointment as preacher of Lincoln's Inn, in 1746. p. 1-50.—2. To his promotion to the see of Gloucester, in 1760. p. 50-84.—3. To his death, in 1777-  
p. 84.

p. 84-111.—4. His character. p. 111 to the end. An appendix subjoined contains only a letter from W. to Pope, in vindication of his patron Sir Robert Sutton, referred to at p. 30. [not 24.] and a letter to Mrs. Cockburn, on the subject of *Moral Obligation*.

William Warburton, descended from an ancient family in Cheshire, at the head of which is the present Sir Peter Warburton, Bart. was born in Dec. 24, 1698, (not 1691, as it stands in the Biographical Dictionary) and was educated chiefly under his cousin, Mr. William Warburton, Master of Newark school, and father of Dr. Warburton, now Archdeacon of Norfolk. His father, Mr. George Warburton, was an attorney at Newark, and William, the only son that lived, was intended for the same profession; but as the father died in 1706, he was placed under a Mr. Kirke, with whom he continued as a clerk from 1714 to 1719. Whether he ever practised as an attorney is uncertain, but after the expiration of his clerkship, his love of letters continually growing stronger, and the "seriousness of his temper, and purity of his morals, concurring with his unappeasable thirst of knowledge," determined him to quit that profession for the church. His studies for this purpose were assisted by his cousin, who, "besides his classical merit, (which was great) had that of being an excellent divine, and was a truly learned as well as good man." Thus prepared, Warburton took deacon's orders in 1723, and priest's in 1727. At this time he was presented to the small vicarage of Griesley in Nottinghamshire, by the interest of Sir Robert Sutton; who himself gave him, in 1728, the valuable rectory of Brand-Broughton, near Newark. Here he resided, and applied himself to his studies with ardour and perseverance suited to his genius and temper. In 1740, he became acquainted with Pope, and through him with Murray, (afterwards Lord Mansfield) and Mr. Allen, whose favourite niece, Miss Gertrude Tucker, he married in 1746. In 1753, Warburton became a Prebendary of Gloucester, by the nomination of Lord Chancellor Hardwicke; but, in 1755, exchanged it for a Prebend of more value in the church of Durham. This preferment was given by Trevor, Bishop of Durham, at the request of Mr. Murray, Attorney-General. In 1754 he had been appointed a King's Chaplain. Towards the end of 1757 he was promoted to the Deanery of Bristol; and, in 1760, became Bishop of Gloucester, whence he was never translated. In 1776, to his great and irrecoverable affliction, he lost his son and only child, who died of a consumption in his 18th year; and, in June 1779, after languishing long in a melancholy state of inertness of mind, he died at Gloucester. For the sake of distinctness we have given this rapid

rapid sketch of the circumstances of his life, to which we shall subjoin his literary life, (the most essential part certainly in the history of such a man) by giving a chronological list of his principal works.

The first publication issued by Warburton we find mentioned in the Biographical Dictionary, but not in the present work. It was a volume in 12mo, of miscellaneous translations in prose and verse, and was dedicated to his patron Sir Robert Sutton. It was anonymous, and appeared in 1724. The first mentioned by Bishop Hurd (except some notes communicated to Theobald) was written for another person, Mr. Burrough, and published in his name, relative to a dispute on matters of law. In 1736\* appeared his celebrated *Alliance between Church and State*; early in 1738 the first vol. of the *Divine Legation*, and soon after his *Vindication*. The second volume of this work came out in 1741, which completed the argument, though not the whole plan of the author. These have since been republished in corrected and improved editions, with a small part of what was to follow in confirmation of the argument. In 1739 Warburton wrote his defence of Pope's Essay on Man, against the remarks of M. Croufaz, which circumstance caused his friendship with Pope, and the first fruits of that friendship appeared, in his publication of the *Dunciad* complete, in 1743. The years 1744 and 1745 produced his *Remarks on several occasional Reflections*, part I. and II. executed, says our author, "in such a manner as was not likely to invite any fresh attacks upon him" P. 47. In 1747, his edition of Shakspeare was issued from the press, a work which was attacked in a manner, of which very little idea is given in these words of the biographer: "This edition awakened a spirit of criticism, which haunted him in every shape of dull ridicule and solemn confutation." P. 53. The truth is, Warburton egregiously exposed himself in this edition; his vanity, insolence, and even ignorance, respecting a task of that nature, are ill compensated by the traits of his genius which occasionally appear. It is curious to observe how different authors speak of the same subject. Mr. Hayley, in his *Life of Milton*, considering him as a critic, says: "that disgusting writer, whose critical dictates form a fantastic medley of arrogance, acuteness, and absurdity." Bishop Hurd, after an

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\* In the same year his plan for a new edition of *Paterculus* was published in the *Bibliotheca Britannica*, Biogr. Dict. This design was laid aside at the suggestion of Dr. Middleton.

extraordinary apology, in which he considers false criticism as a mark of genius, says :

“ For the rest, such is the felicity of his genius in restoring numberless passages to their integrity, and in explaining others, which the author's sublime conceptions, or his licentious expression, had kept out of sight, that this *fine* edition of Shakespeare must ever be highly valued by men of sense and taste; a spirit congenial to that of the author breathing throughout, and easily atoning, with such, for the little mistakes and inadvertencies discoverable in it.” P. 54.

We agree rather with Mr. Hayley than the Bishop. With respect to Edwards's criticisms on this edition, the decision of Johnson seems perfect. He allowed it great merit; but when the company seemed inclined to place Edwards on a level with Warburton, he exclaimed, “ Nay, he has given him some smart hits to be sure; but there is no proportion between the two men, they must not be named together. A fly, Sir, may sting a stately horse, and make him wince; but one is but an insect, and the other is a horse still\*.” In 1749 W. answered Bolingbroke, with respect to his accusations of Pope. In 1750 was published Warburton's *Julian, or a Discourse concerning the Earthquake and fiery Eruption, which defeated that Emperor's Attempt to rebuild Jerusalem*. In 1751, his edition of Pope's Works. In 1752 the first volume of his Sermons, the second of which appeared in 1754, and the third in 1767. The two first letters of his *View of Bolingbroke's Philosophy* were published in 1754; the two last in 1755. His tract on *the Doctrine of Grace* was not given to the public till 1762. These are the principal works of this great author; but, in the Biographical Dictionary, the times of preaching all his occasional sermons are distinctly noted, with the subjects of them, which is certainly a very useful plan in writing of such an author.

Into the contest between W. and Lowth, Bishop Hurd declines to enter, excusing himself in the following terms :

“ On the subject of his quarrel with the Bishop of Gloucester, I could say a great deal; for I was well acquainted with the grounds and the progress of it. But besides that I purposely avoid entering into details of this sort, I know of no good end that is likely to be answered, by exposing to public censure the weaknesses of such men.” P. 95.

The Divine Legation is characterized in very few words.

“ A work! in all views, of the most transcendent merit, whether we consider the intention or the execution. A plain, simple argument, yet perfectly new, proving the divinity of the Mosaic Law, and laying a sure foundation for the support of Christianity, is there

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\* Boswell's Life of Johnson, Vol. II. p. 236. 8vo. Ed.

drawn out to a great length by a chain of reasoning, so elegantly connected, that the reader is carried along it with ease and pleasure; while the matter presented to him is so striking for its own importance, so embellished by a lively fancy, and illustrated, from all quarters, by exquisite learning, and the most ingenious disquisition, that in the whole compass of modern or ancient theology there is nothing equal or similar to this extraordinary performance. Such is the general idea of the Divine Legation of Moses. But for a more distinct conception of its frame; to see at once

—— the bearings and the ties

The strong connections, just dependencies,

the reader is referred to the recapitulation at the end of the VIth book, where the author himself has drawn up a brief and comprehensive view of his whole scheme, with great spirit." P. 35.

It is very true, that a more complete view of the plan and conduct of this work cannot be had, than in the *recapitulation* here mentioned. In other respects the character is coloured, to say the least, sufficiently high. *Warburton's Divine Legation* is a book that ought to be read by every studious divine, and read with care, and studied with nice examination. There is not, perhaps, to be found another book of the same extent, furnishing so many topics for useful meditation and enquiry. But the reader must examine, not submit, if he would derive benefit. The fanciful, and totally visionary illustration of the 6th book of Virgil, is a proof how little implicit confidence can be placed in the assertions and arguments, however warmly urged, of this author: and many other parts require no little discussion to separate the useful from the fallacious part of the system. It is owing perhaps to the indolence of the age that the *Divine Legation* is so much neglected as it is at present; but it would not be a judicious age which should adopt without reserve, a great part of its positions. To examine and appreciate with judgement all the writings of Warburton, would be an inestimable service to the cause of letters and religion; and a life of that prelate, which should include a view of that kind, executed in an able manner, would be welcomed in the literary world with general applause. Such a work is still a desideratum, for the Bishop of Worcester has not even attempted it. Of his celebrated *Alliance between Church and State*, it is evident that it has the same fault as the doctrine of the *Social Contract*. It places real institutions on the basis of a fanciful situation, which never did or can exist; and consequently, though it may form an ingenious illustration, affords no proof of any thing.

The style of Warburton is characterized by Johnson in words that cannot be amended. He says, "His style is copious

pious without selection, and forcible without neatness ; he took the words, that presented themselves : his diction is coarse and impure, and his sentences are unmeasured." The Bishop attempts to palliate all this, but without effect.

" The character of his style," says he, " is freedom and force united. Nobody understood the philosophy of Grammar better ; yet, in the *construction* of his terms, he was not nice, rather he was somewhat negligent. But this negligence has no ill effect in works of reasoning, and of length ; where the writer's mind is supposed intent on the matter, and where a certain degree of irregularity gives the appearance of ease and spirit." P. 116.

This, and a great deal more, which is said in defence of the style of Warburton, cannot make us forget the words of Johnson, which are strong and apposite. We could easily collect innumerable flowers to illustrate the justice of his censure, such as the following : " a just judgement on the politician to come at last to give credit to his own *Flams*." *Letter I. against Bolingbroke*. " The public may be overdosed, and so has *keck'd* a little." *Ib.* Or the elegant comparison of *the China Jordan*, which concludes the second letter, expressing the mode of filling that utensil by the very coarsest terms. These specimens may serve to remind those who have forgotten it, of the nature of that style which is here defended : a very little search will furnish great abundance.

Among the most interesting parts of this work are the characters of Lord Mansfield and Mr. Allen, in pp. 43 and 45 ; and the justification of Addison, at p. 56 : all of which we should be glad to extract ; but having already extended our article to some length, we shall content ourselves with the latter. It is introduced after the mention of the defence of Pope against Bolingbroke, which Warburton published after his death.

" And here," says the good Bishop, " let me have leave to pause a little, while, in emulation of this generous conduct of my friend towards one great man, I endeavour to perform the same office towards another ; the most amiable of his time ; who has suffered in the public opinion, by a charge of immoral meanness brought against him by Mr. \* Pope himself, and, as I am persuaded, without the least foundation. The person I mean is Mr. Addison, in whose good name, as in that of Mr. Pope, Virtue herself has an interest. He and Mr. Pope were likewise friends ; and this relation between them brings the two cases into a still nearer resemblance with each other."

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\* We could wish to obliterate all these *Mistress*, before names of dignity enough to dispense with them. *Rev.*

"The charge I allude to is briefly this—Mr. Addison had uniformly advised and encouraged Mr. Pope's translation of the *Iliad*, from the year 1713, when the design of that work was first communicated to him. He had even been zealous to promote the subscription to it; and in May 1716, when a considerable progress had been made in the translation, and some parts of it published, he speaks of it in the *Freeholder*, No. 40, in the following manner."

The passage is then cited, which is highly commendatory, and his lordship thus proceeds—

"Notwithstanding all this, Mr. Pope believed, and his friends, as was natural, believed with him, that in 1715 Mr. Addison either translated himself, or employed Mr. Tickell to translate, the first book of the *Iliad*, in opposition to him. If we ask on what grounds this extraordinary charge is brought against such a man as Mr. Addison, we are only told of some slight and vague suspicions, without any thing that looks like a proof, either external or internal. What there is of the *latter* tends to confute the charge. For whoever is acquainted with Mr. Addison's style and manner, must be certain that the translation was not *his own*, though Steel, in a peevish letter written against Tickell, has, it seems, insinuated some such thing. And for *external* proof we have absolutely nothing but a report from hearsay evidence, that Mr. Addison had expressed himself civilly of Tickell's performance, whence it is concluded that this translation was, at least, undertaken by Mr. Addison's advice and authority, if not made by himself. Still it will be owned that so generous a man as Mr. Pope must believe he had some proof of this charge against his friend: and I think I have at length discovered what it was.

"I have seen a printed copy\* of Tickell's translation, in which are entered many criticisms and remarks in Mr. Pope's own hand. And from two of these compared together, I seem to collect the true ground of the suspicion. But the reader shall judge for himself.

"To the translation are prefixed a dedication and advertisement. The latter is in these words—'I must inform the reader, that, when I began this first book, I had some thoughts of translating the whole *Iliad*: but had the pleasure of being diverted from that design, by finding the work was fallen into a much abler hand. I would not therefore be thought to have any other view in publishing this small specimen of Homer's *Iliad*, than to bespeak, if possible, the favour of the public to a translation of Homer's *Odyssey*, wherein I have already made some progress.' To the words in this advertisement—*when I began this first book*—Mr. Pope affixes this note—*See the first line of*

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\* "It was then in Mr. Warburton's hands. It was afterwards sold, by mistake among the other books which he had at his house in town to Mr. T. Payne, and came at length into the possession of Isaac Reed, Esq. of Staple's-inn; who was so obliging as to make me a present of it, to be kept in the library at Hartlebury (in which that of Mr. Pope is included) where it now remains." H.



*the dedication.* Turning to the dedication, we find it begins thus: \* when I first entered upon this translation I was ambitious of dedicating it to the late Lord Halifax.'—Over against which words is likewise entered in Mr. Pope's hand the following note. *The translator was first known to him [Lord Halifax] four months before his death.* He died in May, 1715.

" Now, from comparing these two notes together, one clearly sees how Mr. Pope reasoned on the matter. He concluded from Tickell's saying—*when he first entered on this translation*, that is, *began this first book*, he thought of dedicating his work to Lord Halifax—that he could not have entertained this thought, if he had not at that time been known to Lord Halifax. But it was certain, it seems, that Mr. Tickell was first known to that lord only four months before his death, in May 1715. Whence it seemed to follow, that *this first book* had been written within or since that time.

" Admitting this conclusion to be rightly made by Mr. Pope, it must indeed be allowed that he had much reason for his charge of insincerity on Mr. Addison, who as a friend that had great influence with the translator, would not have advised or even permitted such a design to be entered upon and prosecuted by him at this juncture. But there seems not the least ground for such a conclusion. Lord Halifax was the great patron of wits and poets: and if Tickell had formed his design of translating the Iliad, long before Mr. Pope was known to have engaged in that work, he might well be supposed to think of dedicating to this Mæcenas, as much a stranger as he then was to him. Nothing is more common than such intentions in literary men, although Mr. Pope might be disposed to conduct himself, in such a case, with more delicacy or dignity. I see then no reason to infer from the premises, that Mr. Tickell began *his first book* but four months before Lord Halifax's death. For any thing that appears to the contrary, he might have *begun*, or even *finished* it, four years before that event, and have only relinquished the thought of prosecuting his translation from the time that he found *this work had fallen*, as he says, *into an abler*, that is Mr. Pope's hand.

" These passages, however, of the advertisement and dedication, reflected upon and compared together, furnished Mr. Pope, as I suppose, with the chief of those *odd concurring circumstances*, which, as we are told \*, convinced him that this translation of the first book of the Iliad was published with Mr. Addison's participation, if not composed by him. If the work had been begun but *four months* before its appearance, it must have been at least by his allowance and participation: if before that time (Mr. Tickell's acquaintance with Lord Halifax, not being of so early a date) it was, most probably, his own composition. And to this latter opinion, it seems, Mr. Pope inclined.

" How inconclusive these reasonings are, we have now seen. All that remains, therefore, is to account for the publication at such a time. And for this, I see not why Mr. Tickell's own reason may

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\* " In the notes on Epistle to Dr. Arbuthnot." H.

not be accepted as the true one—that he had no other view in putting this specimen, than to bespeak the favour of the publick to a translation of the *Odyssey*, in which he had made some progress. The time, it be owned was an unlucky one. But if Mr. Addison had reason, <sup>with</sup> believe his friend's motive to be that which he professed, he might think it not fit to divert him from a work which was likely to serve his interest (poetical translation being at that time the most lucrative employment of a man of letters) and though it had less merit than Mr. Pope's, to do him some credit. And for the civility of speaking well of his translation afterwards, or even of assisting him in the revival of it, this was certainly no more than Mr. Addison's friendship for the translator required.

“ That Mr. Addison had, in fact, no unfriendly intention in the part he had taken in this affair, is certain from the passage before cited from the *Freeholder*, where he speaks so honourably, in May 1716, of Mr. Pope's translation, after all the noise that had been made about Mr. Tickell's first book in the summer of 1715. We may indeed impute this conduct to fear, or dissimulation: but a charge of this nature ought surely not to be made, but on the clearest and best grounds.

“ I have the rather introduced these observations into the account of my friend's life, as he himself had been led, by Mr. Pope's authority, to credit the imputation on Mr. Addison, and, on more occasions than one, had given a countenance to it. And it is but justice to him to assure the reader that when, some years before his death, I shewed him this vindication, he professed himself so much satisfied with it, as to say, that if he lived to see another edition of Mr. Pope's works, he would strike out the offensive reflections on Mr. Addison's character.”  
p. 56, &c.

This is certainly a much more complete justification of Addison than that by Judge Blackstone, inserted in the *Biographia Britannica*; for there, on the two-fold supposition that the translation might be Addison's own, or that he might wish to befriend Tickell in it respecting the *Odyssey*, it is allowed that the publication was indiscreet and ill-timed, and “in neither light, a weakness below Mr. Addison's station and character.” Here the former supposition is entirely removed, and it is shown clearly enough what were the *odd concurring circumstances* which excited the suspicions of Pope; and with respect to the second, if Tickell had indeed made some progress in translating the *Odyssey*, and Pope had not yet announced a design to proceed in that task, there seems to be no kind of impropriety in the endeavour of Addison to assist one friend, to take advantage of what was neglected by another. It is more difficult to justify Pope for employing the character of Atticus so long as 18 years after the dispute. Yet allowance must be made for the unwillingness of a Poet to suppress entirely so very admirable a specimen of composition, while perhaps he might deceive himself

removal of the real name might lessen  
 which, after all, the dead could not  
 as interesting to all men of

specting Warburton, which ap-  
 not mentioned by Bishop Hurd.  
 a vindication of Sir Robert Sutton,  
 written by him, and it cannot indeed  
 making his patron innocent, he should alto-  
 his pen from his justification. This would  
 attitude unworthy of his character. We find  
 mention of his Dissertation on the Origin of  
 rivalry, published in Jarvis's *Don Quixote*; the  
*Clarissa*, and some other matters.

ing other passages which do great honour to the excellent  
 of this Life is the following, on the conduct of his  
 and towards the Socinians, which is indeed so striking, that it  
 deserves to be in the hands of every defender of pure, unfo-  
 phisticated Christianity.

“Next to infidels professed, there was no set of writers he (War-  
 burton) treated with less ceremony than the Socinian; in whom he saw  
 an immoderate presumption, and suspected not a little ill faith. For,  
 professing to believe the divine authority of the Scriptures, they take a  
 licence in explaining them, which could hardly, he thought, consist  
 with that belief. To these free interpreters of the word he was ready  
 to say, as St. Austin did to their precursors the Manichæans—*Tell us  
 plainly that ye do not at all believe the Gospel of Christ; for ye who be-  
 lieve what ye will in the Gospel, and disbelieve what ye will, assuredly  
 believe not the Gospel itself, but yourselves only*.\*” “In short,” Bishop  
 H. afterwards adds, “he regarded Socinianism (*the idol of our self-  
 admiring age*) as a sort of infidelity in disguise, and as such he gave  
 it no quarter.” p. 119.

On the whole we have been highly gratified in the perusal of  
 this Life, and wish to see it so published (to which no kind of  
 objection appears to us) that the public at large may have ac-  
 cess to a narrative containing much useful instruction, and  
 the pleasing testimony of a warm and sincere friendship, substist-  
 ing in all its vigour long after the object has been removed by  
 death.

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\* “Aperte dicite non vos credere Christi Evangelio: nam qui in  
 Evangelio quod vultis creditis, quod non vultis creditis, vobis potius  
 quam Evangelio creditis.” *Aust Contr. Faust, L. 17. c. 3.*

ART. XIV. *Cary's New Map of England and Wales, with part of Scotland, on which are carefully laid down all the direct and principal Cross Roads, the Course of the Rivers and navigable Canals, Cities, Market and Borough Towns, Parishes, and most considerable Hamlets, Parks, Forests, &c. &c. Delineated from actual Surveys, and materially assisted from authentic Documents, liberally supplied by the Right Hon. the Post-Master General.* 4to. 2l. 7s. including an Index of 85 pages; or in Sheets 2l. 2s. Cary. 1794.

THIS is not a mere Map. By the addition of the index, which is copious beyond example, it forms the completest Gazetteer, or Index Villaris that has ever yet appeared; with the additional advantage of presenting the immediate opportunity of considering the relative situation of the place required. It is dedicated to Lord Chesterfield and Lord Walsingham, in gratitude doubtless for the documents supplied by those noblemen as post-masters; to assist in the exact regulation of the towns, stages, and distances on the public roads. Mr. Cary's honourable exertions in behalf of our national Geography, evinced by his county maps, and other useful publications, entitled him certainly to every assistance which public men could give to such an undertaking as the present: but what is right is not always done in any country, or by any class of men, and we are glad to find that he was not disappointed in his application, to the honourable patrons he has chosen: their characters doubtless encouraged him to make an effort, which was not likely to be unsuccessful. With pleasure also we observe, that a respectable list of subscribers appears; to guarantee his profits, though, to such a work, the public at large may be considered as a never-failing patron.

Maps of great size are of necessity unwieldy, and few situations will allow them to be conveniently spread out for use; the method here adopted has therefore been employed in many illustrious instances, and always with general approbation; because, while it consults the convenience of those who are in want of room, it does not in the least prevent others, to whom it may appear desirable, from having the whole combined in the usual form of a map. The most splendid instances of this mode of publication are Cassini's Map of France, that of Austrian Flanders by Ferraris, and a late Map of the Tirol. As books, the references to particular places are rendered perfectly easy, in these instances, by one general map on a

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small

small scale, divided into squares, each of which is numbered, and represents one leaf in the volume. The same numbers will also serve to conduct the eye to its object when the whole is united into one sheet. The divisions here are 81 which form as many quarto pages. It was, probably in consideration of persons whose eyes may begin to fail, that Mr. Cary had the names of villages engraved in Roman letters, and in a size which a little deducts from the elegance of the plates: and on that supposition we should think it unreasonable to complain of a circumstance, which affords a material advantage to some, without producing a real inconvenience to any. Utility is certainly to be preferred to the mere gratification of the eye. The County Surveys, which are nearly completed, and ought by all means to be entirely so, have facilitated this undertaking, and given it an accuracy which a few years back could not by any means have been attained; and we are very glad to announce that the accurate survey of North Wales so long expected from the able hand of Mr. Evans of Llewellyn-groes, will appear in the course of a very few months, adding a great and important step to this general design. That Mr. Cary's work will be approved by the public we cannot entertain a doubt.

ART. XV. *A Defence of the Scots Highlanders in general, and some learned Characters in particular, with a new and satisfactory Account of the Piets, Scots, Fingal, Ossian, and his Poems; as also of the Macs, Clans, Bodotria, and several other Particulars respecting the high Antiquities of Scotland. By the Rev. John Lanne Buchanan. 8vo. 286 pp. 6s. Egerton. 1794.*

THE prejudices of men have in all ages inclined them to set up the antiquity of their respective countries, as the proudest boast to which they could pretend; and every attempt to defeat that claim and lower those pretensions, has been considered as an outrage committed upon their importance and their honor. "Antiqua origo," says the elegant Heyne, "in primis in urbium laude memoratur."

The Scots have not been behind the rest of the world in asserting their claim to a share of ancient honour; and Mr. Buchanan is equal to the foremost of his countrymen, in zeal for supporting this claim. His treatise is comprehensive, though irregular, and embraces a variety of subjects connected with

with Scottish antiquity, some of which have long been dismissed, as brought in a manner to an issue.

The Gaelic language was, we are told, familiar to this author from his infancy; and, as we make no pretensions to such an accomplishment, we take his own assertion as evidence that he brings, at least in this respect, competent information to the task. We shall only remark on this head, what does not require a knowledge of the language in question, that a laxity of derivation is used by Mr. B. in which analogy of sound and orthography appear frequently to be very singularly neglected: a method by which any thing may be derived from any thing.

The defence of the Highlanders, with which the book sets out, is managed with address: facts and testimonies are adduced, to which we think Mr. Pinkerton, against whom this defence is directed, will have some difficulty to reply. We cannot but allow much weight to this part of our author's treatise. The question relates to *national* character; and it is not therefore without satisfaction, that we have followed Mr. B. in his justification of this gallant people, against the charge of neglected agriculture and savage incivility, urged against them by the author of the enquiry into the History of Scotland.

To remove the imputation of "stupidity and ignorance," which was also amongst the charges brought by Mr. P., we are by this author referred to the positive testimony of Dr. Johnson, on behalf of the learning and information of M<sup>rs</sup> Queen, Hector M<sup>r</sup>Lean, and Niel M<sup>r</sup>Leod, of whom, and others, the Doctor speaks in terms of great respect; and he is quoted as concluding favourably, in general, upon the character of the Highlanders.

We shall now present our readers with an extract from the more elaborate part of Mr. Buchanan's performance; namely, that which relates to the high and aboriginal character of the Scots. The specimen we select turns upon the dispute relative to the *Piks* or *Pechs* of Scotland, the derivation of which name, as assigned by Pinkerton, is warmly opposed by our author. We shall give the extract in his words, and leave the public to make their own comments.

"Mr. P. leaves people in the dark with regard to the origin of the name *Pik*. But we can assure the reader, that the *Pechs* from Scotland received their name from labour and industry, and by no means from the Roman *Piæi*; for painting the skin was peculiar to many other nations under different names. Nor did they derive their *Agno-men* from the Pictish of Dr. Macpherson, or plunderers; for that epithet in all conscience was more applicable to the Scots (than to

the Picts) who, according to himself, thought no shame of the profession, provided they had the judgment to form, with the spirit and address to execute it with safety.

"The name was ironically given them by their Scots neighbours, who looked upon all kind of manual labour as unworthy of gentlemen; and oft preferred the plundering of the industrious Pechs of the fruits of their labour, to the hard drudgery of earning their own bread by the sweat of their brows.

"In common conversation they are called Pechs (not Picts) in Scotland, the very name in Gaelic given to working people to this day. *Caid mibbel na Peich*, or *Peichin*? Where are the labourers, or workers? *Garim na Peich ataabb fhe*; Call the labourers this way—is the language of a master, or overseer, through all the north-west Hebrides; so that the name Pech is always known to signify workers, where the language is well known and understood. As when a poor drudge in Harris *wore* out with labour, the only sure tenure by which he can be allowed to keep his little roof over his head in one place, he bemoans his own case by saying, *chà nairi sa pbeigh mi ni sfaid*—I am incapable to labour any longer. *Ha m-peigh ar mo chair a dhi*—the work has killed me. *Co beafas sa pbeigh ar mo leidb*—Who will stand out to work for me?

"The first natural implement of husbandry is the Pict axe to dig up stones, and clear the ground of trees and roots, and to level heights and rugged spots. And in Gaelic, this tool is Pechd or Pechad, and those who work with it are nominated Peichs, Peicharin. And to this day in Harris, the poor labourers make use of it; being themselves almost in a state of nature, and their plantations nearly in the same state. And with this rude implement, almost every species of work is carried on by these people." P. 105.

Upon the poems of Ossian we are presented with a long and curious investigation: we cannot, however, admit, that the reasoning, specious as it is, amounts to any thing like demonstration; many difficulties yet prevent our considering this vindication of Ossian's Antiquity as satisfactory. Mr. B. derives the name of Fingal, or Fiangaël, from Fian and Gael, the former of which he considers as compounded of Fian and Aon: Fian signifies *alarm*, and Aon *one*; which together imply an armed man, a man upon his guard; and such Fians or guardians were, he contends, common to the different districts of Scotland: so that Fiangaël is but a Gaelic Fian; and, therefore, like the Egyptian Pharaoh, a general title applying to different individuals.

His derivation of Ossian is curious; and rather puts us in mind of Swift's mock derivations of ancient names from English, than of any thing serious. He forms it from *os* or *aish* *Junne*, which he interprets, *bark ye John*, and explains in a very far fetched manner. Surely *Archimedes*, from *bearkye maids*, is quite as good an etymology as this. Yet this wild interpretation

terpretation of the name Ossian, Mr. B. afterwards applies to solve the difficulty arising from the dignified sentiments, &c. discoverable in these poems; and he argues that these, great as they are, exhibit only the *wane* of Gaelic refinement!

We cannot undertake to follow this writer through his various topics, suffice it to say, that the high antiquity of Scotland, and the great powers and authority of the Gaelic language constitute the basis and the soul of the performance. This, however, as a *patriotic* foible, will more readily meet the indulgence of the reader, than the gross faults of style, and still more, the asperities of language with which many parts of this treatise abound. If Mr. Pinkerton's invective was rash and illiberal, the Highlanders are indebted to Mr. Buchanan for a refutation of these conjectural calumnies: but we cannot at the same time refrain from remarking, that Mr. B. would have done more credit to his cause, and to himself, had he avoided the scurrility he opposed, and made less use of those weapons, which he reprobates when in the hands of his adversary.

## BRITISH CATALOGUE.

## POETRY.

ART. 16. *Private Life, a Moral Rhapsody, written at a Gentleman's country Residence. By Henry Moore.* 4to. 20 pp. - 1s. 6d. Haydon, Plymouth; Law, London. 1795.

This is a very spirited and beautiful poem; we have read it with much pleasure ourselves, and doubt not that others will be induced to read it also, by the following specimen:

“ When the sun, sunk beneath his wat’ry bed,  
Yet gilds with dying gleams the mountain head,  
And yet the clouds retain a crimson glow,  
That faintly blushes on the lake below,  
While sober Cynthia lifts her solemn beam,  
With lustre quav’ring on the sparkling stream,  
And with a radiant band of silver light  
Inwreathes the jetty tresses of the night;  
Then Contemplation, sweet ecstatic maid!  
I seek thy mild, thy care-composing aid,

Amid



Amid the moss-clad walls and roofless isle  
 Of yon lone abbey's venerable pile,  
 Whose tow'rs, by Time's relentless hand o'erthrown,  
 Lie low with ivy and with thorn o'ergrown ;  
 The hanging arch, that casts a gloom *below*,  
 And massy columns strike mysterious *awe*.  
 There Superstition, Ignorance's child,  
 Once dream'd her dreams, and saw her visions wild,  
 Her aves muttered, and her beads retold,  
 And bowed to silver saints, and shrines of gold ;  
 With holy dread the darksome cloisters trod,  
 And offer'd living victims to her GOD.  
 There, by the glimm'ring lamp, the pale-eyed maid  
 Sobb'd as she sung, and trembled as she pray'd ;  
 Severe religion, passion unreprest,  
 Like meeting currents struggling in her breast :  
 In youths enliv'ning warmth, in beauty's bloom,  
 Betray'd to ceaseless solitude and gloom,  
 She bade the world adieu—Ah, vows how vain,  
 While stubborn Nature still maintain'd her reign,  
 Still fond Affection heav'd the hopeless sigh,  
 And tears too tender glisten'd in her eye."

ART. 17. *The Restoration of the Jews. A Poem. By William Ashburnham, Esq. Jun. 4to. 2s. Cadell, &c. 1794.*

This poem, we are informed in the advertisement, was written for the Seatonian prize ; but the author did not learn till his Muse had woven her web, that the qualification of M. A. was requisite to admit of competition. On this account therefore it was never presented to the University. So much we learn from the author's communication ; and this we apprehend is to serve as an apology for writing a poem, upon a subject honoured by the choice of this learned and venerable body. As the author has not yet told us his reasons for laying before the public, what he was precluded from laying before the university, we are left to conclude, that no apology was in his judgment esteemed necessary. It must be allowed that his rhymes are generally correct, and his versification for the most part smooth : that there are passages which every man could not write, and which no man would condemn ; yet the poem wants method, spirit, direction, the energy of enthusiasm, and the controul of art. The successful poem, by Mr. Wrangham, was noticed in our last number, (p. 537.) and we will venture to say, that it was not any deficiency of merit in that performance, which encouraged this writer to attempt a competition in the eye of the public. Whatever was his motive, we think he may come to wish, in his cooler moments, that he had never made the rash and irrevocable vow of—" 'Sdeath I'll print it."

## DRAMATIC.

ART. 18. *Lodoiska; an Opera, in three Acts, performed, for the first Time, by his Majesty's Servants, at the Theatre-Royal, Drury-Lane, on Monday, June 9, 1794. Written by J. P. Kemble. The Music composed and selected from Cherubini, Kreutzer, and Andreozzi, by Mr. Storace. 8vo. 1s. 6d. Robinsons, 1794.*

To attack the plot of an opera, is to combat with a shadow, "it presents no mark." The purport of it is, by the management of incidents not altogether disjointed, and by language not unsuited to the characters, to contrive a vehicle for the introduction of music in its different branches, the song, the catch, the overture, the air, the chorus, &c. &c. To this purpose the opera of *Lodoiska* is aptly enough suited, and the selection of Mr. Storace, the dresses, decorations, and scenery, could not fail to render it a pleasing spectacle. The following extract will present no unfavourable specimen of the dialogue.

*Varbel.* Egad, these Tartars are fine fellows!

*Count.* And for that reason you were going to chop off the head of their leader.

*Varbel.* The heat of the battle ran away with me; a man has not his courage always at command.

*Count.* Lovinski;—I think he's a dependant of *Lodoiska's* father.

*Varbel.* Is he? he'll be no friend of your's then; don't think of lodging here.—Do, Sir, let's take a mouthful, and then pack up and return.

*Count.* Again return!—but do as you will.

*Varbel.* (*Taking victuals out of the portmanteau.*) Come, my dear master;—look under their old grated window, there's a snug hospitable porch for us. (*Sits down in the niche.*) They can't see us here. (*Eating.*) Are you hungry?

*Count.* No, not I.

*Varbel.* I am very—that little tilting bout with the Tartar has so sharpen'd my stomach, that I cou'd eat—'gad, I believe I cou'd eat the Tartar himself.

*Count.* An adventure of a strange nature!

*Varbel.* Don't let it surprise you too much; I dare say it is not the last we shall light upon; we are in a fine train for adventures.—Sir, your good health! (*A large stone falls from the tower.*) Holla! here's an adventure already of a nature to crack a man's crown.—Are they throwing the stones of the tower at me?—I may as well leave table. 'Much oblig'd to you, but I'm not used to deserts at my dinner, and always thought wall-fruit particularly unwholesome.

*Count.* Silence!—don't I see a hand moving there? Stand still,

*Varbel.*

*Varbel.* Not I, indeed; if you wish to have an old house about your ears, I don't. (*Another stone falls from the tower, with a paper fastened to it.*)

*Count.* A second! what can this mean?

*Varbel.*

*Varbel.* I'll tell you ; it means, that the good people here aren't fond of company who are not invited ; and this is civilly to give us notice, that if we don't decamp in a moment, we shall have the rest of the castle to carry away on our shoulders.

*Count.* (*Taking up the first stone.*) What do I see ? writing !—*Varbel*—read, read what is scratch'd here.

*Varbel.* (*Reading.*) Oh, Floreski !—It is Floreski !—Are you sure there are no witches in this wood ?

*Count.* Who can know me in this solitude ?—Ha ! give me the other.

*Varbel.* (*Giving the 2nd stone.*) Ha ! here's a paper.

*Count.* (*Snatches the paper, and reads.*) " Inform my father that Lovinski has abus'd his confidence, and confines his Lodoiska in this——" (*Drops the note.*) Oh, *Varbel* ! she is immur'd in that horrible tower.

*Varbel.* Poor lady !—What a damn'd rogue that fellow must be.

*Count.* My Lodoiska ! my life ! my soul ; I will release or die for thee.—*Varbel* !

*Varbel.* My lord.

*Count.* Where is my friend ? Where is my Kera Khan ?—call him ; now, now I demand his help.—I rave, I rave—alas ! he's far away.

*Varbel.* Ay, so most friends are when you want 'em.

ART. 19. *Heigbo for a Husband! a Comedy, as performed at the Theatre Royal in the Hay-Market, on Tuesday, January 14, 1794.* 8vo. 1s. 6d. Arrowsmith, 1794.

A comedy which professes to be a parody of the *Beaux Stratagem*, Farquhar's comedy, with material objections to its plot and its conduct, had some wit in its dialogue. Here extravagance and vulgarity mark the dialogue, and a total deviation from nature and probability, the plot and incidents of the drama,

## NOVELS.

ART. 20. *The Mystic Cottager of Chamoury. A Novel, in two Volumes.* 12mo. 6s. Lane. 1794.

It is difficult to speak in accurate terms of the production before us. It presents a few gleams of fancy and feeling, amidst a wide chaos of absurdity. The story it conveys, is lost in the wilds of common place sentiment and extravagant diction. But the appetite of novel readers is gluttonous ; and this will probably be digested with as little discernment of its faults and beauties, as the generality of productions in the same line.

Charity is a merit no one can dispute ; and the support of an orphan, incapacitated by blindness for the business of life, is a motive which will not, we presume, lose its effect upon the public. The writer must however be told that the structure of a novel requires a talent more condescending to ordinary circumstances and language, events more natural, and diction more simple. The novel is interspersed with

with some poetical sketches, in which the writer appears to greater advantage. Making due allowance for a want of strict correctness, we regard the following as deserving a place in a better collection.

## THE MULETEER.

When o'er the moon a misty veil,  
Obscures her pallid sylvan light,  
When howling winds burst o'er the dale,  
And no bright eve-star lends its light;  
Then o'er the cliff's impending brow  
Our lowly muleteer must go.

His twinkling lamp he cautious bears,  
To guide him from the chasms deep;  
And oft' the rushing cataract hears,  
When every eye is seal'd in sleep;  
For drear the hour through hail or snow,  
Alas! the muleteer must go.

Joyous he views the rising dawn  
Break from the thick-rob'd shades of night;  
With fluid gold the blushing morn  
Sheds her soft ambient beam of light;  
O'er craggy steeps ascending flow,  
Our blithsome muleteer must go.

The early songstress sweet reclines  
Upon her mate's soft plumag'd breast,  
And warbling 'midst the waving pines,  
She courts the traveller to rest;  
For oft' as her sweet numbers flow,  
The muleteer forgets to go.

Yet, tho' severe the toil he braves,  
At midnight shelter'd in some cot,  
He heeds not how the tempest raves,  
And all his hardships are forgot;  
When mountain grapes, and mountain cheer,  
Refresh the weary muleteer.

Then traveller his care repay,  
And let him turn his ragged mule,  
Back to his hovel bend his way,  
From fervid heats to shades more cool;  
For thus your bounty through the year  
Supports the humble muleteer.

ART. 21. *Count Roderic's Castle: or, Gothic Times, a Tale, in 2 vols.* 8vo. Lanc, 1794.

They who read books of this kind solely for amusement, may be pleased with these volumes. Almost every page contains some event very marvellous and alarming, and yet not altogether improbable. The *escapes* of the several parties from dangerous situations, are also very

very wonderful, and at the same time are conducted with considerable address and ingenuity. The work is properly styled *A Tale*; being a tissue of incidents, with little or nothing of character, sentiment, or manners. We do not perceive any thing in the morality of it that can offend a good man, nor any thing in the style that need be censured by a critic.

## DIVINITY.

ART. 22. *A Demonstration of the true and eternal Divinity of our Lord Jesus Christ; in Opposition to the Attacks of the present Age. By Dionysius Van de Wyngaerde, S. S. Theol. Doct. Phil. Math. et Astr. Prof. at Leyden; to whom the Gold Medal was adjudged by the Hague Society.* 8vo. pp. 183. 3s. Knott, 1794.

This work contains many proofs of the extensive reading, solid learning, and sound judgement of its author. The design of it is stated to be this: p. 17. "to produce some of the least doubtful evidences of Christ's eternal Divinity; to represent them in the simplest manner; and, particularly, to contrast them with the sceptical notions of the present times, in such a way, that the honest inquirer may be confirmed in the truth." The design is well executed. It is scarcely possible to give any other abstract of this performance, than is exhibited in its table of contents. But we choose rather to give some short extracts, sufficient to recommend the whole to the attention of serious persons; adding only, that the style of the translation is plain, perspicuous, and forcible.

"There is a general complaint, with respect to the loose and unchristian manner in which youth are educated. The diligent and daily use of God's word, both in the family and the closet, so much in esteem among the Protestants immediately after the Reformation, is exceedingly rare. A torrent of new writings, less adapted to convey useful instruction, than to afford amusement, to gratify an idle curiosity, and to encourage a frivolous waste of precious time, has banished the Bible.—Children, after a short and defective education, and such as they are apt to despise, are allowed to make a public profession of the religion, to which they have been accustomed, by joining in the holy communion: but this is done in so slight and superficial a manner, that the least banter, in a libertine company, is sufficient to unhinge every good principle, and efface every good impression." P. 7.

"What zeal, as to articles of faith, can be expected, for instance, from people, who never dared to converse with their children and families concerning their eternal salvation? What can be expected from those, who are indifferent about what is said of their Redeemer; who are content, when their teacher describes his hearers as in a state of condemnation in the sight of God, solely with a view to lead them to the merits of Christ for salvation, and represents them and himself as such in prayer; but who with as much satisfaction hear a teacher that, in the pulpit, is almost silent about Christ, and who does not set so much value on the dignity of the Saviour's person, or on the neces-

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sity of his work? What love for the truth can those teachers have, who very differently from Jesus and his apostles, very differently from the great luminaries of the church in the sixteenth century, think it lawful to undertake the office of the ministry, and to receive salaries from churches, to whose confessions of faith they conform, without believing them, till the way is prepared for spreading contrary sentiments?" P. 10.

"If the expressions and inferences of the Athanasian Creed, be not approved; let every one, at least, seek that which the word of God teaches, and let the best expressions for professing it be used; of which, if they be good, we also shall take the advantage." P. 175.

"The doctrine in question does not depend on one or two texts, perhaps, of an improper and doubtful signification. It is not like any great and disputable point between the church of Rome, and Protestants; which, on the one side, is founded on a single word of Jesus, which, doubtless, is infallible; but, against the literal meaning so which, a great number of reasons, on the other side, may be deduced from both nature and scripture. On the contrary, the doctrine of Christ's eternal Divinity is founded on a vast number of scriptural texts: texts, which support one another, by a variety of phrases; by the different lights in which the doctrine is represented; by particular emphasis of expression, not consisting barely in vague allusions and distant comparisons, but in direct and positive assertions; and which, by doctrines, rules of duty, incitements, warnings, and consolations, direct our religious esteem, subjection, prayers, gratitude, and hope, to Christ. In a word; it is founded on the entire connection, the whole contents, and great aim of the doctrine of salvation; and, particularly, as it is contained in the New Testament." P. 177.

"But, according to the temper of our times, (and mournful experience begins to confirm it) the denial of a providence, and of a future state, would boldly appear in the world. The running down, and persecution, of all serious religion would be let loose; and (as even a VOLTAIRE warned a DIDEROT) speculative Atheism, becoming general, would grow into practice: and, contaminating every thing, would soon destroy domestic, civil, and national happiness; till men, impressed with a sense of their dreadful misery, and seeking for better principles in the midst of their ignorance and perplexity, would be thrown again into the dangerous arms of a dark superstition. O that our young divines, that our novices in science and literature, that the Christian people, would make themselves familiar with the word of God, and adhere to it!" P. 182.

ART. 23. *Theophilus; or, The Pupil instructed in the Principles, the Obligations, and the Resources of the Roman Catholic Religion.* By the Rev. Mr. Appleton. From the French *La Doctrine Chrétienne*. 8vo. pp. 463. 5s. Coghlan, 1794.

Though we differ from this author, *toto cælo*, in many points of doctrine, yet we willingly do him justice by saying, that his book is well calculated for the purpose it holds forth, the instruction  
of

of young Roman-Catholics. It contains 104 short lectures; in each of which some duty, or doctrine, is stated and enforced; or some vice, or fault, is exposed in its proper colours. Then follows a devout address to God, suggested by the subject of the lecture; which concludes with a very short *practical inference*.

In these lectures we have found much useful instruction, and many eloquent effusions of piety and devotion,

ART. 24. *A Sermon preached at the Tower of London, on Wednesday the 25th of February, 1795. Being the Day appointed for a General Fast. By the Rev. John Grose, A. M. F. A. S. Minister of the Tower; Lecturer of St. Olave's, Southwark; and Chaplain to the Right Hon. Countess Dowager Moxborough.* 8vo. 17 pp. 6d. Rivingtons.

Though there is unavoidably a recurrence of similar topics in the sermons preached on the occasions of the fasts, yet ingenuity still claims its privilege of striking out something which distinguishes it from the herd. Mr. Grose writes in clear and manly language, which, in our opinion, does not want the aid of those numerous *Italics* with which he has allowed his printer to set it off. This is an expedient which was much practised 50 years ago, but is now justly disapproved. His text is Isaiah, xxv. ver. 9.

ART. 25. *Christianity the only true Theology; or, an Answer to Mr. Paine's Age of Reason. By a Churchman.* 8vo. 73 pp. 1s. 6d. Rivingtons, 1794.

Among the instances of good arising out of evil, may be reckoned the use of books of infidelity, one of which, however futile, generally produces several sound and able books of divinity in answer. The misfortune is, that the antidote does not always reach altogether so far as the poison, and they who are eager to take up the attack, will throw aside the defence without perusing it. This sensible and well written pamphlet is one of the many which have been occasioned by Paine's *Age of Reason*. It exposes his sophistry and ignorance with success, and will do credit to the author whenever he shall cease to be concealed. In p. 7 he compares Republicanism and Deism as proceeding from the same principle, which is true; but that principle would have been better expressed by the simple term *Pride*, than by the periphrasis he has used, "a high, but false idea of the uniformity and perfection of the human character." He might have added that Socinianism, the half brother of Deism, proceeds from the same source, and naturally seeks the same associates. The author speaks of himself as "poor and obscure:" we hope that this is not exactly stated; if so, we can only say that he seems to us to deserve that both particulars should be rendered untrue.

**ART. 26.** *The Duty of Allegiance enforced from its Connection with Benevolence and Religion. A Sermon preached in the Parish Church of St. Mary, Colchester, on the 29th of September, 1794, before the Mayor and Corporation; and published at their Request. By Thomas Twining, M. A. Rector of the said Parish. 8vo. 23 pp. 1s. Cadell, 1795.*

This discourse on 1 Pet. ii. 17. "Love the Brotherhood, fear God, honour the King," is worthy of the known good sense of its author. The tendency of his argument, to show that allegiance is intimately connected with benevolence and religion, is this; that the man who seeks to introduce confusion into society cannot be said to love the brotherhood; neither can he properly fear God, because even the light of Nature points out that God must love legal order and good government, for the sake of general happiness; and the Scriptures expressly confirm that such is the will of God. To those who know not Mr. T. as a writer, we say, procure the sermon: to those who do, it must be unnecessary.

**ART. 27.** *Pride and Superstition, Causes of Unbelief. A Sermon preached before the Reverend the Archdeacon and Clergy of the Archdeaconry of Berks, at the Visitation holden at Abingdon, May 13, 1794. By William West Green, M. A. Vice-Principal of Magd. Hall, Oxford, and Rector of South Moreton, Berks. 8vo. 25 pp. 1s. Cooke, Oxford. Rivington, London. 1794.*

There is much to commend in the design and the execution of this discourse. It traces the operation of *Pride* in creating scepticism, and that of *Superstition* in producing *Timidity*; each of which appears in the judgement of the preacher, equally instrumental towards the encouragement of unbelief. Upon these premises, the irreligion of France is slightly examined; and an equal share of blame is cast upon the pride of the infidels, on the one hand; and the superstition of the forms there established, on the other. The clergy of this country, are, in the conclusion, admonished of the particular lesson which this example holds out to themselves; and a laudable dissuasive is urged, from that too prevalent custom of substituting in their public discourses, Heathen morality for Christian faith.

**ART. 28.** *Two Sermons, adapted to the present Situation of Public Affairs, preached in the Cathedral Church of Chester; the First, April 15th; the Second, September 23d, 1794; at the opening of the Spring and Autumn Assizes, for the County Palatine of Chester. Dedicated, by Permission, to the Lord Bishop of the Diocese. By the Rev. Peter Halsted, Rector of Grappenhall. 8vo. 1s. Eyres, Warrington; Lowndes, London. 1794.*

There is much energy and spirit in these discourses of Mr. Halsted. They turn upon subjects, which, though frequently discussed, offer perpetually new ground for disquisition and argument. The first insists on the danger of "meddling with those that are given to change;"



change;" and recommends a spirit of *piety, patriotism, and subordination*. The second expounds the Christian doctrine in relation to war; and points out the propriety, as well as the possibility, of preserving "a pacific and Christian spirit," in all defensive conflicts. We cannot omit remarking, that an argument is employed in defence of military establishments in this second discourse, to which we cannot in justice subscribe. This is drawn from the allusions St. Paul makes to circumstances in the military order: "Put on the whole armour of God, &c." Eph. vi. "I conceive," (says the preacher) "he would never have drawn his images from any secular object or profession which he considered as unlawful, without, at least, fixing his mark of reprobation upon it." If this species of reasoning were admitted, then the games of Greece, and all the brutalities of wrestling, &c. might be justified; as St. Paul has drawn a variety of images from these savage sports, without fixing any "mark of reprobation upon them," though he must, upon Christian principles, have regarded them with aversion. We mean not, however, by this remark, to disparage the general train of reasoning by which the lawfulness of taking up arms in Christians is attempted to be maintained: on the contrary, we judge the position to be established without the aid of that objectionable instance, which, if it were at all admitted as evidence in such a question, would only offer an equivocal testimony.

**ART. 29.** *The Welsh Freeholder's Farewell Epistles to the Right Rev. Samuel Lord Bishop (lately of St. David's) now of Rochester, in which the Unitarian Dissenters and the Dissenters in general, are vindicated from Charges advanced against them in his Lordship's Circular Letter, on the Case of the Emigrant French Clergy, with a Copy of that Letter.* 8vo. 68 pp. 1s. 6d. Johnson, 1794.

The Welsh Freeholder has taken fire at the language employed by the Bishop, then of St. Davids, in respect to the Unitarian Dissenters; and labours in six letters to show, that no foundation exists in the principles or conduct of this body for the imputation of faction or Atheism. How far the Freeholder has established his proof, we leave to the determination of the public, before whom he has already appeared too often to need any peculiar advertisement or criticism on our part. We cannot, however, forbear remarking that, in defending the religious sentiments of the *rational* Dissenters, the writer has had recourse to arguments not strictly equal to the support of his cause. The Churchmen, he pleads, have set the example of *rationality* in religion; and he conceives, that the names of Jortin, Law, and Shipley are sufficient authorities for the innocence of refining away the essence of Orthodox Christianity. Now, supposing the fact admitted, that what is improperly called *rationality* in religion, originated in the bosom of the church, it would be as difficult to show how this could countenance the extremes of modern refinement, as to make the reformation, which was the destruction of a *bad* religion, justify the destruction of all religion. The political merits of the *Rational* Dissenters are also indutritiously pleaded, in common with the general decorum and peaceful demeanor of the community of Dissidents at large;

large; and the stake they have in the public tranquillity, is opposed to that charge which connects their principles and their wishes with its destruction. For the constitution of the country, the writer professes to feel a due share of regard; and deprecates, in the name of himself and his brethren, all that appears in the shape of innovation. We gladly embrace the opportunity of uniting in the sentiments delivered upon this part of the subject—more particularly, as it is not our good fortune to find many occasions of equal coincidence in the writings of the Freeholder.

**ART. 30.** *A Sermon, preached in the Parish Church of Chesbain, Bucks, on Sunday, Nov. 16. 1794, for the Encouragement and Support of Sunday Schools. By Thomas Grut, A. B. Curate of the said Parish. And published at the Request of the Congregation.* 8vo., pp. 28. 6d. McDowall, Berkhamsted; Murray, London; 1794.

A plain discourse, well calculated to encourage the hearers of it to a perseverance in their very laudable and important undertaking. We approve, especially, of that part of it, which reprobates the opening of alehouses on Sundays. P. 17. By this practice, carried on under a pretence of affording refreshment to travellers, the morals of parishes are (on this day of the week in particular) corrupted, families distressed, and poor-rates consequently increased, beyond all calculation.

**ART. 31.** *A Sermon preached before the Yeovil Volunteer Corps of Yeomanry Cavalry, on Sunday, the 31st Day of August, 1794; and published at their request. By the Rev. William Langdon, B. D. Rector of Pylle, and Vicar of Montacute, in the County of Somerset.* 4to. pp. 17. 1s. Baldwin, 1794.

Occasions like that of the discourse before us, demand not so much profound argument and discussion, as a plain and vigorous statement of the evils with which we are threatened, and of the blessings we enjoy; with a warm commendation of those *real patriots*, who stand manfully forward to avert from us ("under the auspices of heaven") the former, and to secure and perpetuate to us the latter. Upon this plan Mr. Langdon has framed his discourse; which was doubtless heard with much approbation, and (a few overstrained expressions being candidly excused) may be read also with satisfaction and improvement.

**ART. 32.** *A Sermon, preached at Harewood, on Sunday, October 26, 1794; on which Day the Troop of Yeomanry Cavalry, for the Wapentake of Skirack, appeared at Church for the First Time, in full Uniform. By the Rev. Joseph Whiteley, M. A. Head Master of the Free Grammar School in Leeds, and Vicar of Lastingham.* 4to. pp. 17. 1s. Binns, Leeds; Johnson, London; 1794.

After a neat and appropriate exordium, the preacher sets forth, 1st. the distinguished blessings which we possess as a nation; 2dly. our *personal* and *domestic* comforts; and, 3dly, the consolations of *religion*, in which we stand unrivalled. With this fair and just picture,

he then contrasts the circumstances of a neighbouring nation. He makes a solemn vow, for himself and his hearers, to be true to their country; and reminds them, that all their exertions will be unavailing, if not supported by the arm of God. This leads to the consideration, What hope we have of God's favour. The prevailing *gross* sins of the nation, and the *failings* of the more decent part, are then stated without exaggeration: and a change of national character is strenuously recommended, by instantly beginning a *personal* and radical reformation.

The whole discourse is judiciously adapted to the occasion. It is a good specimen of temperate eloquence, free from declamation; and will add to the credit which the author formerly acquired by *seven* prize-essays in the University of Cambridge.

ART. 33. *Considerations on a Separation of the Methodists from the Established Church: Addressed to such of them as are friendly to that Measure, and particularly to those in the City of Bristol. By a Member of the Established Church.* Small 8vo. pp. 36. (closely printed.) 3d. Bulgin, Bristol; Richardson, &c. London, 1794.

Humble as the appearance and the price of this book are, it is intrinsically a very respectable performance. It is an acute, vigorous, and eloquent remonstrance, on the following subject.

Mr. John Wesley was called by the Methodists "their venerable father, and, the best judge of what tended either to the advancement or the dissolution of Methodism." For fifty years they have considered themselves, not as a separate sect, or an independent church, but as a *religious society* within the Church of England; and Mr. Wesley protested very strongly, to the last, against a *separation* from it; declaring, that in such separating, Methodists would "dwindle into a *dry, dull, and separate party*:" p. 20, l. 7. Yet many of them, though still professing great reverence for his judgement, are now warmly agitating this very question of a *separation*. Hence have arisen dissensions, which (as we apprehend) no serious person of any church or sect, contemplates with satisfaction. The enemies of all religion are, probably, the only men gratified by such untoward events.

Few instances can be found in history, of a personal ascendancy so extensive and lasting, as that which Mr. John Wesley possessed over the many thousands of his followers. While he lived, he kept them like a firmly-twisted cable; and quickly after his death they have incurred the danger of becoming a rope of sand. As we could allot, in this place, but little room for extracts, we think it better to refer our readers to the tract, particularly to pp. 34 and 35.

## POLITICS.

ART. 34. *Remarks on the general Orders of the Duke of York to his Army, in June 7, 1794. By Gilbert Wakefield, B. A. late Fellow of Jesus College Cambridge.* 8vo. 33 pp. 1s. Kearsley. 1794.

The sanguinary decree of the French Convention, passed under the reign of the demagogue Robespierre, for granting no quarter to the

the British and Hanoverian troops, is, in Mr. Wakefield's judgment, a sin of an infinitely less atrocious cast than the killing of one Frenchman in regular battle. But then it must be remarked, that Frenchmen hold a very peculiar rank in the scale of Mr. W.'s estimation. For he tells us, that a Conventional Deputy, distinguished by his scarf, and leading his gallant countrymen to battle, *in vindication of all that is valuable to rational existence*, constitutes, in his humble opinion, one of the sublimest spectacles mortality can exhibit.—“*Ecce*,” he exclaims, “*spectaculum dignum ad quod respiciat, intentus operi suo Deus!*” !!

With these sentiments, Mr. W. comments upon the general orders of the Duke, grounded on this *innocent* decree. He amuses himself with substituting *British* for *French*, where the horrors and crimes of government are spoken of. This we are led to impute to those habits which Mr. W.'s particular occupation with various readings may have produced. The recommendation to abstain from acts of retaliation, which appears in the orders of his Royal Highness, is not without its praise—it raises the Duke, in Mr. W.'s judgment, *almost* to the character of an immaculate Jacobin. “Similar admonition,” says Mr. W. “in the mouth of a French republican, were the consummation of human virtue.” He considers the attempt to disparage Robespierre in the estimation of the Republicans by the reproach of a *military guard*, as “at once impotent and ungenerous.” Possibly the honourable termination of this tyrant's career, may have induced Mr. W. to wish this part of his pamphlet obliterated. On the whole this summer recreation (for such it professes to have been) exhibits a whimsical medley. “Living godly in Christ Jesus” is confounded with *reforms of Parliament*; and *Newgate* and *New Holland* are combined with the *cup of Socrates* and the *cross of Christ*.

ART. 35. *A Letter to the Right Honourable William Windham, on the Intemperance and Dangerous Tendency of his Public Conduct, by Thomas Holcroft.* 8vo. 50 pp. 1s. 6d. Symonds, London, 1795.

It surely becomes those who accuse others of intemperance, to be distinguished by the moderation of their sentiments; nor should they impute to others the dangerous tendency of their public conduct, who are not remarkably circumspect in the regulation of their own. This attack upon Mr. Windham is made in many places with the most violent asperity; but it certainly contains no imputation of any kind that may not with equal plausibility be retorted on the accuser. Mr. W. we believe, will be as little affected by this hostile pamphlet, as we have been either satisfied with its style, or convinced by its arguments.

ART. 36. *A Warning to Judges and Jurors on State Trials. Being an Abstract from an ancient Lilliputian Chronicle: which shews how a Chief Justice was executed in Virtue of his own Conclusions, and how the Grand Vizir afterwards hanged himself in Despair.* 8vo. 50 pp. 1s. Eaton, 1794.

Dean Swift was proved to be a wit, and lay sometimes under strong  
3 A suspicions

BRIT. CRIT. VOL. V. JUNE, 1795.

suspensions of malevolence. His imitator, on the contrary, stands convicted under the latter charge, while he has taken care to incur but slight suspicion of the former.

ART. 37. *A full, accurate, and impartial History of the Campaign, from the beginning of January, 1794, down to the present Time.* 8vo. 126 pp. 3s. Debrett, 1794.

Of this pamphlet we can say, that it appears to be what its title professes. If the reader who seeks amusement, is not here gratified by the discussion of new opinions, he who wants information, will find a statement of facts which seem to be detailed, without the irregularity of desultory observation, or the exaggerations of party spirit.

ART. 38. *Observations on the National Character of the Dutch, and the Family Character of the House of Orange: considered along with the Motives and Means they have to defend their Country at this Time against French Invasion, By Robert Walker, F. R. S. Senior Minister of Canongate, and Chaplain to the Chamber of Commerce.* 8vo. 34 pp. Creech, Edinburgh; Kay, London; 1794.

Were we to enter much at large into a discussion of the means and motives which the Dutch have at this time to defend their country against French invasion, we should exemplify in ourselves no small degree of that tardiness, ex post facto wisdom, which marks as strongly the national character of the Dutch, as it did proverbially the Phrygians of old, of whom it was said, *Sero sapiunt Phryges!* The loud and repeated warnings ("ora non unquam credita") by which the Dutch nation ought to have been awakened to a sense of impending danger, the threatenings of Dumourier, the proclamations of their own government, were all found insufficient to kindle amongst them the desire of resisting a more distant calamity, or to inspire them with unanimity when they were to grapple with it nearer home.

Mr. Walker's pamphlet exhibits, generally speaking, the sentiments of an enlightened mind; but we apprehend he is not altogether an accurate observer of the Dutch national character, when he describes that people as enthusiastically attached to every thing that relates to their country. "It is" (says he) "the subject of their pride and boast when in it; the object of their longing and ardent desires when absent." P. 8. Nor, perhaps, can we any longer say of them, as Mr. Walker in p. 7. says, "The Dutch are rather a steady than a speculative people. They are not disposed to part with the substance for the shadow."

ART. 39. *A Defence of the Political and Parliamentary Conduct of the Right Honourable Edmund Burke.* 8vo. 35 pp. 1s. Eaton. 1794.

The name of Eaton annexed to this publication will have rendered it unnecessary to inform our readers, that the shield here held over the hoary veteran is that of irony.

## LAW.

- ART. 40. *The Genuine Trial of Thomas Hardy, for High Treason, at the Sessions House in the Old Bailey, from Oct. 28 to Nov. 5, 1794. By Manoah Sibly, Short-hand Writer to the City of London. Vol. I. 8vo. 488 pp. Jordan. 1795.*

This is certainly a very complete report of so much of the Trial as is here given. The writer appears to have performed his part with fidelity; and we cannot discover that any political bias has disqualified this volume for being admitted as a standing record of the proceedings it details,

## MISCELLANIES.

- ART. 41. *Plain and useful Instructions to Farmers; or, An improved Method of Management of Arable Land; with some Hints upon Drainage, Fences, and the Improvement of Turnpike and Cross Roads. Addressed to Country Gentlemen and Farmers in General. By Joseph Hadkinson. 8vo. pp. 38. 1s. or 2s for 1l. 1s. Rivingtons, and Evans, 1794.*

This little treatise answers well to the title of it. It is plain and useful in a great degree, and deserves the attention of owners, no less than of cultivators of land; since it tends to unite, what each party is too apt to consider as separate, the interests of both those classes. Mr. H. judiciously recommends his system, by saying, that it is not new, but has borne the test of experience, though confined to the practice of a few good farmers. His aim is, to make it more generally known amongst them; and therefore he writes as simply, concisely, and intelligibly, as possible. "Forty years spent in a close attention to the subject, with extensive practice as a surveyor in all parts of the kingdom," are a strong additional recommendation.

We wish this book may be generally read by landlords and farmers; for it seems well calculated to produce effects acceptable to both, namely, *improved estates, and thriving tenants.*

- ART. 42. *The Beauties of History, or Pictures of Virtue and Vice, drawn from Examples of Men eminent for their Virtues, or infamous for their Vices; selected for the instruction and entertainment of Youth. By the late W. Dodd, L. L. D. considerably enlarged. 12mo. 300 pp. Newbery. 1795.*

This is a plan which has been often and successfully executed. Its success is a proof of its usefulness. The present is a skilful and judicious selection, and has moreover the advantages of the improved condition of the art of printing. An elegant vignette is prefixed, and the whole makes a desirable volume.

**ART. 43.** *The grammatical Art improved, in which the Errors of Grammarians and Lexicographers are exposed; twelve Tenses are explained; and for the Exercise of Learners, such an Appendix is added, as contains an explanation of many Particulars needful to be known. By the Rev. Richard Poffleibwait, Rector of Lewardin in Essex.* 12mo. 250 pp. 3s. Parsons. 1795.

We much approve both of the plan and execution of this Grammar, and we think the author's general observations at the conclusion, are those of a man who has well considered, and thoroughly comprehends the subject of which he professes to treat.

**ART. 44.** *A geographical and historical Account of the Island of Bulama, with Observations on its Climate and Productions, &c. and an Account of the Formation and Progress of the Bulam Association, and of the Colony itself. To which are added, a Variety of authentic Documents, and a descriptive Map of the Island and adjoining Continent. By Andrew Johansen.* 8vo. 43 pp. 1s. 6d. Martin and Bain. 1794.

In the acquisition of foreign territories, the first object worthy of consideration is, to institute an equitable right; the second, to establish, if possible, a permanent and secure possession. The first of these objects appears to have been honourably sought for, and successfully obtained, by the deputies of the Bulam association. With regard to the permanent possession of Bulam, it remains for the associators to retain or to lose it by their own future policy. Should they attempt by arms to increase those territorial rights, which they have now purchased by money; by rapacious attempts to obtrude their commerce, and monopolize its advantages, among the neighbouring islanders; the pacific dispositions, by which they now profit, may be changed, and the consequences prove fatal. In saying thus much, we have expressed not what we believe will be, but what the history of mankind shows us has been, and what we know ought not to be. On this occasion we are pleased with the hope, that the Bulam Associators, may reap considerable advantages from their speculation, and, at the same time, add to the honour of their country, and increase the influence of their religion. Mr. Johansen gives a favourable account of the climate and soil of Bulam, and of its local conveniencies for commerce.

**ART. 45.** *Universal Stenography; or a new and complete System of Short Writing, &c. &c. A new and improved Edition. By William Mavor, L. L. D. Cadell.*

Short-hand possesses advantages over common writing, similar to those the latter has over the ancient hieroglyphics: already many of the most expert practitioners of the art, can follow the speaker of the utmost rapidity: but much of perfection has hitherto remained to be given to the best systems. In this of Dr. Mavor, some improvement is made with respect to the notation of vowels; but there is a fertility in the principle, which promises much more; he

he has heaved the vessel off a sand-bank, where it seemed permanently bedded; although it be not yet brought into port. Perhaps as great an imperfection as that he has removed, remains; even by his method, a vowel cannot be placed between two characters, which form an acute angle at their junction, either at the top or bottom of the line. We would therefore propose to him, to depart intirely from the old system of giving points different powers according to their positions, and adopt the simple point, and the four straight lines, as ordinarily varied in direction for the five vowels; the length of the latter being the same as that allowed by him to the comma: these are to be placed unjoined in the most convenient space between two letters. In his characters to mark the derivatives from a root, varying as they are various parts of speech, we observe there is not one fixed for the adverb, which is evidently wanted; as we have compound-adverbs which become very complex when they are written at full length; Byrom has given him an example of this method. The characters with loops, we presume might be dismissed, or retained only as prepositions and terminations. The rationale of this art is certainly indebted to Dr. Mavor.

ART. 46. *Church and State Heterogeneous; or, a Layman correcting the Vicar of Duffield, in Reply to a Pamphlet entitled a Sermon against Jacobinical and Puritanical Reformations. Part the First.* 8vo. 25 pp. 6d. Symonds, 1794.

The Vicar of Duffield is a gentleman whose sermon, here attacked, we reviewed in July, 1794; (see vol. iv. p. 75) and we doubt not that the calm admonition, given in our Review, has had more useful effect upon the mind of the writer, than the coarse and virulent scolding contained in this pamphlet. The author of this angry tract is evidently a man who *piously* hates all establishments, and confounds all clergy belonging to them under the name of *Antichristian clergy*. He assails his antagonist for bigotry, and is himself still more violent and bigotted. He calls this Part I. Certainly no moderate and candid man will, in this case, desire, "*audire alteram partem*:" but as he has discharged so much bile, we hope his stomach will be easy without further evacuation.

ART. 47. *Refutation of the Charges brought by William Vanderstegen, Esq. against Mr. Thomas Weston, and other Merchants concerned in the Salt Trade, so far as those Charges respect the Thames-Street Company of Salt Importers.* 8vo. 41 pp. Robinsons, 1794.

Mr. Weston certainly replies to his antagonist "*multo cum sale*." But the courteous reader will peruse this pamphlet or not, as he thinks proper, when he is informed, that it relates not to any literary contest between opposite dealers in Attic salt, but to a dispute between Mr. Vanderstegen, on one part, and Mr. Weston on behalf of the Thames-street Company of Salt Importers. For our own part we are at a loss to know how we can settle their dispute without the aid of an *if*—*If* what Mr. Weston advances be true, there follows, &c. &c.



- ART. 48. *Plutarch's Lives abridged; in which the historical Parts are carefully preserved, and the Comparisons of the respective Lives accurately delineated. Calculated for the Instruction of Youth. By Elizabeth Helme. Large 8vo. 774 pp. Scatcherd and Whitaker, 1794.*

We took up this ponderous volume, with a resolution to go carefully through its 774 closely printed pages, and to report its merits after an accurate investigation of them. But we had not proceeded so far as the 50th page, before it became too evident that our labour might be shortened.

However painful it is to us to censure works which appear to be well-intended, yet we are bound by our duty to the public to say, that the style of this abridgement is so *very humble*, its idiom so far from being English, and even its grammatical errors so numerous, that we cannot, with any justice, allow it the merit to which it aspires, of being "agreeable in the library, as well as peculiarly adapted for the use of public seminaries of education." We have by us an old abridgement of Plutarch's Lives in Latin, which might have been translated with advantage.

- ART. 49. *A General Dictionary of the English Language. To which is prefixed a comprehensive Grammar. By William Perry, Author of the New Standard French and English pronouncing Dictionary. Embellished with a Portrait of the Author. 12mo. 3s. 6d. Stockdale, 1795.*

For elegance of typography and paper Mr. Perry's is certainly unrivalled among Dictionaries. It seems to consist, like other minor Dictionaries, of an abridgement of Johnson, and indeed we know not what better line could be taken by such editors. In the Grammar prefixed, regular usage seems to be explained clearly, and exceptions stated usefully.

- ART. 50. *An expostulatory Letter to the Rev. W. D. Tattersall, A. M. Rector of Westbourne, Sussex, and Vicar of Wotton-Under-Edge, Gloucestershire; in which the bad Tendency of the admission of Stage Amusements, in a religious and moral Point of View, is seriously considered. By Rowland Hill, A. M. late of St. John's College, Cambridge. 8vo. 44pp. 6d. Mathews. 1795.*

*Crambe recolta*—the old objections of Mr. Hill's sect against stage plays, applied to a particular instance, of the admission of a company of players into a considerable manufacturing town. This gentleman thinks the ale-house as innocent a place of recreation, as a country occasional theatre. We differ widely in opinion, and can perceive no prospect of good effect in this puritanical rancour against plays. The name of an individual is very improperly brought in here on the subject of these *wise* remonstrances. The address to the Magistrates of the county of Gloucester is, if possible, more sapient than all the rest.

ART. 51. *Hebraicae Grammatices Rudimenta, in usum Scholæ Westmonasteriensis; diligenter recognita, et nonnullis necessitatis regulis, aliisque additamentis, aucta: ad promovendum linguæ Sanctæ privatum studium præcipue accommodata. Curavit et Edidit Thomas Abrahamus Salmon, A. M. Coll. Wadb. Oxon. 8vo. 83 pp. 2s. 6d. Dilly. 1794.*

The elegant and comprehensive brevity of the Westminster Rudiments of Hebrew Grammar has been much and justly admired, but as they were formed with a view to be accompanied constantly by the living commentary of a master, it is necessary that a work formed upon them, for private solitary study, should be enlarged by many illustrations. This task Mr. Salmon has performed with diligence and skill; not only adding to his original, but varying from it occasionally according to the dictates of his own judgment. In the very names of the letters we see the first specimen of that liberty; which he takes in compliance with the rules of pronunciation most approved. Thus for *Beth, Gimel, Daleth*, we have *Bbeth, Ghimel, Dbaleth*, and their powers are stated respectively as *Bb, gb, and db*. So for *Caph, Chapb*; for *Pe, Phe*; for *Tau, Thau*; and a rule follows, saying, that these letters lose their aspiration by the insertion of a point; which distinction is correct and good. The original says they have a double power, but does not mark how the two are distinguished. In stating the divisions of the letters, Mr. S. has not formed them into technical words, by subscribing points, as in the Westminster Rudiments, which seems to be relinquishing an advantage: he should have done it, and have written the words also in English letters to assist the learner, as *abachang, Bumaph, &c.* In an appendix, commencing at p. 73, six useful articles are added from Bellarmine, Bythner and others. We hope this publication will assist in promoting the study of Hebrew.

ART. 52. *A System of French Accidence and Syntax, intended as an illustration, correction, and improvement of the Principles laid down by Chambaud on those Subjects, in his Grammar. By the Rev. Mr. Holden of Barbadoes. Fourth Edition. With Notes by G. Salis. 8vo. 414 pp. 4s. bound. Dilly. 1794.*

The book itself has already received the approbation of competent judges, and of the public. The notes of Mr. Salis are calculated to increase its utility by the addition of exceptions, and idiomatical usages of particular words, which he has subjoined in their proper places.

ART. 53. *Classical Exercises upon the Rules of the French Syntax, with References to Holder's Chambaud's Grammar. By G. Salis. 8vo. 266 pp. 2s. 6d. bound. Dilly. 1794.*

Great pains have evidently been taken in composing this work. Every rule in the grammar is exemplified in the exercise-book. The rule is regularly referred to by figures in the margin; the word or words particularly affected by the rule, are printed in italic; and other precautions are taken to render the method clear and useful.

ART.

ART. 54. *The Guide to Salis's Classical Exercises upon the Rules of the French Syntax. With References to Holder's Chambaud's Grammar. By G. Salis. 8vo. 488 pp. 10s. 6d. Dilly. 1794.*

This exercise-book, says the author, is particularly intended for private tuition, and the use of French teachers in schools, (that is, for the aid of the teacher not the scholar) the preceding is for public teaching. This seems to us to be so overcharged with letters and figures of reference, as to perplex rather than assist the person who should attempt to use it. The exercises seem to be precisely the same as in the former book, but the size is swelled by the additional references.

ART. 55. *Thèmes François et Anglois; or French and English Exercises, upon the Rules laid down in Holder's Chambaud's French Grammar. 8vo. 174 pp. 3s. bound. Dilly. 1794.*

Here the mystery is cleared up, and the same English sentences are completely rendered in French. We should recommend to those who study by themselves, to work upon the first of the three, and then to consult this, as the answer of the master, whether he has rightly performed his task or not. As Mr. Salis writes for young persons, it would be better to keep his own political notions out of sight, and not to insert such sentences as these, "The La Fayette and the Baillies are, in my opinion, greater heroes than the Du Gueschlins and the Bayards." "The first functionary, as well as the other citizens, are (is) subject to the law." We add however with pleasure, that we do not see many of these instances,

ART. 56. *By Authority. The Declaration and Confession of Robert Watt, written, subscribed, and delivered by himself, the Evening before his Execution, for High Treason, at Edinburgh, Oct. 15, 1794. Attested by the Rev. Dr. Baird, Principal of the University of Edinburgh, and the Rev. T. S. Jones, one of the Ministers of Lady Glenorchie's Chapel. With a Print of R. Watt. 8vo. 35 pp. 1s. Bell, &c. Edinburgh. 1794.*

The confession of a dying man is almost the only species of evidence in which the testimony of an individual respecting himself can be in general admitted. Of this nature is the pamphlet before us; and it is capable of answering, under the sanction which it professes to have received, some valuable and important ends. The public are here put in possession of some interesting secrets by the voluntary declaration of this dying criminal; and those who have been accustomed to doubt the reality of our political dangers, will here find data for the correction of their mischievous scepticism. We sincerely hope that the exit of this extraordinary personage, may operate with a salutary effect upon the minds of the turbulent, and that those who have accompanied him in his crimes may follow him in his repentance.

## MEDICINE.

ART. 57. *Directions for Warm and Cold Sea-Bathing with Observations on their Application and Effects in different Diseases.* By Thomas Reid, M. D. F. A. S. 8vo. 74 pp. 2s. 6d. T. Cadell and W. Davies; and P. Burgess in the Market-Place, Ramsgate. 1795.

We have here the result of the author's experience in the use of cold and warm sea-bathing, for the space of ten seasons, during which he has attended at Ramsgate. He begins by giving general directions for bathing, and then specifies the particular cases for which he has found it serviceable.

Previously to bathing in the sea, or using any other cold bath, the author says, patients of every description should take two or three doses of physic: and if the stomach is disordered, an emetic, to clear the primæ viæ, of any foul matter that may clog them, by which means the constitution; being freed from an oppressive load, will be able to produce a reaction, and overcome the spasm on the skin, which is invariably occasioned by immersion in cold water.

Persons whose constitutions are so debilitated, as not to be able to produce this reaction, which is known to have taken place, by a glow or warmth diffused over the whole body, coming on immediately on their being taken out of the water, should abstain from cold bathing altogether. The author disapproves the custom of drinking sea water, while bathing, although generally recommended. Sea water possesses, he says, no quality superior to any other purgative, is a nauseous disagreeable potion, and frequently rough in its operation. Sea air and sea bathing have been thought to be almost specific in scrofula; but the author's experience does not permit him to join in this opinion. He has seen, he says, great numbers of persons, affected with this disease, bathe for many months, and even years, with very little effect upon the complaint: although the general health, he acknowledges, is frequently mended by it. Warm sea bathing he has found much more efficacious. Besides, the diseases in which warm bathing is generally known to be advantageous, the author recommends it in Oedematous complaints and incipient dropsy. He relates two cases of Oedematous, in which it appeared to be eminently useful. But for these, as well as his general directions in using the warm bath, we refer our readers to the pamphlet, which will be found to contain many useful observations.

## FOREIGN CATALOGUE.

## ITALY.

ART. 58. *Herculaneum voluminum quæ supersunt Tomus I. Neapoli, Ex Regia Typographia. 1793. Folio.*

Since the discovery of the ancient MSS. at Herculaneum so many years have past, that the literary world, though occasionally reminded that the labours of the Neapolitan Academicians, to develop the contents, were still proceeding, had almost begun to despair of receiving the benefit of those exertions. At length an earnest appears of what they are to expect; and it is found that the hope, conceived originally with so much ardour, of looking into a library laid by for upwards of seventeen hundred years, will not wholly be frustrated. We are very happy to announce the arrival in England of the first ancient Herculanean volume. One copy only was received from Italy, by Mr. Edwards of Pall-Mall, and has been purchased for the library of Christ Church, Oxford: but by favour of the purchaser we have seen and examined it, and hasten to inform our readers of the nature of its contents.

From the Preface to this volume we learn, that the succession of Charles King of Naples to the crown of Spain, in 1759, interrupted the labours of the Herculanean academy for some years. Ferdinand, the present king, was then a minor, and did not come of age till 1767; and even from that time the design languished, and was almost extinct, till the year 1787, when the academy was restored in all its energy; and four academicians were appointed to superintend the publication of four ancient volumes which had been unrolled. Of these four this is the first, published in the name of the academy at large, but by the particular care of Carolo Rosini; who has, we must say, proved himself very worthily chosen to execute that arduous task. The work here given to the world is the first that was unfolded, and is entitled ΦΙΛΟΔΗΜΟΥ ΠΕΡΙ ΜΟΥΣΙΚΗΣ Δ—"the fourth Book of Philodemus on Music." The manuscript is written in Uncial characters, without divisions of words, but with few peculiarities of writing, except what would be expected, the ancient sigma C, and the curved epsilon ε. Nothing can be more complete than the manner in which the MS. is presented to the reader. It consists of thirty-eight fragments or columns, besides the title, each copied in a fac simile engraving, of the exact size of the original, and expressing minutely every crack, chasm, and defect of the MS., the precise forms of the letters, &c. so that to see the engravings is the same as to see the original MS. On the page opposite to each plate the same portion of the text is given in common Greek types, with all the deficient letters, or words, which have been supplied by conjecture, distinguished by red characters; and in a parallel column a Latin version; then follow the  
notes

notes of the editor on the same portion, which are full of erudition, highly illustrative of the treatise, and assign the reasons of the editor for the conjectures he has made respecting the readings. In this manner it is carried on throughout, extending the whole volume, with the aid of five useful indexes, to 180 pages, besides the preface, of between twenty and thirty.

Philodemus, it is well known, was a celebrated Epicurean; the author of 33 epigrams, now extant in Brunck's Anthology, (one of which is quoted by Horace) and of one first edited here from a Barberini MS. in the Vatican. Two other prose tracts by Philodemus were extant before, *περί ῥητορικῆς* and *τῶν ὑπομνημάτων περὶ ῥητορικῆς*: and *ἐνὸς τῆς τῶν φιλοσοφῶν συντάξης*, mentioned by Athenæus, was actually found at Herculaneum, but unfortunately destroyed by the manner of opening, being the first on which the attempt was made. The prose of Philodemus is as coarse and inelegant as his epigrams are terse and neat, being written apparently in haste, and with all that inattention to style which the Epicureans affected. The present tract is entirely a disputation against the Stoic Diogenes Babylonius, tending to refute the extravagant praises of music given by him and his sect. It is perhaps to be lamented that the work thus discovered is not of more value or importance, but, as the academicians say in their preface, "*si in vetusti lapidis frusto, in numulo, in laterculo, tantum sapientia momentum est, ad res cognitione dignissimas e tenebris eruendas, quid expectari par est ab satis amplo volumine, ante mille et septingentos minimum annos, non dicam composito, sed certe scripto?*" There cannot but be much of very curious matter, be the subject what it will.

We cannot better convey to our readers the knowledge of the book of Philodemus, than by extracting the following index of chapters, with which we shall conclude our account.

*Index Capitum in quæ partiri textus commodè potuit.*

Cap. 1. Nullam esse Musicam quæ ad animos informandos sit idonea. 2. An Musica Divinitati colendæ per se sit idonea? 3. An Musica aliquid conferat encomiis, hymenæis, epithalamiis, threnis? 4. De Musica quæ ludicris certaminibus inserviret, quid sentiendum. 5. An Musica suapte naturâ vi movendi polleat? 6. Generali argumento, quod in honore apud veteres fuerit Musica; obviam itur. 7. An ad amorem Musica quid conferat? 8. Quid in conviviis præstiterit Musica? 9. An ad amicitias conciliandas quid conferre queat? 10. Quid de Thaletis, et Terpandri historiis sentiendum? 11. An Musica eo nomine sit commendanda, quod religioni vulgo inserviat? 12. An Musica intellectum acuat, et ad alias scientias relationem habeat? 13. An Musica ad virtutes animum disponat? 14. Quid Musicæ nomine sit intelligendum? 15. An Musicæ celestibus meteoris respondeat? 16. Num animi affectus immutare queat? 17. An utilitatem musica pariat? 18. An Musicam Dei invenerint? 19. Quibus de causis vulgo musicam discerent?

It cannot be necessary to tell the learned, that of these questions, many are very curious to a modern reader: but it is particularly remarkable of their general tenor, that they prove the extraordinary effects, by many ancients attributed to music, (to the astonishment of modern

modern times) to have been held problematical, even in the days of Philodemus. We hope the curiosity of the learned world will, ere long, be gratified by the importation of more copies of this curious work; and the three remaining volumes will certainly be expected with impatience. The subjects of these three are not mentioned in this publication.

# GERMANY.

ART. 59. Johan. Dav. Michaëlis *Zerstreute kleine Schriften gesammelt. Erste Lieferung.*—*Collection of the small pieces of J. D. Michaëlis, dispersed in different works. First delivery.* Jena. 218 pp. in 8vo. —also with the following title:

*Auswahl zerstreuter vorzüglicher Aufsätze theologisch-philologischen Inhalts. Ein Repetitorium für Theologie u. Bibelstudium.*—*Selection of valuable Theologico-philological Essays; a Repository for Theological and Biblical Students.*—First Livraison.

As it would now be found extremely difficult to procure many of these smaller pieces of the late celebrated Michaëlis, which were published either in separate essays, or as parts of journals no longer continued, and, indeed, scarcely remembered, we are persuaded that the idea of bringing together such of them as might be judged the most interesting, will meet with that encouragement which it deserves. The articles contained in this first delivery are, 1. A German translation of the *Essai physique sur l'heure des marées dans la mer rouge, comparée avec l'heure du passage des Hebreux*; and, 2. *A Treatise on the Causes of the Silence in the Mosaic Code on the Subject of the Murder of Children.*  
Goet. Anz.

ART. 60. Paul. Fried. Achat. Nitsch *Vorlesungen über die Classischen Dichter der Römer. Erster Band; welcher Vorlesungen über die Oden des Horaz enthält.*—*Lectures on the Classical Poets of the Romans, by P. F. A. Nitsch.* First Volume, containing Lectures on the Odes of Horace. Leipzig, LXXIV. and 585 pp. in 1. octavo.

ART. 61. Q. Horatii Flacci *Libri primi carmen quartum adnotatione perpetua Observationibus criticis instructum. Edendorum ejusdem operum speciminis loco proposuit* Christ. Jul. Mitscherlich. Ibid. 36 pp. in 1. octavo.

According to the plan adopted in the first of these articles, in which the first volume comprizes only the three first books of the Odes, we may naturally conclude, that the work will be extended to a considerable, and, as it appears to us, an unnecessary length. It includes the observations of some of the latest, and most approved commentators on Horace, as, for instance, those of Junt in Latin, and of Köppen and Böttiger in the German language, accompanied with the author's own remarks, many of which are original, and, on the whole, by no means inferior to those in the society of which they are placed. Prefixed to the work is a life of Horace, with a list of the most esteemed editions

editions of, and commentaries on, his poems; this is followed by the Latin text, with a German prosaic translation, and very copious notes in the same language, each Ode being likewise introduced with an account of the occasion on which it was written, as also of its plan and contents.

In regard to the second article, we shall only observe, that it is to be considered as a specimen of an intended new edition of Horace, on the plan of that which was left imperfect by *Jani*; and from what is known of the fine taste, the extensive classical reading, particularly in the Latin poets, of the person by whom it is undertaken, we cannot doubt but this will be the most useful and complete edition of the works of Horace, that has yet been offered to the public. *Ibid.*

ART. 62. *Encyclopädie der lateinischen Classiker, erste Abtheilung; Dichter Sammlung. Dritter Theil, Metamorphosen von Ovid, Herausgegeben von Johann Heinrich Just Köppen, Director des Andraeanums zu Hildesheim—Encyclopedia of the Latin Classics; first division; Collection of the Poets. Third Volume, Metamorphosis of Ovid. By J. H. J. Köppen, &c. Brunswick.*

Also with this title: *Ovid's Metamorphosen im Auszuge, zum Gebrauche auf Schulen, von A. C. Meineke, Rector des Gymnasiums zu Söß—Ovid's Metamorphosis abridged, for the Use of Schools, by A. C. Meineke, &c. 400 pp. sm. octavo.*

ART. 63. *Erklärende Anmerkungen zu der Encyclopädie der lateinischen Classiker. Herausgegeben von Carl Gotthold Lenz, Doctor der Philosophie. Dritter Theil erste und zweyte Abtheilung—Explanatory remarks to the Encyclopedia of Latin Classics, by C. G. Lenz, &c. Third Volume, first and second division.*

Or, according to another title: *Erklärende Anmerkungen zu Ovid's Metamorphosen zum Gebrauche auf Schulen. Herausgegeben von C. G. Lenz, &c. Erste Abtheilung, Zweyte Abtheilung.—Explanatory Remarks to Ovid's Metamorphosis, for the Use of Schools, by, &c. First division XVIII. and 408 pp. Second division 526 pp. in sm. octavo.*

To begin with the *Erklärende Anmerkungen* (Explanatory Notes). They extend through all the xv. books of the *Metamorphosis*; as far, at least, as the extracts here made from them for the purpose of the Poetical Encyclopedia go, and will not only contribute essentially towards the right understanding of this celebrated Poem, but likewise be useful in enabling the reader to judge of its excellencies or defects in regard to composition; which is likewise the object of the *Vorerinnerungen*, or preliminary notices, in which are inserted the most important observations to be found in the well-known dissertation of *Mellmann* on the more ancient poets, or other writers, to whom Ovid was indebted for the materials of his work. We have remarked also with pleasure, that Mr. L. has duly appreciated the conjectures and emendations of modern critics and philologists, as, for example, *Metam. VII. 399*, where, instead of *justissime Phœnæ*, it is proposed



proposed to read *justissima Phini*, B. II. 40-1. recommended likewise by *Pierfen* in his *Kerismit*. p. 7, &c. In the passage *Metam.* XII. 436-8, which has by misconception only been rendered difficult, we were as little satisfied with an attempt at an improvement of the text made by Mr. Lenz, as by those of some other critics who had gone before him; whereas, by a change in the punctuation only, it will be made perfectly intelligible thus—

*Liquor rari, sub pondere, cribri,*

(i. e. the liquor which passes through a sieve in consequence of pressure) *Manat et exprimitur*—*Præli* in certain MSS. for *cribri*, is to be regarded merely as a gloss.

We find most of the author's strictures on the subject of decorum as frequently violated by Ovid, and of extravagance in his conceits, reasonable and impartial. These censures must, however, not be carried too far, and we cannot, for instance, with Mr. L., blame the Poet for allowing the garments of *Ocyrrhoe*, *Metam.* II. 672. to undergo a metamorphosis, as well as her person; so that we think it hypercritical to object to

——“ *longæ pars maxima pallæ*  
*Cauda fit*”——

any more than to what follows:

——“ *vagi crines*—  
*In dextris abiere jubas.*”

Each fable is introduced by an account, pointing out, as far as can be ascertained, the sources from which it was originally derived, together with the alterations and embellishments it has received from the hands of different poets, in which number are also included those Greek poets to whom these stories have furnished materials for dramatic compositions; as, for example, B. I. p. 155, in regard to that of *Phæton*, from a piece bearing the same name by *Euripides*, among the Fragments, Numb. 127. Nor has the author neglected in those of a physical origin to have recourse to some of the most approved works on the subject of natural philosophy, and to the principal writers of travels, both ancient and modern. We should likewise have expected him on some occasions to have paid attention to the labours of those persons, who have professedly made researches into the etymologies of the names of certain heathen deities, as, for instance, B. I. p. 255. in respect to *Derceto* or *Dercetis*, we think he should have referred to the II. *Syntagma de Diis Syris*, cap. 3. p. 255. sqq. by the celebrated *Selden*. We should also have recommended it to Mr. L. to have made his selections more frequently from the more ancient philologists and critics, to whom the modern compilers of notes, chiefly drawn from them, are often very unjustly preferred.

The Latin extracts, contents, &c. were made as far as the middle of the VIIth book, by Mr. *Meineke*, as those for the rest were by Mr. *Küppen*. In the notes Mr. L. has often restored the sense of the author by a more judicious punctuation, as *Metam.* V. 317, &c. though in

some

some passages this has been neglected, as, for example, Met. XI. 134, which should be read thus :

“ *Mile Deum numen : Bacchus peccasse satentem  
Restituit—*”

*Ibid.*

ART. 64. *Entwurf einer Einleitung in die Schriften des alten Testaments. Zum Gebrauch seiner Vorlesungen, von Georg Lorenz Bauer, ord. Prof. d. Philos. u. d. morgenl. Sprachen zu Altdorf—Sketch of an Introduction to the Writings of the Old Testament ; drawn up for the Purpose of his Academical Lectures, by G. L. Bauer, &c. Nürnberg and Altdorf, 1794 ; 432 pp. in 8vo.*

Even a good abridgement of the excellent Introduction to the Old Testament by the justly celebrated *Eichhorn* would unquestionably have been regarded as a very useful work to those who are desirous of acquainting themselves with, or of communicating in the form of academical prelections to others, the preliminary historical, and other knowledge which is necessary, before they enter on the study of the text of the individual books themselves. But from the great industry and learning of the present author still more was to be expected ; and we find, accordingly, in this compendium not only the substance of that work, but likewise an accurate investigation of the grounds on which many of the opinions of *Eichhorn* were founded, together with such important selections from other writings in the same department of literature which have appeared since the publication of the second edition of that work, and original dissertations by Mr. B. himself on the Hebrew language, the inspiration of the scriptures, the different exegetical aids, the comparative importance of the several books of the Old Testament in general, particularly on the historical books, on Hebrew poetry, &c. as render this introduction, in our judgement, more valuable, because for its size more comprehensive, than any other work of the kind that has yet fallen under our notice. *Ibid.*

ART. 65. *Wilhelm Friedrich Hezels, Fürstl. Hoff. Geb. R. R. u. s. w. Allgemeine Nominal Formulenlehre der hebräischen Sprache zur Sicherung und Erleichterung dieses Sprachstudiums—General Doctrine of the Forms of Nouns in the Hebrew Language, for the more certain and easy Attainment of that Language, by W. F. Hezel, &c. Halle, 1793. 320 pp. in 8vo. (1 Rix d.)*

We have here a book which, according to the intention of the learned and ingenious author, ought to be to the present age what the *Arcanum formarum* of *Simonis* was to that in which he lived, and which we may naturally expect to be more perfect than that in proportion as we are better acquainted with the different forms of what are, though improperly, denominated the conjugations of Hebrew verbs, than the persons of the period alluded to could have been. The general rule which Mr. H. lays down for himself is, that in the Hebrew language, all nouns whatsoever are to be derived from verbs ; that they owe both their forms and signification to some one of those numerous conjugations ; and that, either to the infinitives, participles, or future tenses of them. On this principle he endeavours to account for all that variety of appearances which, in the Hebrew language, the nouns are wont to assume, in a manner as satisfactory as the nature of the subject can well be supposed to allow. *Ibid.*

ACKNOW-

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

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We have received Mr. Godwin's Remarks on the Letter of our Correspondent in April last, and purpose to insert them next Month.

We can inform our Correspondent XYZ, that Dr. Ruffel's History of Modern Europe cannot be continued by himself, as he died in January, 1794. It will be difficult to find at present a Work calculated to serve as a Continuation of it. His best resource; perhaps, will be Doddsley's Annual Register. This Writer's Compliment was not necessary to obtain an Answer to his Enquiries.

We cordially thank a *British Constitutionalist*, though on the other Side of the Atlantic, for his friendly Regard, and his Hints. The Work, concerning which he consults us, is undoubtedly of great Splendour and Excellence, but the Price is considerable. We cannot with propriety speak more explicitly. It would lead us too far from our Plan to Undertake to criticise Prints and Pictures. Such a Design, in the present State of the Arts, would require a Review of its own.

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## LITERARY INTELLIGENCE.

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A single Copy of the first ancient MS. unrolled at Herculaneum, has been imported into this Country. Our Readers will find a particular Account of the Book, in the first Article of our Foreign Catalogue.

We have seen also a Copy of a curious Account of Antiquities lately discovered in the Island of Capri or Caprea, by Sig. Hadrava. They consist of Vases, Sculptures, Mosaic Pavements, Cameos, &c. found near the once splendid though infamous Retreat of Tiberius. What renders this Information the more interesting is, that one of the Mosaic Pavements has been lately imported into this Country, consigned to Mr. Edwards in Pall-Mall. It measures 4 Yards 5 Inches, by 3 Yards 7 Inches, and consists of 63 Squares, containing very curious Specimens of antique Marble.

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## ERRATUM.

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In the Account of Mr. Tew's Version of Gray, p. 630, l. 23,  
for *terrified* r. *Jerried*.

A N

# I N D E X

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